

joseph jaswant raj sdb

GRACE

in the
Saiva Siddhāntham
and in St. Paul



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a contribution in inter-faith
cross-cultural understanding



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cross-cultural understanding

SAIVA SIDDHANTHAM, PALANI, MADRAS
MADRAS

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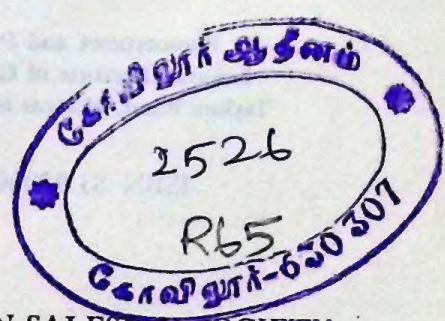
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Dedication

To the One
who was by God's angel greeted
"Hail full of *grace*",
and who, by her surrender
"Behold the handmaid of the Lord",
and by the Divine Spirit overshadowing her,
made the *Incarnation* of the Divine Word
and His '*inculturation*'
possible

is this modest work
as a little ornament
fondly dedicated.

Preface

The search and research, which has resulted in the form of this book, was conceived in my mind — in its very embryonic form —, already in the early sixties; and, due to circumstances, it continued to evolve only in fits and starts. It however took its full shape between November 1981 and March 1985 seizing the opportunity of a doctoral dissertation presented to the Salesian Pontifical University, Rome. It has undergone revision since then, as I was readying it for publication side by side with attending to my duties in the Seminary.

A real beginning in 1973 was made possible by Jnana Deepa (Papal Athenaeum), Pune, when it welcomed my dissertation in Saiva Siddhānta for obtaining a Master's degree in Theology. I am grateful also to Fr. Richard De Smet SJ who, as guide, heartily encouraged me to go deeper into the Siddhāntam.

I reminisce the days when I was initiated into the Siddhānta śāstras by no less a person than the late Sri-la-Sri Nānaprakāsa Dhēsiḡa Paramāchāriya Swāmigal, 229th Head of the Thoṇḍaimaṇḍala Ādhīnam, Kāñchīpuram, one of the greatest scholars of his time in Tāmīl literature and an authority on the stōtras and the śāstras. In his gracious impartation to me there was an exquisite blend of erudition and experience.

A most congenial atmosphere for research and the required facilities for it were created for me at the Salesian Pontifical University, particularly by Fr. Raphael Farina SDB, the then Rector, by Fr. Angelo Amato SDB, the then Dean of the Faculty of Theology, who was also the chief guide for my dissertation, and my other professors and friends. The knowledge I had of the Pauline Letters was meagre indeed. I was fortunate to be initiated into the proper method of biblical research by Fr. Nicolò Maria Loss SDB, a man of wide culture who possesses a Rabbi-like knowledge of the Scriptures. I am also indebted to Fr. Daniel Acharuparambil OCD, of the Terecianum, Rome, who was my guide for the Indian part of the research.

My study of two religious literatures was not merely an academic one, and I needed to walk with prudence and discernment. Fr. Herbert Alphonso SJ, my Spiritual Director, presently the Director of the Ignatian Spirituality Centre, Rome, sustained me in this area as well.

The search for material took me to various libraries in several places. My sincere thanks go to the library authorities of the Salesian Pontifical

University (Rome), Istituto Italiano Medio Estremo Oriente (IsMEO, Rome), the Oriental section of Facoltà delle Lettere e Filosofia of the Università Statale (Rome), Università Urbaniana (Rome), Università Gregoriana (Rome), Institut Catholique (Paris), École française d'Estrême Orient (Paris), Indian Institute Library (The Bodleian Library, Oxford), School of Oriental and African Studies Library (SOAS, London), and Mañaimalai Adigal Library (Madras). I am grateful also to the many persons who helped me to get books or photocopies of them — particularly to Dr. A. Arulappa (erstwhile Archbishop of Madras-Mylapore), to Mr. N. Mahalingam who donated about seventy volumes related to Tamil and Saiva Siddhāntham, the late Miss Jane Louis (Aikkiya Ālayam, Madras), Miss Jothi Vedamanickam (Madurai), Miss Reeta Gunanayagam OMMI (Jaffna), Miss V. S. Kamakshi (Madras) and Fr. D. Anthonysamy (Mayuram). For the help I received in the form of stimulating discussions and valuable suggestions I am obliged to Dr. T. Gelblum (SOAS, London), Dr. Patrick Sherry (University of Lancaster), Fr. Lucien Legrand MEP (Bangalore), Fr. D. S. Amalorpavadass (Mysore), Fr. M. Amaladoss SJ (Rome), Fr. Rafael Vicent SDB (Rome), Fr. Dominic Veliath SDB (Bangalore), and Fr. Felix Wilfred (Trichy).

The study I had made has taken its present printed form through the kind offices of many good persons. I am deeply indebted to them. With much care Mr. Antonio Alesiani (Rome) typed out this voluminous work neatly and correctly, and Mr. Mark Vincent (SIGA, Madras) did the phototypesetting. Dr. S. P. Appasamy (Ex-editor, CLS, Madras) read through the entire text for its English, and helped me to revise my English translation of the Thiruvārūtpayan. Several persons have cooperated with me to get the manuscript readied for the press and to do the repeated proof-readings. Mr. S. Jegaraj has been like an assistant to me. Fr. Francis Vincent SDB is the man behind the cover design, and Fr. I. Raj SDB has obliged me with the photos for the colour plates. Mr. D. P. Rajaratnam (Manager, International Book House, Madras), Mr. R. Muthukumaraswamy (Managing Director, The Saiva Siddhanta Works Publishing Society, Madras), and Mr. K. Sachidanandam (Kaanthalakam, Madras) have helped me over some of the intricacies of publishing. My thanks are due especially to Bro. Julian Santi SDB and the Salesian Institute of Graphic Arts (SIGA), Madras. It was far from being an easy task to get this book done, given the fact that it is a printing school and that it is its maiden attempt at typesetting and printing a scientific work.

His Eminence D. Simon Cardinal Lourdusamy (Prefect, Congregation for Oriental Churches, Rome), Mr. C. N. Singaravelu (Vice-President, Saiva

Siddhāntha Perumanṭam (Mahāsamājam), Madras, and Fr. Josef Neuner SJ (Naujyoti Niketan, Patna) have graced my book with their perceptive Forewords. I must express to them my sincere gratitude for their gracious words.

The people of Holland and the people of West Germany, through the Salesians of Amsterdam and the Missionswissenschaftliches Institut of Aachen, have graciously offered monetary help for financing a part of the printing and publishing of this book.

The South Indian Salesian Society (the Salesian Province of Madras) financed my studies in Rome and is the publishers of this book. I am particularly obligated to Frs. Benjamin Puthota SDB, John Peter Sathiaraj SDB, and Vincent Durairaj SDB who, in their position as successive Provincials, evinced keen interest in my studies abroad and in the printing and publishing of this work. I am grateful also to the Salesian confreres of Madras and to the staff and students of Sacred Heart Seminary for their kind interest in this publication.

My study on 'grace' has made me a graced debtor to these and to innumerable others. To all these other dear persons also, within India and abroad, who have sustained me during this work with their affection, encouragement, esteem, help and support I remain deeply grateful.

As a Salesian of Don Bosco (SDB), it gives me great joy to bring out this book on the occasion of the Death Centenary of Don Bosco (1888 - 1988).

Joseph Jaswant Raj SDB

Dec. 8, 1988
Sacred Heart Seminary
Poonamallee, Madras

ERRATA CORRIGENDA

PAGE	ERROR	CORRECTION
126	<i>Nīṅgāḍha</i>	<i>Nīṅgāḍha Kō</i> (sub-title)
184	Phil 10	Phlm 10 (line 6 from bottom)
265	<i>continuum</i>	<i>continuum</i> (line 2 from bottom)
296	Paul 1/21	Phil 1/21 (last line)
397	<i>anbīn kulavi</i>	<i>anbīn kulavi</i> (last line)
409	Spirit in now	Spirit is now (line 14 in mid para)
559(68)	Phil 3/12	Phil 3/21 (line 5 from last)
559(70)	I Cor 5/24;	I Cor 5/24; 10/20;
	Gal 4/3,9; 10/20	Gal 4/3,9; (2nd line)
610(17)	See n. 15 above.	See n. 13 above.
626	In footnote, an entire line after the second line there has been left out. It reads: and <i>Sūminātha Dhēsigar's Dhāsakāriyam</i> . Cf. also <i>Siddhāntha Vinā Vidai</i> ...	

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Foreword

D. Simon Cardinal Lourdusamy
Prefect, Congregation for the Oriental Churches

I consider it a pleasure and a privilege to write a few words of commendation to this valuable contribution to inter-faith and cross-cultural understanding for two personal reasons. First, I have known Fr. Joseph Jaswant Raj for two decades, since I picked him out to comment at the Holy Week functions at the Cathedral in Bangalore when he was a student of theology. Since then I have watched him grow in wisdom and stature through his several assignments, until he came to Rome to work on his study in comparative religion, which marks the highpoint of his development intellectually and spiritually. Second, he has chosen a subject of study also close to my heart, as it deals with the Saiva Siddhāntham as formulated in Tamilnadu, India, which is my homeland, and which has nurtured many notable saints of Hinduism, and provided my cultural heritage.

But above all, it is the new, open and empathic approach to the study, inspired by the Second Vatican Council, and carried out with meticulous care and deep spiritual insight that makes a special appeal. Fr. Jaswant Raj has indeed made himself a master not only of the doctrine of Grace in St. Paul, but also of the complex thought-pattern belonging to Indian culture and ethos, resulting in the spiritual and mystical presentation of Grace as Arul in the Saiva Siddhāntham. The comments I have seen regarding his study speak of the labour and devotion that have enabled him to achieve a deep and insightful study of two approaches from widely differing cultural ethos on Grace. Hence I have no hesitation commending this work to the scholars and the religious people of both religions so that a closer understanding and further studies may ensue.

When His Holiness John Paul II was in Madras, on February 5, 1986, he made history by addressing a gathering of the leaders of many religions at the Rajaji Hall — which was formerly the Banqueting

Hall under the British Government; on that occasion I too was privileged to be present, as I was in His entourage. He paid a rich tribute recalling that India had an overwhelming sense of the greatness of the Supreme Being. He went on to declare that dialogue between different religions increases and deepens mutual respect and paves the way for the furthering of good relationships between the peoples of mankind. Such dialogue is a means of seeking after truth and sharing it with others. Such sharing in dialogue promotes union between peoples enabling them to meet one another in all honesty and love. I am happy to note that in this book the valuable guidance given by the Pope has already been embodied in a piece of scholarship, which will indeed enable men of good will to come closer to one another.

34, Via della Conciliazione
Rome

Foreword

Mr. C. N. Singaravelu
Vice-President, Saiva Siddhānta Perumanām
(Mahāsamājam)

Writing a foreword to any book is both an honour and a responsibility. This is all the more so when it is writing a foreword to a book such as *Grace in the Saiva Siddhāntam and in St. Paul*, written by my esteemed friend, Fr. Joseph Jaswant Raj. For, the work is a daring venture: a Christian attempting to present a key-concept of a religion which is not his, and claiming to do it as though he were a person within the tradition. Daring also because he attempts to compare it with a similar key-concept of his own religion — Christianity, notwithstanding the fact that often the Hindus are wary about what Christians write about their religion. Probably this book is different, which the Hindus, and particularly those of the Saiva Siddhanta tradition should welcome.

I may be permitted to opine that this is a remarkable book in which a Christian priest, who is deeply committed to his own religion, has delved deep into Saivism in its various aspects and its background, and has almost lived in that religion before giving an exposition of grace in the two religions. Since he is a Tamilian whose forebears were Hindus he inherits the culture of Saivism as much as that of Christianity. One can see from this book that he has imbibed the spirit of both the religions and is at home in them, and speaks with genuine love for Saivism as well, and with wide and deep scholarship in it.

In the Introduction to the book the author explains the various approaches which a Christian may adopt in studying the Siddhānta and its experience of grace. He says that his approach is an *incarnational* one. He says:

"...With the entire pattern of my Christian religion and tradition as a model against which to understand the other religious patterns, I 'incarnate' myself (which is an act of love and of genuine concern) into the world of the

Siddhāntham, to explore it for the human-religious-spiritual-mystical experiences that its expressions contain, and to place the patterns in which they are found set. I do this not merely to acquire a cold knowledge of them, but even to get a 'feel' of them, and 'live' them. Only then will I truly know the world of that religion for what it is".

He also adds that a man may enter into the true spiritual depths of the other religion only if he possesses a similar depth of experience in his own religion. A reading of this research will convince anyone that he has, with some measure of success, incarnated himself in Saivism. By God's grace the author has had the opportunity of learning the Saiva Siddhanta sastras from Sri-la-Sri Gnanapragasa Dhesiga Paramacharia Swamigal, the then Head of the Thondaimandala Adhinam, Kanchipuram, an erudite scholar in Tamil literature and grammar, and the Saiva Siddhanta sastras and stotras.

The author echoes the feelings of every Saiva Siddhantin that the Saiva Siddhanta lacks the acclaim it deserves, both outside Tamilnadu in India and in countries abroad. Even standard Indian Philosophy manuals do little justice to the Saiva Siddhanta.

The *Tirumurai*, which are the compilation in twelve books of the hymns of the Tamil Saivite saints, constitute a rich religious fare. The author has aptly described the intention of the saints as follows:

"The purpose of their authors was not to give the people a body of doctrines, or a system of philosophy, but to make the people taste the sweetness of prayer to the Lord Siva and of His worship. This epoch can be described as the epoch of ecstatic religious experience".

He has fittingly cited L. D. Barnett who in his book *The Heart of India* speaks of this Saivite corpus thus:

"No cult in the world has produced a richer devotional literature, or one more instinct with brilliance of imagination, fervour of feeling and grace of expression".

In the General Introduction to the Saiva Siddhāntham, the author states that the Saiva Siddhānta system has come as the "culmination of the Vedic, and especially the Agamic tradition". The Siddhānta, however, has been characterized as belonging more to the Agamic tradition than to the Vedic tradition. Strictly speaking, the Agamic tradition is different from the Vedic tradition. The basic dif-

ference is this: The Saiva Siddhānta, rooted in the Agamic tradition stresses that God, the Almighty, and soul (man) can never merge into a single entity. But the Vedic tradition admits, on the one extreme trends that do not admit God, and on the other, interpretations which emphasize that the soul is itself God.

The author then proceeds to expose the Meikanta sastras, that is, the fourteen canonical books dealing with Saiva Siddhānta philosophy, from the point of view of the *Tiruvārutpāyan*. He examines the *Tiruvārutpāyan* chapter by chapter. In exposing this work he has quoted profusely from the *Tirumurai*, especially the *Tiruvachakam*, and from the Meikanta sastras. He has tabulated the basic ideas of the Siddhāntam in explaining the *Panchaksharam*. They reflect not only his deep knowledge of Saiva Siddhānta but also his rare insights.

The Divine Grace (*Tiruvāruḷ*) as defined by Saiva Siddhānta sastras has attracted the Western Tamil scholars like Dr. G. U. Pope. The author of this book has made an extensive study of the Divine Grace as expounded in the *Tiruvārutpāyan*. While making a comparative study of the above with *Charis* (grace) in the Letters of St. Paul, he makes a well-balanced survey of the contents, and never indulges in exalting or belittling one in respect of the other.

The author's translation of the couplets of *Tiruvārutpāyan* is at once accurate and expository.

The book is a great and original contribution to the literature of Saiva Siddhānta in general and of *Tiruvārutpāyan* in particular. The Saiva Siddhāntins are beholden to him for this invaluable contribution.

'Sivamaṇam'
West CIT Nagar
Madras

Foreword

Rev. Josef Neuner SJ

This work is a comparative study of the concept of grace in two religious systems: the Siddhānta, or more precisely the *Thiruvārupāyan*, one of the 14 sastras of the Siddhānta, and the letters of St. Paul. It is an elaborate study, and the reader will be aware of the immense work that has gone into the examination of the texts and their interpretation in the wider context of the two religious systems which they represent.

This study with its open approach to the Saiva Siddhānta was inspired by the 2nd Vatican Council. The opening of the Church towards non-Christian religions was not really an innovation. It is actually the renewal of the original biblical concept of God's universal will and plan of salvation extending to all people of all ages, a concept contained already in the first chapters of Genesis. Early Christian writers were convinced that the eternal Logos was at work from the beginning of human history; all people who follow their inner guidance are saved. This world-wide openness, however, was soon narrowed down spiritually and culturally. In the Middle Ages Christianity was identified with the European world and limited to its cultural traditions. The universal love of God and his providence for all nations seemed restricted to the Christian revelation, as if through Jesus Christ God's concern for all men and women had been reduced to the Christian communities.

Vatican II marks the rediscovery of the one, all-embracing economy of salvation in which all cultures and nations are included: "All men form but one community" of a common origin and the same common destiny, and God's "providence, evident goodness and saving designs extended to all" (*Nostra Aetate* 1). Hence "the Catholic Church rejects nothing of what is good and holy in these religions" (NA 2).

Religion has too often divided people and it continues to be a source of estrangement and often violent conflict. But it is meant to be, and to become again, a bond of unity and peace. This is an urgent task. On every level we ought to find mutual understanding and communication that would lead to practical collaboration in the renewal of human society. Such efforts, however, must be based on a genuine understanding of other religions. Prejudices and misapprehensions must be overcome and replaced by mutual respect. Therefore, we must enter into dialogue with other religions. Such a dialogue will help us in two ways: it will give us knowledge and understanding of other religions and so enable us to live in communion with them; it will also widen our horizon and give insight into our own faith and mission. This book is a contribution to such a dialogue.

Significant in this study is the methodology. The author had to choose between what he calls a phenomenological description and a confessional "faith-meeting-faith" approach. The former would consist of a factual presentation of the doctrinal, ritual and ethical elements of the religious system, leaving out the personal dimension, the spiritual experience and the commitment of the devotee. It would deal with religion omitting its life-spring. He chooses the second approach.

So he is faced with this question: how is it possible to enter into the personal sphere of an entirely different religious world? The deep difference between the Christian worldview and that of the Saiva Siddhānta is convincingly borne out in the study. Can there be any real communication between the two? Theologically the attempt to discover bridges is justified because there is only one God and all people are included in his saving love. This one God is present in our human world with his all-pervading presence without which our life would be empty.

However, God remains elusive; his mystery can never be measured by human concepts or fully articulated in human language. Therefore each religion has its own concepts and language for God. Can we still possibly speak together about him? True, we are one human family, and no matter how different our worldviews may be, we are faced with the same basic human problems. Yet the question remains. With

the author we must admit that Saivism — and any fully developed religion — is "an entire, self-functioning, meaningful whole, a world of its own" which demands that it "must be explored on its own right, within its world." How, then, can we dialogue with each other?

The author believes that a Christian can enter into the religious world of a Saivite without questioning his own faith; that he can do this precisely as a Christian. He calls his approach "incarnational", self-emptying. In exploring another religion he obviously cannot use the tools with which he is familiar in his own religious household. He must renounce — become empty of — first the conceptual system in which he has organized his own religious world; he has further to bracket orthodoxy of defined doctrine; he has to free himself even of his own religious identity which he finds in the language of the Bible. "Renouncing", however, does not mean questioning or denying. It means laying it aside as a tool with which he would grasp the position of the other religion. His own "human-religious-spiritual experience regarding sin and salvation" is the only equipment which enables him to incarnate himself "with an act of love and genuine concern into the world of Siddhāntam to explore it from within." The venture could be compared with the effort of an actor who has to portray Hamlet, for example (the author indicates such analogies to illustrate the involvement in other religions): he must avoid projecting into this character anything of his own philosophy of life, and attempt to identify himself fully with the personality of the drama. He will be helped in this task by his own experiences and the problems he has to face. He does not cease to be himself; yet he relives as genuinely as possible the struggles and agonies of Hamlet. The role he plays is much more than skillful mimicry of another person's behaviour; it implies the assimilation of a different world with its richness and challenges without the actor's ceasing to be himself. The author comes to the conclusion that "a person may enter into the spiritual depth of the other religion only if he possesses a similar depth of experience in his own religion.

The bulk of the book consists of the actual study of the two religious worlds. It is a laborious task; it would be an illusion to be satisfied with summaries. Each of the two religious worlds must be unfolded in its elements and structures because the spirit of the religion

is contained and expressed in them, in the complexity of symbols and doctrines. Thus the author gives elaborate expositions both of Siddhāntam and Paul's theology, independently of each other. For the Pauline theology the author does not claim originality, but he presents it in a reliable, systematic manner with a detailed analysis of the relevant texts. He gives first a comprehensive view of Paul's religious world and then turns to the precise meaning of *charis* in the epistles. The real concern of the author, however, is not to analyse texts but "to descend below the system, the words and expressions, the concepts and thought-patterns to the human experience that they enshrine, express or evoke, be they secular, religious, spiritual or mystical. This implies the work of decoding the experiences which have been encoded in the chosen literatures." In reading these long pages one becomes conscious of the complexity of our own religious world, coming from the ancient stories of the Old Testament, leading up to the Christ-event, his kenosis and glory, the salvation through him, the communication of his Spirit. The heart of this vast world is God's saving care, his grace, eternal life. It is familiar to us, transparent to God's love. It is like a vast mansion with many corridors and rooms, with stairs and countless corners; we have been living in it from childhood, we are no longer aware of its bewildering complexity; every nook and corner is familiar, it has become our home. But for an outsider it demands colossal effort to find his way, and it will take him a long time before he feels at home in our Christian world. Similar efforts are needed for a Christian to enter into the complexity of Siddhāntam. The author is a reliable guide.

And where does the search lead? True, Siddhāntam and Christianity constitute two independent religious worlds, each coherent and consistent in itself. Yet there is an amazing "non-defined common ground": Both "profess faith in one personal, absolute God" and speak of the "gracious revelation of God... mediated through scriptures and graced men." Both know of the "universal, constitutive bondage of man", the "deep-seated alienation" that "prevents him from knowing the hidden wisdom of God." For both, the material world is "the venue of his continued bondage and alienation and of the futility of his ego-propelled striving for salvation." Both describe "God's pedagogy to bring man to the decisive moment of grace." They are

aware of God's grace at work "from the earliest stages of bondage" up to the "decisive encounter... with God himself but as in a perceptible guise (God in Christ and Siva as Guru)." For both the grace-state is "a sort of divinisation involving a mystic presence and operation of God." A new life begins with "God above all else in life." Thus man possesses already "in an inchoative form what would be his at his final beauty" which consists in "a plenitude of their divinisation." The parallels extend to many more details.

The great dissimilarities between the two religious worlds, however, remain and lead to the unavoidable question: What is the source of both, the similarities and the dissimilarities? The author only indicates the tentative answer to this question: The similarities "pertain to the human, religious and spiritual dimension of man's religious experiences while the dissimilarities are to be traced, radically, to the God-man-world view which governs the interpretative dimension of the respective religious patterns."

This would mean, first, that the basic spiritual experiences in both religious worlds are identical. They constitute every genuine encounter with the divine mystery. It would seem that such a view can be substantiated by the fact of the one divine economy of salvation which comprises all people: There is only one saving love of God at work in all from the beginning of history, of which Jesus Christ is the historical tangible manifestation. Grace is God's self-communication, to which we open ourselves and are liberated from bondage.

It means, secondly, that in the interpretation of this encounter we may go different ways. Mystical theology tells us that we must pay careful attention to the crucial difference between the mystical experience itself, which is ineffable, and its subsequent interpretation by means of our human thought patterns and languages. The original spiritual experience must necessarily be projected into the conceptual framework within which our mind is used to move, dependent on exterior, historical, cultural conditions. In the interpretation of grace, therefore, one might expect differences to arise where they are expressed in the framework of a systematized view of God-man-world, because the thought patterns of the corresponding cultures will come

into play. Still, each "theology of grace" would express the same ultimate reality from a different angle; they would be complementary. Would not God speak to each one in his own peculiar language? He would reveal the same liberating love to all but would allow each one to articulate it within his cultural framework. Thus the Siddhāntin in his Indian tradition experiences the bondage as the darkness that envelops all beings and chains their desires to goals of lust and power. God's grace comes to him as an awakening to truth and real love, inviting him to a final union beyond all limitations. This encounter with God comes to him through the Guru; it is evoked by holy writings.

But God can speak another language: Israel's spiritual history begins with the experience of God's liberating power when he leads the people from slavery into a new land. On Sinai he makes a covenant with his people. The encounter with God in their history remains the pattern of their spiritual experience with the emphasis on God's personal call and their response. It has its climax in the coming of Jesus Christ. Through the Holy Spirit God leads us into intimate union with himself.

Both approaches express the same basic experience. The thought patterns in which they are expressed are different and have their one-sidedness. The Indian approach starting from the presence of God in the human heart, in all beings, in the richness of world and nature, tends to underplay personalism. The historical personal revelation, on the other hand, necessarily expresses itself in anthropomorphic language which is hardly ever fully eliminated. The very concept of the person in our human experience implies limitations.

It would seem, therefore, that the differences in the God-man-world conception of the systems should not be presented simply as contrasts but as complementary polarities. Take the example of the ultimate fulfilment of grace in the union with God. Siddhāntam perceives it as "non-dual union and communion with Siva where there will be no more I-Thou consciousness with God." This, however, does not mean that the limited human consciousness is wiped out, but man's "own little consciousness will find its highest realization in its total engagement, in total love's self-abandon and self-oblivion, with the flooding Tidal Selfshining Consciousness of the Lord." The ceas-

ing of I-Thou relationship is not meant as de-personalization but as ultimate transcendence of human limitations. A Christian would recognize in such descriptions the beatific vision.

Even in the central mystery of the Incarnation the two approaches can be seen as complementary. We are used to describing the incarnation as the assumption of a human nature by the divine person of the Son. But theology becomes keenly aware that in trinitarian language "person" cannot be understood as an independent agent of decision or action. The incarnation is not an action of the Son, but is God's own self-communication to us so as to be with us in and through Jesus Christ. In his person and life we encounter the God of love, in him also we find the meaning of human existence. The Holy Spirit is God indwelling in us to renew our life and to lead it to fulfilment. It would seem that such language would be more easily understandable to the Siddhānta.

Such reflection could be extended to all spheres of anthropology, cosmology and theology. The author leads up to the examination of such problems but does not enter into them. They lie beyond the limits of his thesis. Their serious study would involve many more reflections and would fill another volume. But we are grateful that he opens these vast areas of theological reflection which are vital for an inculturated theology and catechesis. True Indian theology will not minimize differences between religious systems but positively develop the existential depth of the underlying experiences both of Hinduism and of our Christian faith. We often lose sight of this existential depth when we remain within the framework of a religious system.

Navjyoti Niketan
Sadaquat Ashram
Patna

Transliteration and Diacritical Marks

1. TRANSLITERATION

The purpose of this scheme of transliteration and diacritical marks is to give those familiar with the English language an easy key (yet one guaranteeing a close fidelity to the characteristic sounds of the language) to reading Tamil texts with their original intonation.* Understandably, there are differences in the pronunciation of certain letters and words depending on the districts where they are spoken; however, that is not as serious as to create a problem for us here.

There are four types of letters in Tamil. They are:

1. *Uyirelutthu* (உயிரெழுத்து, lit. life-letters), Vowels
2. *Meṟyēlutthu* (மெய்யெழுத்து, lit. body-letters), Consonants
3. *Uyirmeṟyēlutthu* (உயிர்மெய்யெழுத்து, lit. life-body letters), Animated Consonants
4. *Āyḍha eḷutthu* (ஆய்த எழுத்து) Mid-letter

a. *Uyirelutthu*

The vowels are twelve in number, five of them short (குறில், *kufil*) and seven long (நெடில், *nedil*). The short vowels are voiced one unit-duration (மாத்திரை, *Māttirai*), and the long two-units duration. They are as follows:

Uyir	Transliteration	Pronunciation	Duration
அ	a	fun	short
ஆ	ā	father	long
இ	i	fill	short
ஈ	ī	feel	long
உ	u	full	short
ஊ	ū	fool	long
எ	e	fed	short
ஏ	ē	fade	long
ஐ	ai	aisle	long
ஒ	o	folklore	short
ஓ	ō	foal	long
ஔ	au	fowl	long

* The new system of transliteration was evolved since the one followed by the Madras University was not helpful for proper pronunciation.

- NOTE: (i) Since we are writing for English-readership, we have chosen illustration from English words though English enjoys a scarcity of pure, open vowel sounds. They are at best approximations.
- (ii) When the short vowel sound 'a' and 'u' occur at the end of words, they are voiced half their sounds, as in ஆக, (*ga*) and வீடு, (*vidu*.) This shortening, however, is not pointed out with any diacritical mark, since such shortening is quite natural in a way.

b. *Meṃṃēlūtthu and Uyirmeṃṃēlūtthu*

Eighteen are the consonants in Tamil. They are, in their non-animated form, not fullblown sounds (like a body without life), and they are written with a dot above them, denoting their closed sound (E.g., க. We may pronounce it with a slight sharp 'i' sound before it, as 'ik'). It may be remembered that 'consonant' actually signifies 'sounding with'. These 18 *Meṃṃēlūtthu* fusing with the 12 *Uyirelūtthu* form 216 *Uyirmeṃṃēlūtthu* or Animated Consonants. Thus, for instance, க + அ = க (ik + a = ka).

Based on their vocalisation-dynamics the 18 consonants are grouped into three types, with six in each. We give them below, for convenience's sake, in their first fusion-forms (namely with 'a'):

(i) VALLINAM (வல்லினம்): THE STRONG TYPE

Meỵ	Transliteration	Pronunciation
க	ka, ga	Kangaroo, garden
ச	sa, cha, ja,	surf, chuckle, juggle
ட	ta, da	towel, dart
த	tha, dha	thug, dharma
ப	pa, ba	pun, bun
ற	fa	as in German 'Herr'. When doubled (ற்ற), and when preceded by 'ன்' (ன்ற) this 'r' is voiced with a soft 't' before it, as in entrance.

(ii) MELLINAM (மெல்லினம்): THE SOFT TYPE

Meỵ	Transliteration	Pronunciation
ங	ṇa	sing
ஞ	ñā	angel
ன	ṇa	yearn
ந	na	anthem
ம	ma	mother
ன	na	winter

(iii) IDAIYINAM (இடையினம்): THE MIDDLE TYPE

Mey	Transliteration	Pronunciation
ய	ya	yarn
ர	ra	rather
ல	la	lather
வ	va	vacate, water
மு	fa	(warm)
ள	la	fur!

- NOTE: (i) The doubling of *cha*, *tha*, *dha* (strong type) will be transliterated as *ccha*, *ttha*, *ddha* respectively, and as *c-cha* etc. in the case of separation. E.g., *Thirucchadhakam*, திருச்சதகம்; *thokkat-thogai*, தொக்கத்தொகை.
- (ii) *ṇ* (strong), ண, ண (soft), மு.ள (middle) never occur as the first letter of a word.
- (iii) *mu* does not have its exact equivalent in English, for it has a sound more definite and more formed than the liquid 'r' in 'warm'. By drawing the tongue-tip up against the hind-palate and pronouncing 'ra' you get *mu*.

c. Āyḍha eḷutthu

This is an infrequent single letter ஃ, pronounced more or less like the German 'ch' in 'Woche'. It is called *Āyḍham*, Mid-letter, for it is an aspirated sound between a consonant and a vowel. Its transliteration will be 'h'. E.g., பஃறொடை (*Paḥḥodai*).

2. DIACRITICAL MARKS

Diacritical marks always make the reading, as well as the writing (the typing and composing too), difficult and slow. Hence we have reduced them to a minimum. The diacritical marks we have employed are:

- on vowels to denote 'nedil', a lengthened voicing to two units-duration
- ^ on two fricative consonants: மு (ī) and ற (f)
- below two consonants to denote a pressed position of the tongue against the mid-palate: ள (l) and ண (ṇ)
- over 'n' for ன (ṇ)
- ~ over 'n' for ன (ṇ)
- above 'h' for mid-letter ஃ (h); and over consonants, similar to the Tamil usage over *meḷḷeḷutthu*, to denote their closed sound, especially at the end of words and at sandhi. E.g., தானாய் (*thānāy*); பலரைப்புணர்ந்தும் (*Palaraiḥ puṇarndhum*).

For transcribing Greek, Sanskrit, and Hebrew words and phrases the commonly accepted transliteration schemes have been followed.

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List of Abbreviations

Ar	Aramaic
BhG	<i>Bhagavadgītā</i>
Comm	Commentary
Hb	Hebrew
IDB	<i>The Interpreter's Dictionary of the Bible</i>
II	<i>Iruṭṭāvirubadhu</i>
JB	<i>Jerusalem Bible</i> (version of translation)
JBC	<i>Jerome Biblical Commentary</i>
KK	<i>Kodikkavi</i>
MSP	<i>Meṇkaṇḍa Sātthiram Padhināngu</i>
NEB	<i>The New English Bible</i> (version of translation)
NVTh	<i>Neṇjuviduthūdhū</i>
PP	<i>Pōṭṭiṭṭi pahṛōdai</i>
RSV	<i>Revised Standard Version</i> (version of translation)
Skt	Sanskrit
SN	<i>Saṅgarpa Nirāgaraṇam</i>
SÑB	<i>Siva Nāna Bōdham</i>
SÑB I , <i>Sūtra I</i>
SÑB I.1 , .. , <i>Adhikaraṇam 1</i>
SÑB I.1.1 , .. , .. , <i>Veṇbā 1</i>
SÑS	<i>Siva Nāna Siddhiyār</i> (usually <i>Supakkam</i>)
SÑS (Pp) , <i>Parapakkam</i>
SÑS (Sp) , <i>Supakkam</i>
SP	<i>Sivaprakāsam</i>
T	Tamil
ThAP	<i>Thiruvārutpayan</i>
ThDNT	<i>The Theological Dictionary of the New Testament</i>
ThK	<i>Thirukkuṭai</i>
ThKP	<i>Thirukkalīṭṭuppadīyār</i>
ThM	<i>Thirumandhiram</i>
ThU	<i>Thiruvundhiyār</i>
ThVm	<i>Thiruvāsagam</i>
ThVm (I)	<i>"Sivapurāṇam"</i> <i>Thiruvāsagam</i> , Psalm 1 which is called <i>"Sivapurāṇam"</i> .
Thol	<i>Tholkāppiyam</i>
Thol. Eluttu	.. , <i>Elutthadhikāram</i>
Thol. Sol	.. , <i>Solladhikāram</i>
Thol. Poruḷ	.. , <i>Poruḷadhikāram</i>

Tr.	Translated
Trans.	Translation
UNV	<i>Uṇmai Nefi Vilakkam</i>
UV	<i>Uṇmai Vilakkam</i>
VV	<i>Vinā Vaṇbā</i>

Church Documents Cited

AG	(<i>Ad Gentes</i>) Decree on the Church's Missionary Activity
CT	(<i>Catechesi Tradendae</i>) Catechesis in Our Time
DH	(<i>Dignitatis Humanae</i>) Declaration on Religious Liberty
DV	(<i>Dei Verbum</i>) Dogmatic Constitution on Divine Revelation
EN	(<i>Evangelii Nuntiandi</i>) Evangelization in the Modern World
ES	(<i>Ecclesiam Suam</i>) The Church in the Modern World
GS	(<i>Gaudium et Spes</i>) Pastoral Constitution on the Church in the Modern World
LG	(<i>Lumen Gentium</i>) Dogmatic Constitution on the Church
NA	(<i>Nostra Aetate</i>) Declaration on the Relation of the Church to Non-Christian Religions

- N.B.:
- (1) The above abbreviations serve for the two Volumes.
 - (2) 'Tr.' after the text cited, unless specified otherwise, means it is 'own translation'.
Translations of Tamil texts, unless specified otherwise, are 'own translations'.
If placed between inverted commas, they are meant as translations. If not, they are meant only to convey the sense of the text.
For NT texts, unless otherwise specified, the translation is from the RSV.
 - (3) 'See' is for reference to matter in the two Volumes.
'Cf.' is for other references
 - (4) 'n.' (nn for plural) is reference to the notes in Volume Two
n. 21(Int) means 'note 21 of Introduction'
n. 56 (I) means 'note 56 of Chapter I'.
'fn' is reference to the footnote of the work cited.
 - (5) The works enlisted under 'Abbreviations' are not put in italics when referred to in their abbreviated form.
 - (6) The numbers after the *śāstra*-works refer to the stanza (e.g. *ŚNS* 245 means '*Śiva Nāna Siddhiyār, Supakkam, stanza 245*').
 - (7) Tamil names found within inverted commas may refer either to the name of the psalm or poem (e.g. "*Udaṭṭoyyaṭavu*" of Thāyumānavar), or to one of the ten chapters of ThAP (e.g. "*Pathimudhunilai*").

VOLUME ONE

Introduction

1. A CONTEXTUAL OVERVIEW

In an ever shrinking world, where peoples of various religions, and of various cultures permeated by them, are being brought together willynilly by many events and circumstances, and by various means of transport and communications, the study of the world-religions is gathering greater momentum and greater significance. We may even add that it is being more sharply focussed against the added background of growing materialism, consumerism, atheism and secularism on the one hand, and, on the other, the rise of various forms of religious fundamentalism surging up in many parts of the world today. In the wake of these and other developments many new disciplines have branched out in recent times with religion as the focal area of study and research. To mention the more important among them, we have the History of Religions, the Phenomenology of Religion, the Psychology of Religion, the Sociology of Religion, Religious Anthropology, the Comparative Study of Religions, the Philosophy of Religion, the Theology of Religion, and the Study of Mysticism. This phenomenon itself goes to show that the world of religion is complex, that the different disciplines connected with it are mutually dependent, and that therefore they can, and must, mutually contribute to one another.

In this vast panorama of sciences on religion, the study here presented comes as a *response* to a particular *need* within a Christian ecclesial *situation*. The 'situation' is that the Church in India

lives in the midst of a culture and of a people, the majority of whom are of a Hindu religious and social tradition existing over milleniums, forming a part of them and a minority. In such a context, the study contained here is intended, first of all, to *create an awareness*, present mostly only in a general and confused way, that, in matters of religion with which people tend to identify themselves deeply, particularly in India, there is often a wide gap in the idioms and in the expressions between the Christian community and the people among whom we live, forming, with them, a single cultural, linguistic, ethnic, social group; that this gap is due not only to differences in religious beliefs, but also to the cultural texture to which they are wedded and with which they have been transmitted over generations and over centuries; and that this cultural gap often jars and mars what could be an excellent opportunity for mutual enrichment and growth on the many strands that compose group-life and social-life, and, for the Christian, the opportunity for an evangelical witness. This gap, moreover, may unwittingly lead to needless frictions, flares, estrangements, suspicions, guardedness, and at times even open hostilities. And when a give-and-take does occur, it may only be on marginal and superficial lines, or it may even prove to be uncritical and unenlightened. In such a situation, the 'need' felt by the local church is *to discover her own cultural religious soul*, in order to flower in her Christian faith in her own cultural identity, and thus to *contribute to her people, without remaining a ghetto-group among them*. The Christians living in such a context ought to be properly informed, in an enlightened way, of the true religious values of the culture and the people of whom they form an integral part. This becomes all the more urgent since they are constantly brought together in the various walks of life and in the many neighbourly contacts they cherish, where inevitably questions of religion and religious tenets and practices are touched upon and discussed. In such circumstances, true human propriety requires knowledgeableness and neighbourliness, and the Christian faith requires discernment and noble witness. If therefore an interreligious study is meaningful for mankind at large, it becomes all the more pressing in a 'situation' such as the above, with an existential 'need' there envisaged. Such being the case, the present work cannot but be *a frontier-study* and a *pathfinding venture*, in the context of the studies on world-religions.

My own awakening to the above need dates back to two significant events, (significant for me!). In 1962, when yet a young cleric studying philosophy, I happened to show a Hindu Tamil pundit around our institution; he had come with a group of his sightseeing friends. He expressed immense appreciation for the good, however small, that we were doing to the poor boys on our Sunday afternoons. He said he eagerly read the leaflets we had printed and distributed, but expressed his disappointment at often not being able to understand the moral exhortations there: "The words are in Tamil", he said, "but I don't understand what you mean to say". The other event was after a few years of my ordination. The headmaster of a high school, a Hindu of very dignified manners, one day went out of his way to express a certain frustration he had. He was eager to read the New Testament in Tamil given to him by a Protestant friend. He had made several earnest attempts. He had to abandon them because he just could not make headway. "Perhaps it is too filled with Latin and Greek idioms", he said. "That's why I'm not able to understand it". It was dawning on me that we were perhaps in two different 'worlds'! The question that has been coming to my mind repeatedly was: *Can we not talk about Christian truths and Christian ethic in a way attuned to the idiom of our people..?*

When one sets out to explore the possibilities of the interreligious and interfaith communication involved in the above quest, there immediately surfaces the dilemma: "How does one proceed to do that? Where does one begin?" This research addresses itself to this dilemma.

A first requirement, it seems to me, is to get to know, in depth, the religion and the religious culture of the people of whom one forms a part, and become aware, as best one can, regarding its similarities and dissimilarities with the Christian patterns and values. Now, coming to the ecclesial situation mentioned earlier, the religion I undertake to study vis-à-vis Christianity, as relevant to my context, is a form of Hindu Theism called Saivism, and more particularly a significant, autochthonous expression of it, namely the Saiva Siddhāntham. True, the Tamil Siddhāntham has flourished in the Tamil-speaking regions only*. However, being the Vēdanta-Siddhāntham, it is rooted in the Āgamas and the Vedas, and has many elements in common with

* particularly in South India and North Sri Lanka.

the other religious trends and philosophies within the bosom of Hinduism; and hence it can be taken as a good representative of Hindu religious tradition¹. The Siddhāntham itself manifests the Hindu catholicity of outlook well pictured in the words of the sage Thirumūlar, "*Onfēkulam oruvanē dhēvan* (One is the human race, and one is its Lord") (ThM 2066).

2. THE THEME CIRCUMSCRIBED

Though an interreligious study aims at a mutual knowledge of the dominant religious experiences of the different religions and the patterns in which they are set, it cannot begin that way. Towards a more homogeneous exploration of the religions concerned, the beginning has to be on a much restricted scale. One will have to begin by drawing a circle around corresponding significant areas of the two religions, to be separately studied, in depth, before bringing them together. But these areas should, to a considerable extent, lend themselves to a mutual enlightenment regarding them, and serve besides as the prisms through which the spectrum of the respective religion can be viewed. In short, the themes chosen for study should be 'central' to their religion. This does not mean, however, that they be *the* centre of the religion concerned, nor need they be central in the same proportion. This central area so drawn can be a theme, or a certain type of literature, or the like. All this of course presupposes at least a certain degree of familiarity basic to research with each of the religious traditions concerned.

There is a certain history to the theme I have chosen. Arul (Grace) in the Siddhāntham has often attracted the attention of the Christians that studied it, as bearing a resemblance to Christian "grace"². The first one to have expressed an opinion on them, probably, is G.U. Pope. Says he:

"The prominence given in the Āiava Siddhānta to the operation of Divine Grace is remarkable. The Tamil word (அருள்) *Arul* is used in every sense given to the χάρις in the New Testament, and to חֶסֶד in the Hebrew"³.

Others who have shown interest in this subject are T. Isaac Tambyah⁴, A.P. Arokiaswamy⁵, Sabapathy Kulandran⁶, and Ignatius

Hirudayam⁷. I was thus led to take 'grace' as the 'central' theme of my study, with the intention *also* of examining the question more deeply, whether the Siddhāntham's *Arul* is used in every sense given to *charis* in the New Testament.

The theme being still too extensive for study, I narrowed it further to *Thiruvāruḷ* (Divine Grace) in the *Thiruvārutpayan* (*The Gain of Divine Grace*) and *charis* (grace) in the *Letters of St. Paul*. The reasons are obvious. Among the fourteen Siddhānta śāstras (systematic works) the *Thiruvārutpayan* speaks professedly about the Divine Grace; and among the New Testament writings, the *Letters of St. Paul*, taken together, have the most copious mention of *charis*, and have given it a fully evolved significance which the Christian tradition has ever retained in its essentials. The choice of the two literatures have other happy blends as well for our present study. Both are canonical books of the respective religious traditions. Moreover, it can be safely held that much of the content of Paul's *Letters*, to the Churches he evangelized, is for deepening the faith of the Christians. The *Thiruvārutpayan*, in the Siddhāntham's tradition, is the first book that the Guru uses to impart *Ñānam* (Wisdom), the enlightened way of living Saivism which is the Siddhāntham⁸. Therefore, if we may say so, the two literatures chosen are of a 'catechetical' nature to the respective religious tradition. By the above I do not mean to say that the *Thiruvārutpayan* is held in as high a reverence as the *Letters of St. Paul*, nor do I intend that *charis* is central in the *Letters of St. Paul* to the same extent *Thiruvāruḷ* is in the *Thiruvārutpayan*⁹. The theme and the literatures have been chosen in view of their function for the motives for which the study is undertaken, and not for a perfect balancing of the one with the other.

For studying the *Thiruvārutpayan*, I have followed the version and the teaching imparted to me by my Siddhānta Guru, His Reverence Ñānaprakāsa Dhēsiḡa Paramāchāriya Svāmigaḷ¹⁰. For the other śāstra texts, I have used chiefly the Kāḷagam's edition *Meḡkhaṇḁa Sātthīram Padhināngu* (2 vol) with the revered commentaries found therein¹¹. One often finds that the writings in English on the Siddhāntham are more philosophical (which is not the main thrust

of the Siddhāntham), or betray a rather extrinsic understanding of it. The Tamil works often lack a certain scientific rigour common in the West, making especially references difficult, since they take for granted many things, including — that texts are known by memory. I have therefore relied mostly on the original texts and their commentaries. I have exposed the *Thiruvārutpayan* for its own concerns — namely to initiate the seeker gradually to a knowledgeable pursuit of *Nānam*, and *not to enter into philosophical discussions so as to clarify its tenets vis-à-vis other schools and philosophies of Hinduism*. It is my impression that, in the past, the *Thiruvārutpayan* has not been given the importance it truly deserves.

Keeping to a similar approach and depth of study in searching the Pauline *Letters*, I have given the due attention to the original texts in Greek, studied them with the excellent tools available to facilitate such a venture, and read some select, representative studies of recent years as would enlighten me to grasp better the implications in meanings of the texts and sub-themes concerned. *I have not entered into a dialogue with the ocean of Pauline studies*, as I do not intend to say the last word on the Pauline *charis*. I have not *presented* the theme as an exegete, entering into all the technicalities of exegesis; nor as a theologian seeking to put the doctrine into systems of theological thought and institute a reflection on them. I have been, instead, diligently in search of the religious experiences there enshrined, for the same motivation that moved Paul to write — viz., to obtain a deeper experiential ingress into the Christ-knowledge they contain; and I have sought to expose them in these pages in order also that the similarities and dissimilarities between the two religions may emerge more clearly.

By narrowing down the study of 'grace' to the two literatures, of the type mentioned above and in the manner there indicated, I believe a greater homogeneity has been arrived at as the pad from which to launch our interreligious study and discourse. In the exposition of the study, I have opted to keep to a homogeneous descriptive style of writing, seeking to reach below words and expressions to the experiences and the contexts implied. This option is intentional, as will become clear as we proceed to consider the method involved¹²

3. METHODOLOGICAL CONSIDERATIONS

Over the last hundred and fifty years, the study of the world-religions in the West has traversed many trends. Missionaries, anthropologists, sociologists, psychologists, historians, philosophers etc. have approached it in different ways. In the recent years theology too has come to grapple with it *in a new spirit*. Against such a varied scene, there surfaces the need of a proper method, and the urgency that it be adequate for the purpose we have on hand in instituting this interreligious study. I have followed a method of research, rather by intuition than by training, which I will seek to spell out here as I proceed to introduce the study I here present, and I will show how the study is 'positioned' on the method adopted¹³.

Broadly speaking, there are two ways in which a Christian may undertake to study other religions. One is, what I may loosely classify as, 'phenomenological', and the other 'confessional'. I would see the second as belonging to the area of theology, where one takes seriously into consideration the faith-claim of his Church-tradition, and seeks to contemplate and to understand what the other religion, on a similar wave-length, is saying and claiming to be. From the point of view of the purpose I have in mind, I would figure the study here entered upon to be under the second category. I would therefore describe this study as 'faith meeting faith'¹⁴, towards a closer mutual acquaintance and understanding.

As compared to the past, there has now dawned a new climate in which faith can meet faith.

The faith of a Christian community forming a Church is not a static one; it is dynamic. It is rooted in her scriptures and her tradition; it puts forth foliage, flowers, and bears fruit as it expresses itself in dialogue with the contemporary world over the centuries and in the various lands where it has taken root. In this dynamic sense, I would see the Second Vatican Ecumenical Council as a general spokesman for the Catholic Church regarding her experience of faith as understood and lived today, and as her expression of it in dialogue with the modern world. In the context of other religions, her fundamental faith-claim is that God, in His goodness, has made known

His definitive revelation and His promised salvation in and through Jesus Christ, and that this Christ remains the only mediator of salvation. She sees this salvation now reached out to all men in and through the Church (herself) which is the Body of Christ¹⁵.

In regard to other religions, the Christian scriptures speak of God's will for the salvation of *all men*, very explicitly expressed by Paul when he says that God "desires all men to be saved and to come to the knowledge of truth" (I Tim 2/4). At the same time, in the context of those days and situations, the Old Testament has strong strictures uttered against other religions, which are in some instances repeated in the New Testament (cf. Rom 1/19-32). The Catholic Church no more identifies herself anachronistically to such strictures against other religions... (considering them as idolatry and as man-made religions, leading to wickedness, immorality of various kinds etc), which have often been one-sidedly voiced, particularly in the mission territories, by well-meaning missionaries in their evangelization and catechesis. Instead, quite conscious of her universal mission of salvation, while disavowing deformities and deviations in religion, and affirming the definitiveness of God's revelation in Christ, she has begun to acknowledge that the other religions, and the people belonging to them, possess "much goodness and truth" (OT 16), and "tradition of asceticism and contemplation" (AG 18); that they have "elements of truth and grace" (AG 9), and "seeds of the Word" (AG 11, 15); that they "acknowledge God and preserve precious religious and human elements in their traditions" (GS 92); and that they "reflect a ray of that truth which enlightens all men" (NA 2)¹⁶. Coming in this spirit, the document of June 1984 from the Secretariate for Non-Christian Religions says:

"They (the Non-Christian religions) therefore merit the attention and the esteem of Christians, and their spiritual patrimony is an efficacious invitation to dialogue (cf. NA 2, 3; AG 11), not only on elements that converge, but also on those that are divergent"¹⁷.

In this way, we may say, the Post-Vatican Church, conscious of her mission for the salvation of all men, and in true expression of her catholicity, has begun sincerely to contemplate, in an open spirit

of dialogue, regarding what could be the design of God for salvation unfolded in the other religions, and to understand better what is her role towards them in the fulfilment of her own mission. It is in this happy atmosphere of dialogue that this study takes its shape.

Returning to the method, the presupposition in the methodology I adopt is that *each great religion is an entire, self-functioning meaningful-whole, a world of its own*. This supposition rests on the fact that the great religions have given to the many millions of their adherents, over centuries and milleniums, a sufficiently coherent and cohesive vision to live their lives meaningfully by, as individuals and as society, notwithstanding the inherent human tendencies to evil, and despite the great upheavals in history. This presupposition augments, rather than diminishes, the methodological problems; for, it implies that each religion must be explored on its own right, within its own world, and that, presumably, it has its own world-view (*Weltanschauung*), its own core God-experience constitutive of it, its own way of knitting its spiritual experiences and mystic intuitions into meaningful religious patterns, and its own methods of communicating and transmitting them.

There then arises the question: Is it possible for a man, *remaining moored on to his religion*, truly to enter and explore, unbiased, the world of another religion meaningfully? Paradoxical as it may seem, that is the only true meaningful way, it seems to me, for anyone who wishes to enter into the knowledge of another religion not his/her own, similar to how, inserting ourselves into our own knowledge-apparatus and knowledge-fund is the only way to reach out to the knowledge of the world around us, and the knowledge that others hold out to us¹⁸. We will take up this matter below, under 'An Incarnational Approach'.

4. AN INCARNATIONAL APPROACH

Method involves also *attitudinal back-up*, which in turn inspires the *approach* that one adopts in an interfaith research. There then comes up the question: What *method of approach* to assume when entering upon a study of this nature?

Broadly speaking, there are three approaches that a Christian may adopt in studying the Siddhāntam and its experience of 'grace'. They depend on what identity-moorings he feels committed to preserve, or feels safe to maintain, or is interested in fostering, while delving into the deep-waters of the other religion. They are: (1) Remaining in a certain school of thought, philosophical or theological or otherwise, he explores the other religion. His criteria of study are those of the respective discipline, and his interests are mainly to preserve and foster his scientific identity, other identities not denied¹⁹; (2) Remaining identified with a particular dogmatic, doctrinal setup, and with that as criterion, he explores and interprets, and takes a position in regard to the other religion. The security of identity here sought is orthodoxy²⁰; (3) Remaining identified with the world view of his Scriptures, with the tradition and the praxis, and with them as criteria, he reads the similarities and dissimilarities in the other religion in terms of his religion. The security sought here is religious identity²¹. All these three are valid approaches, implying, however, a growing "self-emptying" in the type of security of identity sought in the method and in the process of interfaith studies. This "self-emptying" (kenosis) becomes possible for him, not because the committed Christian does not possess the identity in question, but *because he feels innerly secure of not losing it*. To the extent of his "self-emptying", he becomes truly open to the deeper religious beauties enshrined in the expressions of the other religion.

Given the presupposition that the two religions are two entire self-functioning, self-revolving worlds, the above three approaches fall short, it seems to me, of being sufficiently sophisticated and adequate. I have followed, intuitively, as I said, another approach, which I would call 'an incarnational approach'. I must confess that this approach, which I have adopted throughout the study and exposition here contained, eludes my ability to define it. However, for the benefit of the reader, I shall seek to describe it to the extent possible.

In order to explore the various elements of a given religion, and reach down to the religious experiences from where they spring and which they enshrine, it is necessary that one approaches them, studies them, and understands them in their place and their meaning in the

religious pattern concerned. This requires that the man²² who does so must, so to say, 'incarnate' himself in that religious 'world', and see it from within it, as how a man within that religious tradition would see it. This implies that, in doing so, the researcher be unencumbered by the conditionings endemic to his own religious tradition. In other words, this would require of him a great degree of "self-emptying" (which is an essential part of incarnation) in the process of incarnating himself in the given religious 'world'. This self-emptying does not mean that he must enter it with a mind *tanquam tabula rasa*; for, indeed he cannot, nor is he required to do that. Neither does this self-emptying mean that the man who so incarnates himself should have no 'physiognomy' of his own. Thus, for exploring the experience of 'grace' in the Saiva Siddhāntham, if I enter the world of the Siddhāntham, it does not mean that I should renounce my Christian identity and my Christian physiognomy. In fact, the greater the sophistication I possess in my own Christian training the better it is for the task on hand! I can have a clear biblical-vision my own allegiance to the Christian tradition, to certain philosophical and theological positions etc. I do not need to renounce them! In what does self-emptying then consist? It consists in not being cumbered and conditioned by them to the extent of making them the *criteria* in understanding, identifying, evaluating, and judging the elements of the Saiva Siddhāntham, but in availing myself of them rather as *models* by which the better to enter the world of the other more skillfully and with greater sophistication. Thus, in my study of the Siddhāntham, with my human-religious-spiritual-mystical experiences regarding sin and salvation as illumined by my Christian faith and my Christ-experience, with Christ within me as God's Wisdom and as the Guru guiding me, and with the indwelling Spirit giving me the 'eye' of discernment, as well as with the entire pattern of my Christian religion and tradition as a *model* against which to understand the other religious patterns²³, I *incarnate* myself (which is an act of love and of genuine concern) into the world of the Siddhāntham, to explore it *from within* for the human-religious-spiritual-mystical experiences that its various expressions contain, and to place them in the patterns in which they are found set. I do this, not merely to acquire a cold knowledge of them, but even to get a 'feel' for them,

and 'live' them! Only then will I truly begin to know the world of that religion for what it is.

I would liken this approach, by way of a commonplace analogy, to the way in which a person gets the 'feel', by a certain identification, for the vicissitudes of the main characters of a novel, or of a play, on the basis of his own knowledge-apparatus, human emotions, and wealth of experiences. *A person may enter into the spiritual depths of the other religion only if he possesses a similar depth of experience in his own religion!* To show this by another similar illustration, an elementary school boy or girl cannot really 'live' a romance, for instance!

This incarnational approach is the more possible for those who possess *a sensibility for identification* and *a capacity for empathy* — with the language, the literary forms, the idioms, the thought-patterns, the methods of interpretation, the cultural forms etc. proper to that religion and to its people, and into which their religious expressions are woven. This approach is what many people on the territorial confines of diverse religions have lived and continue to live in different measures, in a most natural manner (though perhaps more superficially and not always consciously), and which I have sought to spell out above.

Evidently, my incarnational approach in the study of the two literatures I have opted for will be qualitatively different. When I enter the 'world' of the *Letters of St. Paul*, it will be more a recognizing of my own faith-identity and of its sources, and it will be for getting a 'feel' for St. Paul's own experiences and his concerns. When I enter the 'world' of the *Siddhānṭham*, it will be, in a way, recognizing elements of my language and culture with a sensitivity for the religious soul of the people who gave it origin, seeing and relishing the lofty spiritual and mystical wealth as contained and as set forth in their books, so as to become conscious of the similarities and contrasts, both regarding cultural and religious matters, with the corresponding Christian elements.

This incarnational approach is all the more appropriate, it seems to me, since it responds also to the particular ecclesial 'situation' and the 'need' cited earlier. For, Christ became incarnate in a people, out of love, not to remain a closed island of divinity by himself, but that people "may have life, and have it abundantly" (Jn 10/10). Similarly, the local Church, which is the spiritual embodiment of Christ, living in a Hindu religious cultural milieu, must take her rightful place among her people, *incarnate* and *inculturate* herself among them meaningfully, share their riches, and contribute to them from the treasures born of her own Christian identity. It will now be clearer, on retrospect, what is the spirit that has been implicit in drawing close to the Siddhāntham (a significant religious expression of the people) in love, in the choice of 'grace' (a godly, experiential reality) as the theme, in the specification of the literature (scriptural and catechetical in nature), and in the adoption of an incarnational approach in instituting the interfaith exploratory research. It is the same incarnational spirit that pervades the study here presented²⁴.

5. THE UNFOLDING OF THE STUDY-PROJECT

The study unfolds in three parts. Part One and Part Two are exclusively devoted to exposing "*Thiruvāṟuḷ* in the *Thiruvāṟutpāyan*" and "*Charis* in the *Letters of St. Paul*" respectively, in order to promote an undivided attention on them towards a deeper penetration of them from within, and for a better grasp of each religious world on its own terms. A careful reader will however notice that there is a certain implicit 'reading' of one religion in the light of corresponding 'models' of the other (not with the other religion as 'criterion'). Only in Part three the two 'worlds' are brought together for a closer view and a possible acquaintance.

Since the assumption is that the two religions are two entire, independent systems, before coming to study the theme of 'grace' as found in them, I have sought to take cognizance of the general religious settings and patterns of the respective religions. I would think therefore, that, for our study, the chapters on the general doctrinal setting ac-

quire a great significance of their own, besides being important as necessary background for the chapters on grace. In presenting the doctrinal setting of each religion, for the very logic of it, I have sought a certain completeness of outline, even if some elements may not have a direct bearing on the theme of grace. In keeping with the incarnational approach assumed, when seeking to unravel the general doctrinal patterns or the experience of grace in the respective religion, I have taken care not to impose schemes and preoccupations from without, through which to read and interpret, but have sought them from within the literatures themselves, and I have interpreted them in some way native to the religious tradition itself. This has been made the easier since the literatures singled out for study are themselves homogeneous (Paul's Letters to a lesser extent). In the case of the Saiva Siddhāntham, the outline of exposition has already been dexterously worked out by Umāpathi in the *Thiruvāratpayan*. Instead, as Paul never intended his letters to be systematic elaborations of the Christian experience, I had to evolve an outline of my own, both in presenting the doctrinal setting and in tracing Paul's idea of grace. It must however be made clear right here that such outlines are not from *a priori* theological theories about grace, nor are they arbitrarily worked out: they are in fact consequent upon an open-minded, prayerful, and diligent exegetical study of the relevant texts bearing on the theme of grace that had preceded the present exposition. Further, in accordance with the aims above set, I have not presented here an exhaustive study of every verse or text where 'grace' occurs, nor have I meandered into the many nuances they there offered. Instead, my attention has been pivoted on the more essential ones, in their richness, depth, and cohesion.

In bringing together the two independent studies on grace under common headings in Part Three, I have adopted a homologous discourse²⁵, by which I seek, first, to describe the corresponding elements as from within, and, similar to how an artist takes a distance every now and then from his work for *an involved assessment*, I take a studied distance to point out the similarities and the divergencies between the two, respecting the religions as meaningful wholes in themselves. In the "General Synthesis and Conclusion" I seek to verbalize what I see to emerge as a result of this 'religious exploration'.

A word must be said at this point about the option for a *descriptive* style of exposition. This logically follows upon the understanding that the two religious traditions are two independent 'worlds', and upon the incarnational approach assumed in the method. When, for instance, we have two different currencies on hand (say, the English pounds and the Italian Lire), and we want to see how they compare with each other, without choosing one or the other as criterion, we would have to bring them to a common denominator (say, the Indian Rupees) so as to place their respective values. In like manner, if we wish to arrive at the knowledge of, and even at the 'feel' for, the similarities and dissimilarities between the two religious traditions, we must bring our exposition of them, at least implicitly, down to a common plane of speaking about them. It would not be fair to reduce speaking about one in terms of the other. What is that plane which would be considered 'common' to the two religious traditions on hand? Be they Hindus or be they Christians, the people that profess the two faiths are basically men and women, who share *the same human nature*. Hence, in this study and research of the two religious literatures, I seek to descend below the systems, the words and expressions, the concepts and thought-patterns, to the human experiences that they enshrine, express, or evoke — be they secular, religious, spiritual, or mystical. This implies a work of decoding the experiences which have been encoded in the chosen literatures and in the other allied literatures concerned. In my exposition I seek to *describe* those human experiences, given all my limitations, and in the process I seek to place them in the way they are found to be placed within their patterns. I am aware that, after decoding to some extent the experiences that are enshrined in the sacred texts, when we seek to verbalize them, name them, or place them in a pattern (in short, describe them), much of the 'colour' of the experiences is once again lost! It is well to be aware of this factor. The Siddhāntha seeks to maintain the evocative power for experience by apt similes, mostly drawn from nature. I have followed suit in most instances. For the *Letters*, the evocative effort is mainly through interpretative exegesis.

The entire study has been laid out in two volumes. Volume One contains the preliminary matter, the entire running text, and the

acknowledgements. All reference matter has been, *for the convenience of the reader*, carried over to Volume Two. It has five sections: Section I contains the text, the transliteration, the translation, and the notes of the *Thiruvārutpaṇ*; Section II contains the Notes of the research arranged chapterwise; Section III includes a small series of appendices; Section IV presents the bibliography; and Section V offers a limited glossary of the Saiva Siddhāntam's technical terms. As a "Detailed Table of Contents" is provided in Volume Two, in this edition, no Index of any sort is appended.

6. THE READERSHIP ADDRESSED

Though primarily this research was *conceived* as a response to the 'need' felt in a particular ecclesial 'situation' mentioned under "A Contextual Overview", I have been all the while aware that a study of this nature will be of interest, and of use, to *a much wider circle of readership* on account of the religions involved, the literatures chosen and studied in their original, the method followed, the interdisciplinary texture required, the depth of the study called for, the findings which may eventually surface, and the like. It will certainly interest the students of Pauline theology; and I am confident that, though this study does not claim to say the last word on Pauline *charis*, they will find a welcome solidity of exegetical findings and some originality in the way *charis* is presented. Moreover, I am aware that the Christian world is looking for new models of theologizing, and many thinkers are now looking East. It is my own genuine experience that the Saiva Siddhāntam has helped me to get deep insights into my own Christian faith. As in all probability the *theism* of the Siddhāntam, as compared with all the other major Indian schools of philosophy, comes closest to Christianity in its consciousness of God's graciousness, in its interpretation of the highest mystical experience (*advaita*), and the like, it cannot but exert a mysterious charm on the Christian minds, as in fact it did in the past on some of the Christian missionaries who studied it open-mindedly.

The research contained in this book may well draw the attention also of enlightened men/women and philosophers of the Hindu,

and more particularly of the Saiva and the Siddhānta traditions, who have often been annoyed in the past with the writings of Christians with theological bias, for the most part carrying dogmatic and judgemental tones about them. They may most legitimately want to see for themselves if the noble expressions of their religion are properly understood and duly presented, and how they are compared. This study will interest also, on a broader perspective, students of spirituality, of mysticism, of comparative study of religions, of theology of religion (religions), and the like. In the last part of the "General Synthesis and Conclusion", I raise a discussion on particularly two areas which are of greater relevance to my context: viz. the area of dialogue between religions and of Church-inculturation. I am certain that those engaged in such meaningful endeavours will find in this research much that reflects their own concerns.

The Saiva Siddhāntam, though studied in some small circles around the world, remains largely unknown. Even standard Indian philosophy manuals hardly make mention of it, and, when they do, deliver not its goods, or do so fragmentarily or biasedly. Since a fair degree of previous acquaintance with the Siddhāntam is indispensable in order to situate its tenets and its faith-claims, I have briefly introduced it in Chapter I, before going on to its doctrinal setting.

When undertaking the study of the *Thiruvārutpāyan*, there arose the need for a new English translation of its texts. The two existing ones, by J.M. Nallaswami Pillai (in 1898) and by G.U. Pope (in 1900), while being of great merit, are not, it seems to me, adequate for a serious scientific work; for, the former often gives a sort of a paraphrase rather than a translation, and the latter often misses the mark, not possessing the Siddhāntam from within²⁶. In translating this poetic booklet, I have tried to preserve, to some extent, a poetical cadence and form, giving it however a secondary place to a more literal translation of texts with maximum fidelity to meanings and nuances. A certain degree of interpretation personal to the translator is unavoidable in any work of translation even when he tries his utmost to interpret as exactly as possible the mind of the author. In presenting the translation, I have given the original text, the English transliteration of it, followed by the English translation. I have also pointed out to some

textual variations where they occur, and have added a minimum of notes which may serve more as clues to get to the matter contained in the text²⁷.

In the preliminary matter, I have also provided a fairly easy transliteration scheme for reading Tamil technical terms, words, and phrases. This scheme is intended more for the English-knowing readership rather than for an international readership. With this scheme, those conversant with Tamil will have no difficulty in writing it back into Tamil characters when needed. For the benefit of those familiar with the Siddhāntham's literature, I have reproduced, for their perusal, the original texts in Tamil *in the Notes* (without overburdening the Text with them). But care has always been taken to give its translation in English, or its meaning, either in the Text or in the Notes. For the benefit of those not familiar with the technical terms of the Siddhāntham, a glossary is supplied at the end of Volume Two. When searching for the reference material on the Siddhāntham *found in the European languages*, I have perhaps gathered a more complete list of bibliography than any found so far. I have given all of it in Volume Two as a further contribution to the studies on the Tamil Saiva Siddhāntham.

It was a matter of some internal debate to me as to what level of discourse to adopt, given the fact that this is a research-study involving two religions and religious traditions, and considering the fact that there will be very few in the world who would be *well-versed in both the literatures* chosen for study in their originals. I felt however committed to enter into the research to some depth and thoroughness, since only at that level can religions be mutually better understood, answering, as they do, to the deepest aspirations of man. Familiarizing the reader with two world-religions on their own fundamental texts, terminologies, concepts, and patterns cannot make the reading an easy matter to digest. Since I have sought to make the religions speak for themselves, so to say, I have made frequent appeals to sacred texts, words, and phrases, so as to initiate the reader (if he has not yet been) to a greater familiarity with the respective language, culture, and religion. And I have sought to be brief and concise, going direct to the point. The discourse can therefore be loaded. I have not spared

the reader the technical terms, since, as I believe, they serve best, by their very nature, to forcefully keep our attention on the peculiarities of experiences and expressions characteristic of the respective religion. At times I have entered into some meaningful technicalities that may interest only the adept. As it is my desire to reach out to as wide a spectrum of interested readership as possible — from those most familiar with the one, or the other, or both the religious literatures to those who are not that familiar with them —, I have packed the Notes with a vast variety of references and information — with what might meet the enquiry of the expert on the one extreme, and to what may prove useful or even necessary for the novice on the other. *This way of exposition, I am fully aware, cannot make every part of my research equally accessible to everyone.* On occasions, it may demand an uphill task over unfamiliar grounds, and, as it is meant for a deep study, it may require a careful re-reading of relevant parts²⁸. But such pains, I presume, are to be accepted as part of the challenge undertaken in the exploration such as this one, and are bound to pay their dividends.

In the pages above, I have sought to introduce the study presented in this book by placing it in its context, sketching the theme studied, showing the model followed, and pointing out the spirit that pervades it, the colours mixed, the compositions intended, and the public addressed. Now I have a confession to make. I have been aware, all the while, that a work of this nature requires *many years* of reflection, study, and search, *even from an expert!* I have no claims to any expertise, but only to an earnest desire to add a little contribution in the context. Wise men, and men of learning of the various disciplines that enter into this study will certainly note the many imperfections in my work. However, I am confident that they will not on that account spurn it, but will nobly cherish it for whatever it is worth.

PART ONE

**THIRUVARUL
IN THE
THIRUVARUTPAYAN**

BOOK ONE

THE HISTORY
OF THE
AMERICAN

CHAPTER I

General Introduction to the Saiva Siddhāntham

1. A BRIEF HISTORY LEADING TO THE SIDDHĀNTHAM¹

A. EARLY TRACES OF SAIVISM IN GENERAL

Saivism is a theistic form of Hinduism which professes its belief in the Lord Siva as the supreme and personal God. In its many-faceted cultic forms, practices, religious expressions, and philosophies, it is spread chiefly over the Indian subcontinent and northern Sri Lanka. Its roots are buried deep in the prehistory of India. John Marshall, presenting the conclusions of the studies done on the archeological excavations of Mohenjo-Daro and Harappa, declares:

"Among the many revelations that Mohenjo-Daro and Harappa have had in store for us, none perhaps is more remarkable than this discovery that Saivism has a history going back to the chalcolithic age or perhaps even further still, and that it takes its place as the most ancient living faith in the world"².

This line of thinking seems to be buttressed by the opinion of K.A. Nilakanta Sastri and others, who think that Saivism, in its origin, is pre-Vedic and non-Aryan³.

The Vedic literature presents a confusing picture of Rūdra (Siva)⁴, at times as a malevolent, terror-striking deity⁵, and at other times as a benign God⁶, bearing witness to its mixed authorship, as well as to the compromises that were taking place between warring groups of the early ancestors of the Indian people. Though hymns addressed to Rūdra are few, one finds in them featured some aspects of Siva (known to our times) as dwelling in the mountains, having long-braided hair, wearing a hide, and the like⁷. The *Atharva Veda* portrays a group of attendants and devotees of Rūdra called 'muni' or 'kesin'⁸. They were long-haired, itinerant ascetics, often possessing special powers, who practised Yoga and contemplation in silence, shunned Vedic rituals, and did not conform themselves to caste-institutions⁹. In many instances they seem to have enjoyed the high esteem of people¹⁰. Among the Brāhmaṇas, Sātarudriya seems to give a more developed picture of Rūdra¹¹.

In the *Upaniṣad* (the Vedānta) the Vedic deities and the Brahmanic sacrifices are at a discount¹². Taken as a whole the *Upaniṣad* are a "melting-pot" of many Indian philosophic and religious trends¹³. However, we find the theistic trend making a clear choice, in the *Śvetāsvatara Upaniṣad*, for Rūdra-Siva as the Supreme absolute God and as the object of personal devotion¹⁴. It is remarkable to see this *Upaniṣad* denying any form for Rūdra-Siva¹⁵, advocating personal commitment (*bhakti*)¹⁶ towards Him and towards Guru¹⁷, and speaking of the need of *prasāda* (Skt. for 'grace')¹⁸.

In the post-Vedic and post-Vedantic period, when many philosophical schools emerged¹⁹, we see Saivism having affinities with the philosophical trends²⁰. However, it developed, in later times, different schools of its own within its bosom, chief among which are the Pratyabhijñā School of Kashmir, the Śivadarśana of Satya-jyōti and others (both schools treated in chapters 7 & 8 of *Sarvadarśana Saṅgraha* respectively), the Pāsupata Saivism of Gujarat, the Vīraśaivism in Karnātaka, and the Saiva Siddhāntham in the Tamil country.

B. THE PREVALENCE OF SĀIVISM AROUND THE TURN OF THE CHRISTIAN ERA

The Epic *Mahābhārata* contains many evidences to the fact that Sāivism was found widely spread, and held great sway in the land²¹. Even the Lord Krishna, who in that part of the *Mahābhārata* called the *Bhagavadgīta* is said to have manifested 'his highest sovereign form' to Arjuna²², is seen in other parts to have been the worshipper and a chief devotee of Siva²³. The authors of the *Mahābhārata* attest to the presence of *ūrta* (shrines), of *ṛṣi* (seers), and of ascetics, and to the worship of Siva in the Tamil country²⁴. The *digvijaya* of Sahadēva to the southern country, narrated in chapter thirty three of "*Sabha Parva*", contains a glowing tribute to Kāvēri: "This Kāvēri is as sacred as the Gaṅga of our parts"²⁵. When Sahadēva asks the Pāṇḍiyan king for the hand of his daughter, the king is said to have replied that his ancestors were Siva-worshippers, and that his daughter was born in answer to the prayers addressed to Siva²⁶.

The *Tholkāppiyam*, the oldest complete Tamil grammar in verse extant, supposedly belonging to the Middle Sangam Literature²⁷, makes mention of '*aṭivar*' (*siddhas* or seers) and '*thapathar*' (ascetics)²⁸. Basing on the commentary of Nacchinārkkiniyar, and noting that the author mentions the two distinctly, we are led to think that they refer to the wisemen of the non-Vedic and Vedic traditions respectively²⁹. And "*Poruḷadhikāram*" 469 seems to favour the interpretation of Nacchinārkkiniyar, that the '*aṭivan*' or '*aṭivin munaiivan*' were the authors of the Āgamas and similar books³⁰.

Neither the *Tholkāppiyam* nor the body of literature of the Last Sangam carry any mention of Siva³¹. However, the references to Siva in the numerous descriptive phrases of the Last Sangam Literature³² overwhelmingly point to the fact that Siva-worship and the puranic narrations about Him were quite prevalent in the Tamil country around the first century of the Christian era³³. While the Sangam Literature presents a climate of peaceful coexistence of the many religious trends, the subsequent Epic Literature, the *Silappadhikāram* and the *Maṇimēkalai*, reveals not only the increased vitality of Jainism and Buddhism, but also the serious beginnings of religious intolerance and strifes³⁴. Yet, it is to be noted that, though the authors of the *Silappadhikāram* and the *Maṇimēkalai*, viz. Iḷaṅgōvadigaḷ, and

Kūlavāṇigan Sātthanār, are non-Saivites (the former was a Jain monk and the latter a Buddhist), their epics clearly give the first place to Saivism, witnessing thus to the predominance of Saivism over the other forms of religion⁵⁵.

C. THE STRUGGLE AND THE SUPREMACY OF SAIVISM IN THE TAMIL COUNTRY

There is a tradition that Bhadrabāhu, a contemporary of Emperor Chandragupta Maurya (c. 300 BC), came to South India with 3000 Jain disciples⁵⁶. Emperor Asoka's (273-232 BC) second and thirteenth rock-edicts speak of his efforts to spread Buddhism to South India and Ceylon. The Brāhmi inscriptions found in the southern parts of Tamilnadu confirm the presence of the Jains and the Buddhists there in the second century BC. These Jains and Buddhists learnt Tamil in order to spread their religion⁵⁷, and they attained great proficiency in it. We find some of them among the Sangam poets. The *Silappadhikāram* and the *Maṇimēkalai* are two literary jewels and outstanding examples of the contribution of Buddhism and Jainism to Tamil, and of the gathering sway they wielded over the Tamil people. The proselytisation, however, got more and more keyed up with fresh influxes from the north. The political campaigns in the fourth century by the Kaḷabras (who were mostly Jains and Buddhists), the literary campaign with the founding of the Drāmila Saṅgha by the Jain Vajranandhi in AD 470, and the rise of the Pallava power (AD 350-900) contributed not a little to the up-perhand that especially Jainism had won in the religious climate of the period. This set the scene for the struggle that ensued, of Saivism and Vaishnavism against Jainism and Buddhism. The cause of Saivism was championed by the saint-poets and mystics Appar (Thirunāvukkarasar), Sambandhar (Thiruffānasambandhar), Sundharar (Sundharamūrthi Nāyanār), and Māṇikkavāsagar.

Mahēndhra Varman I ruled the Pallava kingdom in the first quarter of the seventh century. He was a Jain, a learned man, the author of the Sanskrit farce *Mattavilāsa Prahasanam* (which begins by ridiculing the Kapālika sect of the Saivites). He was won over to Saivism by Thirunāvukkarasar⁵⁸, and he built a Saivite temple at

Guṇadharaviṇṇa³⁹. This Thirunāvukkarasar was an ardent Jain turned a zealous Saivite. His Jain name was Dharmasēna. After his studies on Jainism in Pātaliputra (the present Patna), he was engaged in refuting the Buddhists in religious debates. He suffered intensely from acute burning pains in his stomach, and the Jains' efforts having failed to cure him, he had recourse to the Lord Siva on the insistence of his sister Thilagavathi, a fervent devotee of Siva. He obtained a miraculous cure and became a Saivite taking the name Thirunāvukkarasu. He is said to have lived eighty one years, probably between AD 600-681⁴⁰.

Tradition has it, that Thirunānasambandhar, already at the early age of three, received infused knowledge from Siva-Pārvathi while his father left him at the temple-tank and bathed. His poems testify to the avowed war he waged on Jainism. His campaign in Madurai discrediting the Jains, who lived mainly in the Yānaimalai area, took place during the reign of Ninṇasīr Nēdumāṇan. He is said to have lived only sixteen years⁴¹.

Thirunāvukkarasar and Sambandhar were contemporaries. They are said to have met each other twice. They moved from temple to temple through the Pallava, Chola, and Pandiya kingdoms, singing hymns and leading a new wave of fervent devotion to the Lord Siva. Sambandhar is said to have sung, in 220 temples, in all 16000 *padhigams* (similar to psalms), of which only 385 are extant; and Thirunāvukkarasar sang, in 128 temples, 4900 *padhigams*, of which only 312 are extant.

There is a popular saying in Tamil that if a man is not moved by the *Thiruvāsagam* (meaning, Sacred Reading or Sacred Utterances), neither would he be moved by any other reading⁴². Māṇikkavāṣagar (He-whose-utterances-are-rubies), the author of the *Thiruvāsagam*, was the minister of the Pāndiya kingdom⁴³. His mystic experiences led him to abandon his career as minister and to choose the life of an ascetic. His hagiographies speak of his victory over a chief Ceylon Buddhist divine in the royal court, probably of a Chola king, in religious debate. He is said to have died at the early age of thirty two⁴⁴.

Sundharamūṛṭhi Nāyanār lived probably in the first half of the eighth century, and is said to have died at the age of eighteen. He was a friend of the king Chēramān Perumāḷ of the Chera kingdom. He sang in 114 temples⁴⁵ 3800 *padhigams*, of which 100 are extant. He authored the *Thirutthoṇḍatthagai* (The Anthology of Holy Devotees), which paved the way to the *Periyapurāṇam* (the hagiography in verse of 63 Nāyanmārs or Saivite Saints) written by Sēkkiār (see later).

The hymns of Appar, Sambandhar, and Sundharar are together called the *Thēvāram* (A Garland [of hymns] to God), and, along with the *Thiruvāsagam* of Māṇikkavāsagar, they enjoy a pride of place in the hearts, homes, and temples of the Tamil Saivites. The four saint-poets are designated the *Samayāchāriyār* or *Samayakkuravar* (Religious Preceptors). Their outpourings of devotion are simple in doctrinal content, rich in imagery, and replete with religious fervour. They attest the fact that worship was offered in pilgrimages and feasts, in songs, music, and dance. The presence of musicians, of groups of maidens that sang and danced is evident from them. The purpose of their authors was not to give the people a body of doctrines, or a system of philosophy, but to make the people taste the sweetness of prayer to the Lord Siva and of His worship. Their epoch can be described as the epoch of ecstatic religious experience.

The Pallava kings, Mahēndhra Varman I and Narasimha Varman chief among them, patronised music, sculpture, and architecture, and built the rock-temples of Mahābalipuram. In the ninth century the Pallava reign was eclipsed, and the Chola empire (846-1279) emerged. The Chola kings were promoters of Saivism and Vaishnavism. It would not be very wrong to say that Saivism and Vaishnavism promoted their rise to great glory⁴⁶. Saivism spread across the seas to Thailand, Malaya, Sumatra, and Java. Rājarāja Chōlan I (985-1014) built the great Tanjore temple, and Rajēndhra Chōlan I (1012-1044) the one at Gaṅgaikōṇḍachōlapuram⁴⁷. Kulōtthuṅgan I and Kulōtthuṅgan III were also great Temple-builders. During this period many Brāhmins came from the north to Chidhambaram, and served in the temples. The kings enlarged and beautified the existing temples, and maintained the temple-singers, musicians, and caretakers.

D. THE CODIFICATION OF THE LITURGICAL CANON AND THE EMERGENCE OF THE THEOLOGICAL CANON

The Chola kings promoted the Saivite literature too. The nine poet-mystics of the *Thiruvissaippā-Thiruppallāṇḍu* (Ninth *Thirumūṭai*) lived between 940-1044⁴⁸. Rājarāja Chōlan I took personal interest in securing the *Thēvāram* and the *Thiruvāsagam* codices from the Chidhambaram temple, and bid Nambiyāṇḍār Nambi of Thirunāraiyyūr to codify them⁴⁹. This first codification of the Saivite devotional literature was called the *Thirumūṭai* (Sacred Books or Sacred Canon)⁵⁰. Kulōtthuṅga Chōlan I (1070-1120) asked his minister Sékkiḷār to write the lives of the sixty three *Nāyanmārs* in beautiful verse. Sékkiḷār worked over the *Thirumūṭai*, and especially over the *Thirutthoṇḍatthogai* of Sundharar, and the *Thirutthoṇḍar Thiruvandhādhi* of Nambiyāṇḍār Nambi, and brought out his monumental *Thirutthoṇḍar purāṇam*, more commonly known as the *Periyapurāṇam* (The Great Epic)⁵¹.

Besides the early Tamil religious literature of the type of the *Thēvāram* and the *Thiruvāsagam* contained in the *Panniru Thirumūṭai*⁵², and the moral, ethical literature of great merit such as the *Thirukkuṭai*⁵³ and the *Padhineṇkilkanakku*⁵⁴ treating about *Aṭam* (Virtue), *Poruḷ* (Wealth), and *Inbam* (Delight)⁵⁵, we find also works of a philosophical and theological nature, concerned mainly with *Vīdu* (*Mukti* or Deliverance). The *Tholkāppiyam*, besides witnessing to the presence of 'aṭivar' and 'thapathar', points out to a type of literature called *Mandhiram*⁵⁶. The *Thirukkuṭai*, in its ample treatment on 'thuṭavōr'⁵⁷, holds aloft their great excellence in no uncertain terms. The Last Sangam Literature too bears witness to ascetics intent on meditation⁵⁸. Māṇikkavāsagar's allusion to the Āgama⁵⁹ points out not only to his familiarity with them, but also to their prevalence in his period. The *Siddhar Thirumūlar*⁶⁰ speaks of 'thamīḷ sāththiram' (the Tamil *śāstra*), and refers to nine Āgamas, and the twenty eight Āgamas that grew out of the nine⁶¹. Nay more, he even calls his work an Āgama⁶². He points out to the chief difference between the Veda and the Āgama in stanza 2364⁶³. In the Kailāsanāthar Temple in Kāñchīpuram is found the earliest inscriptional record of the twenty eight Saivāgamas in which

the Pallava King Rājasimhavarman states his faith⁶⁴. Sambandhar professes Siva's authorship of the Veda and the Āgama⁶⁵. Appar attests to the practice of repeating the Āgama⁶⁶. Sundharar calls himself Thirumūlar's devotee (*adiyān*)⁶⁷. All this would lead us to think that the Āgamas were known, revered, read, and recited in the Tamil country; that they, more than the Veda, supplied the basic frame-work of its religious *Weltanschauung*; and that some of the Āgamas were written in Tamil⁶⁸. The *Thirumandhiram* of Thirumūlar, though forming the *Tenth Thirumufai*, is more a *śāstra*-literature, a crystallisation of the Agamic wisdom, and a guiding light to the *śāstra*-literature that emerged later⁶⁹.

It was during the reign of Rājarājan III (1218-1256), towards the twilight of the Chola empire, that the philosophical, theological, and mystical school of the Saiva Siddhāntham arose on the Indian horizon. Its founder was Meykaṇḍa Dhēvar of Thiruveṇṇainallūr, who wrote the *Siva Nāna Bōdham* (AD 1224)⁷⁰, and who initiated the Meykaṇḍa *Sampradhāyam* (spiritual tradition) with forty nine disciples. This *Sampradhāyam* claims its lineage with the Thirukkayilāya Parambarai (the Spiritual Lineage of Sacred Kailas)⁷¹.

There is a belief that the Lord Siva Himself initiated Nandhi Dhēvar about the lofty *mukti*-path on Mount Kailas, and that Nandhi Dhēvar, Sanathkumarar, Sathyañānadharsini, and Parañjōthi Munivar form the *Agacchanthāna Achāriyār* (The Inner-Circle of Spiritual Preceptors of the Divine Order). Parañjōthi Munivar, led by some inner light, is said to have gone to Thiruveṇṇainallūr on his way from Mount Kailas to Podhiyai Hills, and having intuited the precocious intelligence and the spiritual ripeness of the two-year-old boy Svētaraṇyar, gave him *dīkṣa* (initiation), and named him Meykaṇḍar (Seer of Truth) after his Guru Sathyañānadharsini⁷². This Meykaṇḍar, his spiritual son Aruḷnandhi Sivāchāriyar⁷³, Aruḷnandhi's spiritual son Maṭaiñāna Sambandhar, and Maṭaiñāna Sambandhar's spiritual son Umāpathi Sivāchāriyār together constitute the *Puracchanthāna Achāriyār* (The Outer-Circle of the Spiritual Preceptors of the Divine Order). Umāpathi Sivāchāriyār traces this lineage in his *Sivapprākāsam*, stanzas 5 and 6.

During the hundred years between 1230 and 1330, the South Indian Saivite School called the Saiva Siddhāntham took shape; and while a climate of controversies prevailed within the Vedānta School⁷⁴, drawing richly on the Vēdāgama and the *Panniru Thirumuṭai*, gave to the devout seeker after the *ñānam* (wisdom) that leads to *mukthi* (deliverance) the fourteen books that form the Tamil Saivite Theological Canon, commonly called the *Mejkaṇḍa Sātthiram* (Skt. *Meikaṇḍa śāstra*)

2. THE LITERATURE OF THE SIDDHĀNTHAM

As can be gathered from the brief history sketched above, the Saiva Siddhāntham lays claim to three types of writings as forming its sacred literature: (i) to the Veda and the Āgama as that from which it takes its source; (ii) to the *Panniru Thirumuṭai* as forming its liturgical canon; and (iii) to the *Mejkaṇḍa Sātthiram* as comprising its theological canon.

A. THE VEDA AND THE ĀGAMA

The Tamil Saiva Siddhāntham takes its source from the twofold tradition of the Veda and the Āgama, for it believes that these books have for their ultimate authorship the Lord Siva Himself. Aruṇan-dhi Sivāchāriyār in his *Siva Nāna Siddhiyār* says that all books treating of the Real stand contained in the Veda and the Āgama, and these two, in turn, are contained under the Sacred Feet of Siva⁷⁵. It is the conviction of the Tamil Siddhāntham, however, that the Saivāgama⁷⁶ are esoteric in character, and that only those are to be initiated to it that have attained the adequate spiritual maturity for it. Thirumūlar calls the Veda 'general' and the Āgama 'special'⁷⁷. The *Siddhiyār* repeats it, and goes on to explain that the Āgama contain and express what is indispensably complementary to the *Karmakāṇḍam* of the Veda⁷⁸, and what is the true essence of the *Vedanta* (*Upaniṣad*). He says, moreover, that the Lord caused these books — the Veda and the Āgama — to be written, out of His great goodness (lit. justice), for the man of the world, and for those that have attained *Satthinibādham* respectively⁷⁹. For understanding this pro-

perly we turn to the explanation given by Sivañāna Munivar in his *Maṭṭadiyam* (commentary of the *Siva Nāna Bōdham*). Speaking about *śabda* (testimony or verbal revelation) as *pramāṇa* (source of valid knowledge) he says that the Āgamas such as the *Pauṣkara* and the *Mṛgēndra*, and the *Upaniṣads* such as the *Supala* treat of realities in a manner suited to the state of bondage (i.e., they treat of their *taṭastalakṣaṇa*, general characteristics), while the Āgamas such as the *Sarvajñānōttara*, and the *Upaniṣads* such as the *Svêtāsvatara* treat them as suited to those of the *mukthi*-state (i.e., they treat of their *svarūpalakṣaṇa*, true characteristics)⁸⁰. In some, both these ways are found mixed. Not knowing this, one would find contradictions in the Āgama and the *Upaniṣad*. Moreover, even what is said in the latter type of the *Upaniṣad* would be better grasped through the Āgama, similar to how *bhāṣya* would help to grasp *sūtra* better. Hence the Veda are said to be 'general' and the Āgama 'special'⁸¹.

Thirumūlar, in the verse cited above, admits that people searching the word of the Lord, which are the Veda and the Āgama, would declare that the ultimate end of the two differ; but he goes on to assert that for the great they do not⁸².

The Veda comprises the *Śruti* (the *Samhita*, the *Brāhmaṇa*, the *Āraṇyaka*, and the *Upaniṣad*) and the *Smṛti* (the epics: the *Ramāyaṇa* and the *Mahābhārata*, the *Bhagavadgīta*⁸³, the *Purāṇa*, the *Manu* etc.)⁸⁴.

The chief Saivāgamas are twenty eight⁸⁵; the Upāgamas are said to be a hundred and eight.

Māṇikkavāsagar, in his "*Sivapurāṇam*" of the *Thiruvāsagam*, betrays a predilection for the Āgama. His expression containing reference to the Veda, paraphrased, reads:

You rise to the highest, descend to the deepest, spread to the farthest, O Subtle One, so as to confound even the Veda!⁸⁶

His expression where reference to Āgama occurs, instead, reads:

"Hail the Feet of Him that having become the Āgama lingers on sweetly savouring".⁸⁷

This preference for the Āgama over the Veda better represents the position of the Siddhāntham.

B. THE PANNIRU THIRUMUĀI

L.D. Barnett in his book *The Heart of India*, speaking of this Saivite corpus, admits:

"No cult in the world has produced a richer devotional literature, or one more instinct with brilliance of imagination, fervour of feeling and grace of expression"⁸⁸.

The *Panniru Thirumuṭai* or The Twelve Sacred Books (known also as *Sthōtthiram*, Skt. *Stōtra*, or *Pugaḷ Nūl*, The Book of Praise) form the Liturgical Canon of the Tamil Saivism. They are a non-chronologically ordered anthology, in twelve volumes, of hymns and verses composed by saint-poets and mystics; and they cover a period of time ranging from the first centuries of the Christian era to the twelfth⁸⁹. Many of the hymns were first sung by their composers during worship in one or another of the large number of temples in the Tamil country and beyond, and they continue to be sung in the temples and homes during worship to this day⁹⁰.

Among these Twelve Sacred Books, *Thirumuṭai* I-III contain the 383 psalms extant of Thirunāna Sambandhar; *Thirumuṭai* IV-VI, the 321 psalms of Thirunāvukkarasar; and *Thirumuṭai* VII, the 100 psalms of Sundharamūrthi. These seven together are also called the *Thēvāram*. The *Eighth Thirumuṭai* is the *Thiruvāsagam* and *Thiruk-kōvaiyār* of Māṇikkavāsagar, who possibly lived in the third century⁹¹. The *Ninth Thirumuṭai* is an anthology of hymns of nine mystic poets. It is also called the *Thiruvīsaippā-Thiruppallāṇdu*. Thirumūlar's *Thirumandhiram* forms the Tenth, consisting of 3045 stanzas⁹². The Eleventh, known also as *Prabandha Mālai*, contains forty works of twelve composers spread over ten centuries. The last *Thirumuṭai* is the *Periyapurāṇam*, which is a hagiography of the Nāyanmārs, running into 4284 stanzas of poetry⁹³. Among these various compositions gathered into the Liturgical Canon, the *Thirumandhiram* is the only work which is also a systematic treatment of the Tamil Saivism deriving from the Āgama⁹⁴. This does not, however, mean that the other compositions are devoid of philosophical or theological content, for they show in no uncertain way that the Agamic theological ideas, no less than the Agamic ways of worship, were the dominant traits of the Tamil Saivism⁹⁵.

THE PANNIRU THIRUMUŔAI

<i>Thirumufai</i>	Name	Author	Period (Time)	Content (literary)
I	<i>Thēvāram</i> (Sambandhar's)	Thirunāna Sambandhar	first half of VII cent.	136 <i>padhigam</i>
II				122 "
III				125 " 4147 stz
IV	<i>Thēvāram</i> (Thirunāvukkarasar's)	Thirunāvuk- karasar or Appar	600-681	133 <i>padhigam</i>
V				100 "
VI				99 " 3066 stz
VII	<i>Thēvāram</i> (Sundharar's)	Sundhara Mūrtthi	first half of VIII cent.	100 <i>padhigam</i> 1024 stz.
VIII	<i>Thiruvāsagam- Thirukhōvaiyār</i>	Māṇikkavāsagar	III cent.	51 + 656 + 25 <i>padhigam</i> 400
IX	<i>Thiruvīsaippā- Thirupallāṇḍu</i>	Nine composers	Between 940-1044	28 + 301 stz 1 <i>padhigam</i>
X	<i>Thirumandhiram</i>	Thirumūlar	V cent. 3045 stz
XI	<i>Padhinōrān-Thirumufai or Prabandha Mālai</i>	Twelve Composers	II to XI cent.	40 works 1391 stz
XII	<i>Thirutthoṇḍar Purāṇam or Periyapurāṇam</i>	Sēkkilār	XII cent. 4282 stz

				TOTAL 18314 stz

Some of the saint-singers evince in their hymns a prophetic consciousness that, unworthy though they be, the Lord has made their words His own. Thus for instance, Sambandhar, in his hymn sung at Thiru Ilambaiyaṅkōttūr, repeats in each of the ten stanzas the words "*enadhurai thanadhuraiyāga*", i.e. (assuming) my speech as His speech, each time accompanying it with a phrase of descriptive reference to the Lord Siva⁹⁶. A similar, yet humbler, and more touching admission of the Lord's action is found in Māpikkavāsagar:

"Though I'm a mangy cur, my thought of you
You've appropriated for Your thought;
Mine eyes, for the Flower of Your Sacred Feet;
My worship too for the same Flowery Feet;
My words You've appropriated
To utter Your gem-like word..."⁹⁷.

C. THE MEYKAṆḌA SĀTTHIRAM

Though the *Meṃkaṇḍa Sampradhāyam* (tradition) admits within its *Sāttthiram* (Skt. *śāstra*) works composed earlier, the Meṃkaṇḍa School⁹⁸ begins only with its founder, Meṃkaṇḍa Dhēvar of Thiruveṇṇainallūr. While Meṃkaṇḍār is in no way an innovator of the things contained in the *Siva Nāna Bōdham* and expounded in the *Meṃkaṇḍa Sāttthiram*, he has been held, in the Tamil tradition, as an authoritative interpreter of the Vēdāgama, more precisely of the *Nānapādhama* of the Āgama⁹⁹, and as a Spiritual Preceptor. His *Siva Nāna Bōdham*¹⁰⁰ is composed of twelve *sūtras* (aphorisms), in which are contained thirty nine points-at-issue. He elucidates them in the *Vartthigam* (a type of commentary), set in thirty nine *adhikaraṇam* (little sections), proceeding in the form of *mēf-kōl*, *ēdhu*, and *udhāraṇam* (statement, reason, and illustration) running into eighty one *veṇbā* (a type of verse). The twelve *sūtras* treat of the three *padhārttham* (ultimate realities), namely *Pathi*, *Pasu*, and *Pāsam* (Lord, Man-in-bondage, and Bondage). The first part called *Podhu* (the General), consisting of the first six *sūtras*, treats of their *thādashalatchaṇam* (Skt. *taṭastalakṣaṇa*, i.e., relative or general characteristics); the second part called *Uṇmai* (the True), consisting of the remaining six *sūtras*, delves into their *svaṛūpalatchaṇam* (Skt. *svaṛūpalakṣaṇa*, i.e., own, specific characteristics). Their

No.	Śastra	Author	Date	Content (literary)	
1.	<i>Thiruvundhiyār</i>	Uyyavandha Dhēvar of Thiruviyalūr	c. 1148	<i>Kalittālisai</i>	45 stz
2.	<i>Thirukkalittuppadīyār</i>	Uyyavandha Dhēvar of Thirukkadvūr	c. 1177	<i>Nērisai Veṇbā</i>	100 stz
3.	<i>Siva Nāna Bōdham</i>	Meykāṇḍa Dhēvar of Thiruveṇṇeynallūr	c. 1224	<i>Sūtra Veṇbā</i>	12 81 + 1 stz
4.	<i>Siva Nāna Siddhiyār</i>	Arulnandhi Sivāchāriyār of Thiruppenṇādagam	c. 1234	<i>Virutthappā (Pp)</i> <i>(Sp)</i>	301 stz 328
5.	<i>Irupāvirubadhu</i>			<i>Veṇbā</i> <i>Asiriyappā</i>	10 10 stz
6.	<i>Uṇmai Viḷakkam</i>	Manavāsagaṅkadandhār of Thiruvadhigai	c. 1242	<i>Veṇbā</i>	54 stz
7.	<i>Sivapprakāsam</i>	Umāpathi Sivāchāriyār of Koffavankudi	Between 1300-1330.	<i>Virutthappā</i>	100 stz
8.	<i>Thiruvārutpayan</i>			<i>Kuṭal</i>	100 couplets
9.	<i>Vinā Veṇbā</i>			<i>Veṇbā</i>	13 stz
10.	<i>Pōṭṭiṭṭi Pāṭṭodai</i>			<i>Kalivenbā</i>	95 couplets
11.	<i>Kodik Kavi</i>			<i>Veṇbā</i>	4 stz
12.	<i>Neṇṇu Vidu Thūdhū</i>			<i>Kalivenbā</i>	134 couplets
13.	<i>Uṇmai Neṭi Viḷakkam</i>			<i>Virutthappā</i>	6 stz
14.	<i>Saṅkaṭṭa Nirāgaraṇam</i>			<i>Agavaṭṭa</i>	20 stz

THE MEYKAṆḌA SĀTTHIRAM

thadasthalatchaṇam is expatiated upon under *Pramāṇaviyal* (section examining the three *padhārttham* under the light of the *pramāṇas*) in the first three *sūtras*, and under *Ilakkaṇaviyal* (section examining their nature, placing them in a comprehensive vision) in the second three *sūtras*. Their *svārūpalatchaṇam* is revealed through *Sādhanaṇaviyal* (section treating about the means of realization) in the third three *sūtras*, and through *Payaniyal* (section treating about the ultimate gain, viz. *mukthi*) in the last three *sūtras*¹⁰¹.

Aruḷnandhi Sivāchāriyār of Thiruppenṇādagam, after premising a section on *Aḷavai* (Skt. *pramāṇa*), gives an elaborate commentary of his preceptor's *Siva Nāna Bōdham* in the section called "*Supakkam*" of his *Siva Nāna Siddhiyār*. He precedes his "*Supakkam*" with his "*Parapakkam*", in which he refutes fourteen outermost and outer schools¹⁰²

If the *Siva Nāna Bōdham* is the Teaching, and the *Siva Nāna Siddhiyār* the Explanation, the *Sivapprakāsam* of Umāpathi Sivāchāriyār of Koṭṭavankudi is the Handbook to aid the assimilation of the *Bōdham*. The *Thirukkaliṭṭruppadiyār* is written by the disciple's disciple of the author of the *Thiruvundhiyār* (both authors are called Uyyavandha Dhēvar), and forms a sort of a commentary, the former of the latter. They are both anterior to the *Siva Nāna Bōdham*. They speak of the Lord's greatness and the manner of His gracious rapport with spiritually evolved men. The *Irupāvirubadhu* of Aruḷnandhi is a garland of verse to Meykaṇḍār, where the tenets of the Siddhānṭham are told. The *Thiruvārutpayan* of Umāpathi and the *Uṇmaiṇiḷakkam* of Manavāsagaṇkadandhār of Thiruvadhigai¹⁰³ are usually the first books explained to a man desirous of being initiated into the Siddhānṭham. The remaining books are all authored by Umāpathi. The *Vināveṇbā* is written, like the *Uṇmaiṇiḷakkam*, as questions put by the disciple to his Guru. The *Uṇmaineṇiḷakkam*¹⁰⁴ treats of the *Dhasakāriyam*, the ten stages on the way to Bliss¹⁰⁵. The *Poṭṭiṇṇip-paḥṛōdai* is composed in the cursive style of "*Sivapurāṇam*" (*Thiruvā-sagam*), and, like it, is in praise of his Guru as Siva. The *Neṇju Vidu Thūdhu* is of the style of a love-poetry, in which Umāpathi sends his heart with a message to his Guru as Siva. At the singing of the *Kodikkavi* (Poem to the Flag), it is said, the Chidhambaram temple-flag

was miraculously hoisted for the temple festival. In the *Sanḡaṭṭpa Nirā-garaṇam* Umāpathi refutes the Māyāvāda and eight other Inner Schools (namely, the other schools of Saivism)¹⁰⁶.

These fourteen books mentioned above¹⁰⁷ together constitute the theological canon of the Tamil Saivism (See also the Table: The *Meṃkaṇḍa Sātthiram*).

There are other compositions of later origin¹⁰⁸ which, though held in great esteem, do not form part of the liturgical or theological canon. Such are, for instance, Thāyumānavar's poems¹⁰⁹, the *Thaṇigaṭṭpurāṇam* of Kacchiyappa Munivar, the *Thiruppugal* of Aruṇaghirināthar, the *Thugaḷaṭṭubōdham* of Chitthambala Nādigal, the *Thiruvārutpā* of Rāmaliṅga Svāmigaḷ etc. As the *śāstra*-poetry offers greater problems than other types of poetry, for a proper comprehension of them, there are old, revered commentaries, which too enjoy an indisputable importance in the study of the Siddhāntham¹¹⁰.

3. THE PLACE OF THE SIDDHĀNTHAM IN THE STREAM OF INDIAN THOUGHT

A. THE PLACE GIVEN BY OTHERS TO THE SIDDHĀNTHAM

As pointed out earlier, the Saiva Siddhāntham escapes even a bare mention in many of the standard books of Indian Philosophy. It does not form part of the *Darśana*¹¹¹, though elements of all the *āstika* and the *nāstika*¹¹² schools are found in it¹¹³. It rather comes in the line of the Hindu theism of Agamic inspiration, broadly divided into Saivism, Vaishṇavism, and Saktism. Among the strands of Saivism, the Siddhāntham emerges as the systematised form of the Saivism that was lived from the very early times in South India, especially among the Tamil-speaking people¹¹⁴.

Some, arguing more from the similarity of the name than from an examination of the original texts, would say that the Tamil Saiva Siddhāntham is merely the Tamil rendering of the Sanskrit Saiva

Siddhānta School (the "Saivadarśana" according to the *Sarva Darśana Saṅgraha*), propounded by illustrious men like Satyajyōti (eighth century), Bhōjarāja, Bṛhaspati, Nārāyaṇakaṇṭha, Ramanakanṭha (eleventh century) Aghōra Siva (twelfth century), and Sōmasambu (thirteenth century)¹¹⁵. If such were the case, the *Sarva Darśana Saṅgraha* would have made mention of it, or the Tamil authors of the Siddhāntham would have acknowledged it¹¹⁶. It is not our purpose here to analyse the reasons behind the absence of treatment of the Siddhāntham on the one hand, or the misinterpretation about them on the other. However, one indisputably cogent reason that must be adduced here is the fact that the entire *Panniru Thirumuṭai* and the entire *Meykaṇḍa Sātthiram* are totally in Tamil poetry. G.U. Pope who had spent his sixty three precious years in the study of Tamil literature¹¹⁷, and who wished the words 'a Tamil Student' to be engraved on his epitaph, writes:

"Nothing, not even a corrupt Greek chorus, so defies the efforts of the student as does very much of the Tamil poetry"¹¹⁸.

If that be the case, what should we say regarding philosophical and theological poetry?¹¹⁹.

It is to be appreciated that some authors acknowledge, in scientific fairness, their inability to handle Tamil¹²⁰ and their consequent difficulty to know the Siddhāntham properly. Thus G.R. Franci, in his introductory part of the book *La Bhakti*, writes about the Tamil Saivite mystics:

"All these poets move about within a world of quite homogeneous ideas, which however is not easy to define exactly, situating it in some Saivite school, all the more so because, till today, one knows little about the structures of the Tamil Saivites..."¹²¹.

The learned Jean Filliozat clearly points out to a double tradition in India. Speaking about the influences of Sanskrit on Tamil he says:

"... the influence of different sections of Sanskrit literature on Tamil culture was very unequal. Vedic lore, in particular, was very scarcely cultivated in Tamilnad (Tamil country, bracket mine) through Tamil writings. On the other hand, in relatively late times, during the

period of great influence of Sanskrit some special fields of Tamil literature were developed in parallel with the corresponding parts of Sanskrit literature, but preserving a great amount of originality. It seems the literature ascribed to siddhas falls under this class. Siddhas are, of course, well known in Sanskrit literature, but we have before us two traditions till now appearing as very different"¹²².

Some Protestant missionaries (like the Englishmen G.U. Pope, W. Gowdie, N. Macnicol, and the German H.W. Schomerus) who had ably crossed some of the hurdles, and approached these writings with a considerable openness, marvellous when held against the religious climate of their times vis-à-vis non-Christian religions, were quick to see, *with their theological bent*, the lurking beauty and the greatness of this system. Nicol Macnicol in his book *Indian Theism*, introducing the Saiva Siddhāntham as "a system which, perhaps, from the theistic point of view is the most valuable of all that have sprung upon the Indian soil"¹²³, concludes thus after a very brief treatment of its doctrine:

"The breadth and dignity of this doctrine and its deep sense of the gracious character of God give it a place apart from other systems of theism that have arisen in India"¹²⁴.

G.U. Pope pronounces the Siddhāntham as "the most elaborate, influential and undoubtedly the most intrinsically valuable of all the religions of India"¹²⁵. And W. Gowdie declares, "Saiva Siddhānta represents the high-water mark of Indian thought and Indian feeling"¹²⁶

B. THE PLACE THE SIDDHĀNTHAM GIVES ITSELF

Where does the Siddhāntham place itself among the other schools of Indian Thought? The Siddhāntham sees elements of truth in all the schools; however, it orders them as outer and inner schools, placing the Lōkāyata at the outermost fringe and itself in the innermost home. The Outermost Schools (*Puṭappuṭacchamayam*), namely the Lōkāyata or Cāruvaka, the Bauddha, and the Jaina schools are those that do not accept the authority of the Veda and the Āgama. The Outer (*Puṭacchamayam*) are those that do not accept the Āgama. Among them, the Tarka (Ñyāya-Vaiśeṣika) does not hold a thorough-

going theism in metaphysics with their atomic theory of the world. The Mimāmsa accepts the *Karmakāṇḍam* of the Veda, but does not esteem its *Ānakāṇḍam*. The Ēkātma-vāda accepts the *Ānakāṇḍam*, but does not esteem the *Karmakāṇḍam* of the Veda. The Sāṅkhya, the Yōga, and the Pañcārātra are selective in their acceptance of the Veda; they accept other books, besides, as authoritative. The Inner-outer Schools (*Agappuñacchamayam*), namely the Pāsupata, the Mahāvratā, the Bairava, the Kāpālīka, and the Vāma give a general adherence to the Vēdāgama, but a special acceptance to other books like *Pāsupata*, while the Aikyavāda, though giving the Vēdāgama a special acceptance, does not accept the reality of *Ānavam*, and the Āgamas that propound it. The Inner Schools (*Agacchamayam*), namely the Pāṣāṇavāda, the Bhēdavāda, the Sivasamavāda, the Saṅkrāntavāda, the Īśvaravikāravāda, and the Sivadvaita (or Nimit-takāraṇa pariṇāmavāda) are in discord with the Siddhāntham when it comes to the *svarūpalakṣaṇa* of the six eternal verities: *Pathi*, *Pasu*, *Ānavam*, *Kanmam*, *Suddha Māyai*, and *Asuddha Māyai*¹²⁷.

The *Ānakāṇḍam* of the Veda is found in the Vedānta (*Upaniṣad*). The *Ānapādham* of the Āgama is the culmination in the spiritual asceticism through *Sariyai*, *Kiriyai*, and *Yōgam*¹²⁸. The Siddhāntham claims to present the *Ānapādham* of the Āgama, devoid of the confused form in which the *Ānakāṇḍam* is set in the Vedānta. Umāpathi Sivāchāriyār, in *Sivapprakāsam* 7, declares that in his book he has set out to expound "the truth of the Siddhāntham which is the distilled essence of the Vedānta"¹²⁹. It is not conceit nor presumption nor empty boast that moves him to stake such a claim; for, in *Sivapprakāsam* 11 he acknowledges that the first preceptor (Meykandar) spoke the *Siva Nāna Bōdham*; that his spiritual son (Aruṇandhi) dilated upon it; and that he (Umāpathi), after venerating the sacred feet of these two preceptors, and after having with love studied their two books, mingling, so to say, the Divine Grace that dwells in his knowing and the Lord's Teaching (lit. book)¹³⁰, would gladly teach, with considered thought as to what would be 'general' and 'true', the inerrant *Sivapprakāsam* in 100 *viruttham* (a type of verse). The author's consciousness of the Lord's Grace guidingly present in him, then, is a guarantee to the authenticity and sincerity of his claim.

'*Siddha*' means 'established truth', and '*anta*' means 'end'. *Siddhānta*, then, means the ultimate conclusion or the highest truth. Thirumūlar (fifth century) has the earliest mention of '*Siddhāntham*' in Tamil literature extant¹³¹. The understanding of his thought regarding Saivam and Siddhāntham, then, will enlighten us better on the claim of the Tamil Siddhāntham¹³². Regarding '*Siddhāntham*' he says:

"Since by the *Siddhāntham* is bestowed *jīvanmukthi*¹³³.

Those that are by the *Siddhāntham* realised men are *jīvanmukthas*.
Since the *Vēdānta-Siddhāntham* is the pure truth about the Real
The *Vēdānta-Siddhāntham* will point out to Siva alone"¹³⁴.

From this verse the following can be gathered: (i) There is no intrinsic contradiction between the *Vēdānta* and the *Siddhāntham*; (ii) the *Vēdānta-Siddhāntham* points to the one ultimate Truth, namely Siva; (iii) the Siddhānthic path is the sure road to Freedom and Communion with Sivam (*mukthi*); and (iv) those that abide by the *Siddhāntham* are realised men. Thirumūlar, then, while in no way depreciating the *Vēdānta*, clearly gives the privilege of place to the *Siddhāntham* with respect to the ultimate gain, *mukthi*.

Regarding '*Saivam*' Thirumūlar sings:

"*Saivam* is becoming united with Siva (as by marriage).

Saivam is becoming merged with Sivam, through first knowing one's own self.

Saivam is avoiding Sivam from merging with oneself.

Saivam is *Sivānandham* (Bliss with Siva), namely *Sāyujjīyam* (abode with Siva)"¹³⁵.

At this stage the above verse needs explanation: When one is in bondage, he is unmindful of Siva, who is present within him to rescue him; i.e., Siva merges with him! (This is the theme of SÑB II; see later). When he is liberated, he discerns his true nature and that of the Lord, and led by the Lord's Grace, he merges into Sivam (Line 1 & 2 above; this is stated in SÑB X). The third line would mean, therefore, avoiding backsliding to bondage-situation.

In the above stanza, '*Saivam*' would refer to the state of advaitic (non-dual) communion-relation between Sivam and the human spirit.

This means that 'Saivam' corresponds to the ultimate and highest gain of a devotee's spiritual striving. The reality of *Saivam*, then, would coincide perfectly with what Umāpathi calls the "*Siddhānthatthiṇ*" (the truth of the *Siddhāntham*)" (in SP 7 cited earlier). In fact in the same stanza 7, Umāpathi goes on to describe this '*Siddhānthatthiṇ*', with apt similes, as being not of the type of *abhēda* (monistic advaita), nor of *bhēda* (*dvaita*), nor even of *bhēdhābhēda* (*viśiṣṭadvaita*)¹³⁶, but as being of the special type of inseparable *advaita* (*T. atthuvīdham*)¹³⁷, which is darkness to those of the Outer Schools, the light of the Inner Schools, and is tested by the standard sources of valid knowledge (*pramāṇas*)¹³⁸.

The Saiva *Siddhāntham*, then, claims to come forth as the cream of all India's yearnings after God and of all her speculations. It professes to be the system that teaches and leads one to the highest truth and the ultimate end — *mukthi*; which is the non-dual eternal communion-relation in *nānam* and *ānandham* (wisdom and bliss) with Sivam, the Personal-Absolute Lord¹³⁹.

4. SOME PARTICULAR CHARACTERISTICS OF THE SIDDHĀNTHAM

Before concluding the General Introduction on the *Siddhāntham*, we deem it necessary to point out to certain characteristics that would go to complete the picture we have given of it.

A. ORIGINALITY

In spite of the claim of being the *siddha-anta*, and in spite of the high point of the school being *advaita*, the *Siddhāntham* does not take shape in the bosom of the Vedānta School at a time of polemics and controversies led by protagonists as Saṅkara (died 820), Rāmānuja (died c. 1137), Mādhava (died 1278), Nimbārka (early fourteenth century), and Vallabha (died c. 1533) — though all of them are South Indians; nor does it emerge out of the development of the Sanskrit school of Saivism (which too goes by the name of Śaiva Sid-

dhānta) of Satyajyoti, Bhojarāja, and others — though men like Aghōra Siva were Southerners; nor is it an off-shoot of the Pratyabhijñā School of Kashmiri Saivism. Historically it comes, rather, as the culmination of a long, intrepid development in the Tamil country of the Vedic and, especially, the Agamic tradition. Suffice it to recall the references of the *Thirumuṭai* and the *Meṃkaṇḍa Sātthiram* writers to the tradition of the Āgama being revealed by the Lord Siva, the Dhakṣaṇāmūrti (the Lord of the South), in the shade of a Bānian tree on Mahēndhra Hills south of the Podhigai Hills¹⁴⁰; the witness of the *Tholkāppiyam* (third century BC) to the presence of *Aṭivar* (*Siddhas* or *Seers*) who, according to its commentator Nacchinārkkiniyar (tenth century), are said to be the writers of Āgamas; the abundant references to Siva in the Saṅgam Literature (first century BC to second century AD); and the *Siddhar* Thirumūlar (fifth century) claiming his *Thirumandhiram* to be an Āgama. The Tamil Saivism received a special boost by the coming of the *Samayakkuravar* — Māṇikkavāsagar, Appar, Sambandhar, and Sundharar, and with its triumph over Buddhism (the battle is joined already during Māṇikkavāsagar's time), and over Jainism (during the period of Appar and Sambandhar). A further boost was given by the Pallava, Pāṇḍiya, and Chōla kings patronising Saivism, building magnificent temples, promoting temple worship and festivities, encouraging the composition of the *Thiruvisaippā-Thiruppallāṇḍu* (940-1044)¹⁴¹, seeing to the compilation of the *Panniru Thirumuṭai* (1000-1150), and bidding Śēkṇilār to bring out the monumental *Periyapurāṇam* (twelfth century). Meṃkaṇḍār (early thirteenth century) and the other three *Santhānāchāriyār*, last of whom is Umāpathi (died c. 1330)¹⁴², came as heirs to all this ripe religious fervour, and to the guru-disciple *Sampradhāyams* like the one of the authors of the *Thiruvundhiyār* and the *Thirukkalāṭṭruppadiyār* (twelfth century). The many implicit quotations of the *Thirumuṭai* and of the other works of Tamil literature like the *Thirukkuṭai*, found in the *Meṃkaṇḍa Sātthiram*, are ample proof of this. Chacko Valiyaveetil bears witness to the tradition of the Tamil Saivites of considering the *Thirumuṭai* as the '*Thamīl Vedham*,' and of including it under the *Vēdāgama*¹⁴³. And authors, who know the Siddhanthic literature in its original Tamil, see the dependence of the *Meṃkaṇḍa Sātthiram* on the *Thirumuṭai*. T.M.P. Mahadevan, for instance, says:

"Just as the Upaniṣads constitute the foundation text for the Vedānta school, the psalms of the Śaiva saints form the basic material for the Siddhānta"¹⁴⁴

B. AUTHENTICITY

The authors of the *śāstra*-works, as we have pointed out earlier, have given us in their writings the Vedic and the Āgamic *nānam* (i.e., the decanted *nānakāṇḍam* of the Veda and the *nānapāḍham* of the Āgama merged into one). In doing so, they were guided not only by their careful study of the Veda and the Āgama, but also by the lived tradition in which they encountered them, and especially by the authentic interpretation of them in the lived experiences and the inspired writings of the *Nāyanmārs* and the authors of the *Thirumuṭai*. There is, however, an element more important and more basic than all this, which gives their writings the stamp of authenticity and the mark of genius. The *Santhānāchāriyār* were themselves 'realised' men. They were 'seers' themselves. They had 'seen' the Truth in their personal experience (*Meykāṇḍān* = the-one-who-has-seen-the-Truth). They were writing what they had possessed as a stable and the established truth. It is because of this that their writings have won a rightful niche in the Sacred Canon of the Śaivites. This direct experiential, mystical element is that which gives their school the character of, if we may say so, savage theism, i.e., a single-minded centrality given to God. K. Sivaraman points out, with a deep perception, that it is the '*anubhava* (experience)' element which gives the school an admirable coherence. To quote him:

"The coherence between concepts which Śaiva Siddhānta strives to preserve is at bottom the coherence of a single passionate thought and experience ... The 'system' is nothing but a continual application of this thought or experience"¹⁴⁵

The overwhelming, stable enjoyment of the Love Supreme bathed in all-pervading Light becomes, for the *śāstra*-writers, the basis of their continual consciousness of the Lord's Graciousness (*Aruḷ*). They seek to express this experience, all that composes it and leads to it, with all the acumen of their minds trained in the Vēdāgama and the Indian philosophies, and nurtured by the *Thirumuṭai*, in well-thought-

out schemes and in dense philosophical poetry of varying kinds, in order that, as Thirumūlar earlier to them had put it, 'the bliss they attained their fellow-mortals too may attain'¹⁴⁶ Their literature thus comes down to us as the *Meykaṇḍa Sātthiram*, the theological canon of the Tamil Saivism.

C. ESOTERICITY

While the point of departure for the sacred authors of the *śāstra* was their stable possession of the highest experience of advaitic union with the Lord seen in great intellectual clarity, the goal set before them in writing the *śāstra* was to lead the sincere seeker, by graded initiation, to the attainment of the same knowledge and experience. The point that remains for our consideration, however, is the 'how' of their approach. Their approach was not, negatively, refuting all the other existing, contradictory, and contrary doctrines, nor, positively, establishing their school of thought by erecting a system founded and ramparted by unassailable logical, epistemological, and metaphysical reasonings. This needs elaboration.

Arulnandhi's *Siva Nāna Siddhiyār* (*Parapakkam*) and Umāpathi's *San̄kaṭpa Nirāgarāṇam* are, as pointed out earlier, more aimed at showing the Siddhān্থam to be really the *siddha-anta*, than as complete expositions and refutations of the other schools. The founder Meykaṇḍār himself evinces a stark reluctance to enter into controversies and refutations, as borne out by his own masterly *Avaiyadakkam* (prefatory verse). He says:

"Those that have realised their own nature and the nature of That which has them as Its possession, are our Lords, and hence they will not disdain us (i.e., they will not despise what we present in this book in spite of our imperfections). Those instead that know not their own true nature will neither know the true nature of their Lord; and since they will therefore never come to a unity of approach among themselves, we give not our ear to their disputations"¹⁴⁷

Among the many admirable elements contained in the above verse, what interests us here is Meykaṇḍār's discerning assessment that the crux of the dissensions among schools lies in their *improper understanding of the true self of man*. As long as error plagues them there,

they will not get extricated of errors about the true nature of God, and all discussions will prove futile. Hence, he would refrain from disputing with them. Therein is found at once Meykaṇḍār's refutation of the other schools, and his refusal to enter into refutations.

Because of the argumentative character found in some of the chief *śāstra*-works, many a one may fall an easy prey to thinking that the Siddhāntins are trying to establish their tenets on dialectics. They are not really *proving* anything through logic. If we may be permitted the humour, they are 'cooking up' the conclusions. That is, they have the conclusions already. What they are trying to do is: as preceptors and guides they are seeking to *expose* the highest truths, contained in the Scriptures and seen in their own experience, and to *propound* them to us by a very coherent and logical presentation,¹⁴⁸ showing the while that *reasoning need not contradict even the mystic experiences of revealed 'Reality', though it is not capable of giving them*. That in their psyche the ultimate guarantee of truth is a direct personal experience thereof, and not the valid logical arguments adduced thereto, can be gleaned from their writings themselves. A case in question is Meykaṇḍār himself, who, when taking up the points-at-issue in his *adhikaraṇa-veṇbā*, often arriving at the tangle of the point, solves it by saying, "the-man-who-has-seen-the-Truth (*meṇkaṇḍān*) will see it to be so and so..." Thus in SÑB III.1.1; VI.1.1; VI.2.1,2; etc. Even Aruṇandhi, who, of set purpose, undertook to erect the Siddhāntham on a logical frame-work premising a treatment on *Aḷavai* (*Pramāṇa*), seemingly sharing the conviction of Saṁbandhar who says, "Our Glory (Lord) is in such brilliance bathed as to stand in no need of shining with arguments and well-worded speech"¹⁴⁹, declares in the *Avaiyadakkam* that the Lord's wisdom which he desires to expound stands beyond the ken of even faultless logical discourse¹⁵⁰ And taking a note of humility befitting the nature of *Avaiyadakkam*, he goes a step further to confess his feeling that this desire of his would very well draw the piteous smile (bordering on ridicule) from the wise¹⁵¹. From this can be gathered the esteem Aruṇandhi places on faultless logical discourse, as well as his awareness that the matter he is setting out to expose is *ineluctably beyond it*.

From the above it would be clear that the Siddhāntham neither enters into exhaustive refutations of the other schools, nor does it repose in erecting a complete, foolproof system of thought.

An adequate idea of the nature of presentation adopted by the *Santhānāchāriyār* can be inferred from their own declaration as to whom their books may be taught. Meykaṇḍār concludes his book instructing that it is intended for the *Sakalar* (those with the triple malady, *Āṇavam-Kaṇmam-Māyai*)¹⁵², and that it is to be taught by an experienced Guru (*oṅguru*)¹⁵³. Aruṇandhi strikes a similar note when he says that he has shown the way of attaining the Lotus-Feet of the Lord to those desirous of attaining *mukthi* by learning the Books proven by the Wise¹⁵⁴. Umāpathi is more pronounced in his specifications. His *Sivapprakāsam* can be imparted, he says, to those who have reached the spiritual maturity of *Satthinibādham*, who are able to grasp the true meaning of the Siddhāntham as it gets more profoundly elucidated and established through reasonings and analogies, and who are able to see, without confusing, the nature of the realities presented before (in *Podhu*, the General) and after (in *Uṇmai*, the True). To such a disciple may the Guru, after giving *dhūṭchai*¹⁵⁵, explain the *Sivapprakāsam*¹⁵⁶.

Summing up the above, in order to be initiated into the Siddhāntham the following conditions are to be present:

- (i) that it be initiated by an experienced Guru (*oṅguru*, SÑB);
- (ii) that the person to be initiated possess a keen motivation consequent upon a spiritual ripeness brought about by *Malaparibāgam*¹⁵⁷, and *Satthinibādham* (*ūdu kādhalippavargadku*, SÑS); (iii) that the disciple possess the calibre to keep step with the discursive discourses given and the capacity for deeper discernment (*malaivoliyākkolōṇ*, SP); and (iv) that the initiation be begun after *dhūṭchai* (*Thiruvāruḷ kodutthu*, SP).

What we have said above would leave us in little doubt as to the fact that the Siddhāntham is an *esoteric* school, which requires in the seeker:

- (i) a certain mental and religious evolution through the stages of *Sariyai*, *Kiriyai*, and *Yōgam* to *Nānam* (SP 49); (ii) a basic spiritual maturation (through *Malaparibāgam* and *Satthinibādham*); and (iii),

what we may call, a *faith-experience* which would enable the seeker to see in the *Ñānaguru* the image of the Lord, the Form of His Grace (*Aruluru*)¹⁵⁸, and betake himself to him *with devotion* for initiation.

The word 'esoteric' we have used above is not in the sense of some occult, dubious, secretive kind, but as stemming from a particular faith-initiation¹⁵⁹. The way the Siddhāntham is communicated from Guru to disciple is as though by spirit touching the spirit, by experience breeding experience. The classical, age-old method of communication-learning cited by Thiruvalluvar under the theme of *Mejyūṇardhal* (Realisation of the Truth) in *Thirukkuṭaḷ* 356-359¹⁶⁰, namely *Kēttal*, *Sindhiththal*, *Theḷidhal*, and *Niṭṭal* (i.e., Hearing, Reflecting over it, Seeing is clearly for oneself in experience, and Making it a stable possession in actual life), is the method adopted by the *Santhānāchāriyār*. The four parts of the *Siva Ñāna Bōdham* cited earlier, namely *Pramāṇaviyal*, *Ilakkaṇaviyal*, *Sādhānaviyal*, and *Payāniyal*, are patterned on this. Aruṇandhi reiterates it in his *Siva Ñāna Siddhiyār*, *Supakkam*, 6. And Umāpathi states this very clearly in *Sivapprakāsam* 83.

CONCLUSION

The three characteristics of the Siddhāntham we have traced above, namely, as coming as the heir to a long historical and religious development, as bearing the authenticity of having been seen in mystical experience what has been systematically set forth, and as being esoteric, supplement respectively the three parts of the General Introduction, namely, a brief history leading to the Siddhāntham, its Sacred Literature, and its place in the stream of Indian thought. Thus now, we believe, the door is open for us to enter into the exploration of the *Thiruvārutpāyan* and its content.

CHAPTER II

The Doctrinal Setting of the Siddhān্থam as Outlined in the Thiruvārutpayan

1. THE *THIRUVARUTPAYAN* INTRODUCED

A. THE AUTHOR OF THE *THIRUVARUTPAYAN*

Umāpathi Sivāchāriyār, who authored the *Thiruvārutpayan*, is the disciple of Maṭaiñāna Sambandhar¹, who in turn was the disciple of Aruṇandhi Sivāchāriyār, Meṃkaṇḍār's disciple. This fourth Santhānāchāriyār is said to have lived in the last quarter of the thirteenth century and the first quarter of the fourteenth century. Out of the fourteen books of the *Meṃkaṇḍa Sātthiram*; eight are written by him², of which *Sivapprakāsam* enjoys a status next only to *Siva Nāna Bōdham* and *Siva Nāna Siddhiyār*. These eight books and others attributed to him bring to evidence their author's high erudition in the Vēdāgama and the *Thirumuṭai*, and his versatility in handling the Saiva Siddhānta lore. His *other works in Tamil* are: (1) *Kōyīṭ-purāṇam* (2) *Thirumuṭaikāṇḍa purāṇam* (3) *Sēkkiḷār purāṇam* (4) *Thiruppadhikkōvai* (a compendium of places sanctified by *Thēvāram* hymnists) (5) *Thiruppadhigakkōvai* (a compendium of places sanctified by *Thēvāram* hymns) (6) *Thirutthoṇḍar purāṇachāram* (an epitome of *Thirutthoṇḍar purāṇam* of Sēkkiḷār) (7)

Thirunatchatthirakkōvai (dealing with the consecrated days of *Nāyanmārs*) and (8) *Thēvāra Aruḷmuṭaitthirattu* (an anthology of 99 *Thēvāram* hymns arranged according to the ten ThAP themes). Umāpathi's works in Sanskrit are: (1) *Pātāñjalasūtra* (dealing with worship and festivities at Chidhambaram) (2) *Natarājasahasranāma* (3) *Natarājadhvanimantrastava* (4) *Kuñcitāngristava* (5) *Yantra-vidhānaṭīka* (6) *Pauṣkaravritti* (commentary on *Pauṣkarāgama*) (7) Other commentaries on *Sri Rūdrām*, *Cāmakam*, *Vāyusamhitā* and eight other *samhitā* and (8) *Śātaratnasaṅgraha* (a compilation of 100 Āgama-texts culled from 11 Āgamas dealing with the Siddhānta themes)³.

This prolific writer was one of the 3000 Brahmins who served in the temple of Natarāja (King of the Dance) in Chidhambaram⁴. We are told that one day he was returning after performing the *pūja* (worship) in the temple, as was customary, in a palanquin and with a retinue bearing festive umbrella, banners, and torches. Maṭaiñāna Sambandhar, at the sight of this, is said to have remarked: "Behold, there goes the day-blind in palanquin surrounded by his disciples"⁵. These words fell on the ears of Umāpathi who, already graced by the Lord and spiritually ripe for conversion, saw in a flash the meaningless show with which he was surrounded and the penetrating wisdom of Maṭaiñāna Sambandhar. He stopped the bearers, descended the palanquin, and leaving all the paraphernalia behind, fell at the Guru's feet, and followed him then on as his disciple. On the way, when his Guru drank from the rice-gruel poured into his hands by the weavers, Umāpathi drank from what flowed out of his Guru's hands — an action which even mean servants would hesitate to do. While the abandoning of the palanquin and of the retinue is symbolic of Umāpathi's renunciation of 'my' and 'mine', drinking the gruel from the master's hands is symbolic of the renunciation of his 'ego' (*Ahakāram*). He was duly given *dhītchai* (Skt. *dīkṣa*) by Maṭaiñāna Sambandhar, who initiated him into the *Siva Nāna Bōdham* and the *Siva Nāna Siddhiyār* of his preceptors. His Brahmin colleagues, caste-ridden as they were and unable to appreciate the 'liberation' that Umāpathi had found, ostracized him from the temple and the temple duties. Umāpathi lived on the outskirts of Chidhambaram at Koṭṭavankudi. Miraculous events are at-

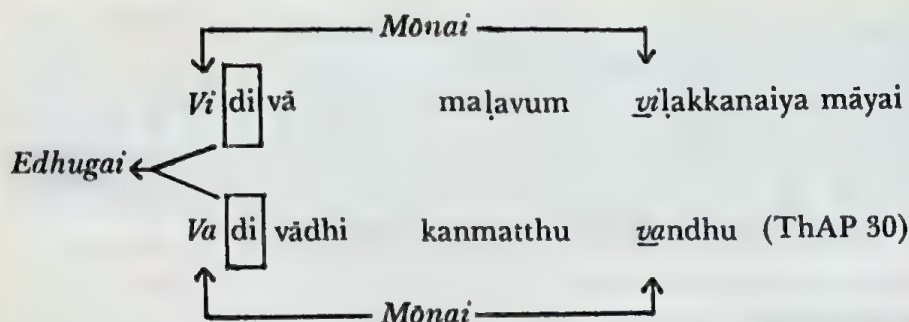
tributed to him by which the king, the temple priests, and the people had to recognize the Lord Siva's predilection for him, and the temple Brahmins had to accord him honour and access to offer worship in the temple. His disciple is Aruḷ Namacchivāyar, whose disciple's disciple, Namasivāya Dhēsigar, founded the Thiruvāvaduthuḥai Ādhinam, which is located in the Thanjāvūr district.

B. THE BOOK

a. The Name and the Form

Spelt out, *Thiruvārutpayan* is *Thiruvāruḷ* (Divine Grace) + *payan* (fruit or gain). The name '*Thiruvārutpayan*', therefore, is an elliptical ensemble of words (*thogai*) which, according Tamil Grammar, can either be *Irupeyarottup- paṇbutthogai* (an ensemble of two appositional nouns), or *Urubum payanum udanthokkatthogai* (an ensemble in which are elliptic the case-inflex and the verb). In the former case it would mean, 'the gain which is Divine Grace'; in the latter, 'the gain brought about by Divine Grace'. That the former cannot be the meaning is seen from the fact that the Grace that is gained (won) is no grace at all. That the latter is the meaning of the title is evident from the way this little book leads the learner to see that it is the Lord's Aruḷ that guides a man to discernment, to purification and enlightenment, and to the final non-dual communion with the Lord who is *the Gain*⁶.

The *Thiruvārutpayan* is the only *śāstra*-work in *kuṭaḷ-veṇbā* (a distich with four feet in the first line and three in the second). Composed after the manner of the *Thirukkuṭaḷ* of Thiruvalluvar, it comprises ten chapters containing ten *kuṭaḷs* each. *Kuṭaḷ* is a didactic poetic-form, terse and dense, usually enriched with a simile or an illustration⁷. Each *kuṭaḷ* is a unit easy to memorise, to retain, and to recall; for, in addition to its metrical cadence, it possesses a rare beauty-of-word (*sol-nayam*) and beauty-of-thought (*poruḷ-nayam*). Often heightened also is its euphony (*ōsai-nayam*, lit. beauty-of-sound) by alliteration known as *edhugai* and *mōnai*⁸. For instance,



This poetry-form Umāpathi judged the most suited for the persons for whom, and the purpose for which, he wrote this book.

It has been the Siddhānthic tradition to use the *Thiruvārutpayan* as the first book, along with the performing of the *dhūṭchai*, for initiating a seeker into the Siddhāntham⁹. From the internal evidence of the book itself it becomes clear that the teachings therein are addressed to an adult¹⁰, a true devotee¹¹, who has been drawn by the gracious action of the Lord¹² to live his relation with Him in wisdom (*ñānam*)¹³. This book is not written for a philosopher or a theologian¹⁴. Its purpose is to lead the humble seeker who approaches the Guru, by graded exposition, to discern the truth about the material universe, about himself, and about the Lord, to recognize the Lord's Grace benignly at work in him for his liberation and his union with Him, and to yield to this gracing action of His so as to be graced, already in this life, with the ultimate gain of the Lord in stable, blissful communion¹⁵.

b. The Place of the *Thiruvārutpayan* in the *Meykāṇḍa Sātthiram*

Though the *Thiruvārutpayan* covers the entire doctrinal area of the Siddhāntham, it is not extensive and comprehensive like the *Siva Nāna Bōdham*, the *Siva Nāna Siddhiyār (Supakkam)*, or the *Sivapprakāsam*. It does not refute other doctrines as does the *Siddhiyār (Parapakkam)* or *Saṅgārpa Nirāgaraṇam*. It is not a question-answer book like *Uṇmai Vīlakkam* or *Vinā Veṇbā*. It is schematic, yet it is not a systematic treatise. Its style is mostly descriptive¹⁶, intended more to deeply impress the truths upon the learner than fill him with

exhaustive notions about them. Yet, informally a fund of worthwhile knowledge, including philosophical and theological, is imbibed by the disciple in the course of his initiation; for, such knowledge is indispensable to understand the *Siddhāntham*, which often adopts positions not identical with even the advaitic schools of Hinduism. Umāpathi himself points out to the nature of his *Thiruvāṛuṭpāyan* when he says, concluding his *Saṅgaṛpa Nirāgaraṇam*, that his *Sivap-prākāśam* (which is a systematic treatment of the *Siddhāntham*, cf. SP 100) is to be studied with the aid of the *Thiruvāṛuṭpāyan* (which seemingly then is the prior book to be initiated into); then the seeking of the Divine Grace (i.e., Divine Wisdom) would become perfected¹⁷.

c. The Religious Content and the Mode of Presentation

It may be suggested that perhaps Umāpathi wrote his *Thiruvāṛuṭpāyan* in the *kuṭaḷ-veṇbā* on the fourth goal of man's life, *Vīdu* (*mukthi*), to form a complement, as it were, to Thiruvalluvar's *Thirukkuṭaḷ*, which explicitly treats the other three goals, namely *Aṭam*, *Poruḷ*, and *Inbam*¹⁸. Because it speaks of the devotee's ultimate union in love with the personal Absolute God as the highest gain, the *Thiruvāṛuṭpāyan* is similar to the *Bhagavadgītā*, but devoid of its preoccupation to gather all the varying and warring philosophical trends under one spearhead, namely, surrender in love (*bhakti*) to the personal supreme Lord¹⁹. It is perhaps the only classical *śāstra*-work in the religious literature of India exclusively devoted to the theology of Divine Grace²⁰.

In teaching the ten distinct themes set forth in his *Thiruvāṛuṭpāyan*, Umāpathi invariably takes his point of departure from the concrete, existential, experiential aspects of life, and then soars into the heights of mystic intuitions. His explanations are clothed to suit a variety of tastes — now with humour, now with irony; now with an argument, then with a rhetorical question. He speaks with an authority born of experience, yet he is not authoritarian (dogmatic). He is simple in explaining, sympathetic in his approach, didactic in teaching, and persuasive in imparting. Thus, in authoring the

Thiruvārutpayan, Umāpathi makes a rare combination of a mystic and a theologian, a poet and a teacher, a guru and a devotee, a saint with his spirit set on God yet with both his feet planted upon the earth. He consistently avoids mythological language, and shuns references to the *Purāṇa*. His illustrations lead the seeker to the threshold of the truth; but it is the seeker who must enter. With his imagination, his intelligence, and his experience, the seeker must reach out, aided by the Lord's Grace, to his own discovery of the truth. With all these merits, Umāpathi's *Thiruvārutpayan* remains a book that needs a Guru to hand it over to the seeker, the Siddhān্থam being an esoteric school of the Hindu religion. We may then describe the *Thiruvārutpayan* somewhat as Umāpathi's 'adult-catechesis manual' of the Saiva Siddhān্থam.

d. The Themes of the *Thiruvārutpayan*

As prognosticated by the title of the book, its author weaves the themes of the book permeated by the vivid consciousness of the Graciousness of the Lord. In the first three chapters he speaks of *Pathi*, *Pasu*, and *Pāsam* (The Supreme Lord, Finite Spirits-in-bondage, and Bondage), in that order, creating a general setting. Then follow the two central chapters on the Lord's Arul and on the perceptible form, that the Lord takes through Thiruvāruḷ (viz. the Guru-form) to effect and consolidate the gains of His redeeming action in the spirit of man. Chapters 6, 7, and 8 contain the gracious teaching of the Guru on, respectively, the way of discernment, the simultaneous purification and illumination of the human spirit, and the nature of attaining blissful communion with the Lord. The entire ninth chapter is entitled 'The Nature of the Five-Letters-Grace'. The Five-Letters Invocation (*Pañjāksara mantra*) is the *sādhana* (spiritual means) which, being in fact like the *Om-mantra*²¹, would embed the seeker's spirit in the bosom of the Lord²². The last chapter speaks of the state of those highly graced men who enjoy a stable mystic communion with the Lord (i.e., the *jīvanmukta*).

Taking the spirit and the orientation of the *Thiruvārutpayan* as our point of departure, we now proceed to elaborate the doctrinal setting of the Siddhān্থam as outlined in its *kuṭaḷs*. First, we speak

of the nature of *Pathi*, *Pasu*, and *Pāsam*. To complete the picture sketched in the outline, we have had recourse to the other *śāstra*-works, particularly to the founder Meykaṇḍār's *Siva Nāna Bōdham*. In our effort to reach out to the religious experiences enshrined therein, we have cited corroboration from representative *stōtra*-texts. Thus, we hope this key second chapter would form a most meaningful backdrop, against which Thiruvārūḷ in the *Thiruvārutpayan* would emerge more clearly, for this is the theme to be treated in Chapter III.

2. PATHI-PASU-PĀSAM: A GENERAL VISION

Umāpathi, beginning to expatiate on the nature of the Supreme Lord in his *Sivapprakāsam*, makes the following perceptive statement:

"The intent of all sciences, of the Veda and the Āgama included, is to make *Pathi-Pasu-Pāsam* (Lord — Spirits-in-bondage — Bondage) known"²³.

However, by this way of summing up the basic realities as *Pathi-Pasu-Pāsam*, the Siddhāntham takes its place among the Āgamic, and more especially the Saivite schools. When teaching about these three, even to the one who has arrived at the spiritual maturity required to learn the Siddhāntham (i.e. the *satthinibādhan*), their *thadasthalatchaṇam* (in *Podhu*) is first explained; for, initiating to the knowledge of their *svārūpalatchaṇam* (in *Uṇmai*) presupposes that the seeker has effectually reached a discerning stage²⁴. As the *Thiruvārutpayan* is not a systematic treatise, Umāpathi follows a different method in it: Before proceeding to speak about Thiruvārūḷ, he briefly describes the nature of *Pathi-Pasu-Pāsam* in the first three chapters²⁵. We follow a somewhat similar method in our exposition.

Explaining the nature of *Pathi-Pasu-Pāsam*, however, is intricate and involved, for the three themes are intertwined, and the knowledge about them is interdependent. The Siddhāntham sees them, be it in the *bettha*-state (bondage-condition) or in the *mutthi*-state, as closely, nay, even inseparably interrelated. Hence we think it convenient, even necessary, to hold them together in a general vision, before treating them separately.

About the threefold basic grouping of all reality as *Pathi-Pasu-Pāsam*, Thirumūlar sings:

"Among the three that are called *Pathi-Pasu-Pāsam*
Pasu and *Pāsam*, like *Pathi*, are *anādhī* (beginningless);
Pasu and *Pāsam* will not go and approach *Pathi*;
 When *Pathi* nears, *Pasu* and *Pāsam* cannot stand"²⁶.

Beginningless then, according to the Siddhāntham, are *Pathi-Pasu-Pāsam*! *Pāsam* cannot, and therefore will not, approach *Pathi*, since it is inert and unintelligent. *Pasu* will not, since he is hindered by *Pāsam*. When *Pathi* (through His Satthi-Aruḷ) nears *Pasu*, *Pāsam* that holds *Pasu* captive loses its power and capitulates, and *Pasu* loses his *Pasu*-condition (the *Ahaṅkāra*-ruled condition of bondage), and surrenders in inseparable union of love with *Pathi*.

Explaining their interrelationship further: Because *Pathi-Pasu-Pāsam* are beginningless, the bondage-condition of man, as well as that by which he is bound — namely *Aṇavam* or *Mūla Malam* (Root Impurity), are also beginningless. The Lord who is eternal, through his eternal Benevolence (Arul-Satthi), reaches out to the man-in-bondage, to rescue him. Man's embodiment and the whole material world, evolving at the behest of the Lord from the beginningless inert principle of *Māyai* (and hence the evolved material order too is called *Māyai*)²⁷, has the ambivalent nature of being both the vehicle of Thiruvārul's action in power to lead the bonded man to Truth and freedom, as well as the fortress of *Āṇavam*'s deluding powers alluring bonded man to pursue cheating joys. Attaining to discernment, wisdom, and final union with the Lord through the mediation of the Lord's Arul, then, is man's liberation; remaining entangled, deluded by *Māyai*, in the worldly pursuits of passing moment, is his continued bondage.

The Siddhāntham's saga of salvation can be portrayed by the following story: A hapless man is lost in the thick of the (tropical) forest enveloped in total darkness. He is helpless. In such a situation, a flickering kindly light is handed out to him. With it he is now able to see his whereabouts, to discern the dangers, and to laboriously trace out a safe-path in order to get out from the forest. Then comes the dawn which lights up the horizons. The sunbeams pierce the forest's

darkness and light up his face. And on its steady climb to the zenith, the sun blazes a sure path for the happy man who doubles his steps, races home, and is hugged by his dear ones. It's 'Home-sweet-home'.

The significance of this story is as follows: The situation of the man forlorn in the forest's darkness portrays the condition of the human spirit in bondage to *Āṇavam*. The flickering lamp is the Lord's gift of the material body and the material world to lead him to knowledge and discernment. The dawn is the beginning of the open action of the Lord's Arul as Wisdom. The sweet home is the Bosom of the Lord in sweet communion²⁸.

The *Siddhar* Pattapaṭṭhadiḡ (ninth century) sings the same story, but on a note of relationships:

"Resolutely driving away the *Māyai*-friends²⁹ and the clinging (lit. indestructible) *Mala*-concubine, setting out into freedom, moving on led by the Mother—True Grace (Arul), joining the Father (Sivam), with Him then uniting, forgetting even the Mother³⁰: this indeed, Eliṛkacchī Ēgamba, is *niṣṭai* (mystic union)"³¹.

Taking a theological note, instead, and viewing it from the *Pathi*'s lordly, all-pervading presence, Meykaṇḍār sings the relationship thus:

"*Avaiyudaimai yālmnām aṅgu*".

Translated, it means: "there (i.e. in *Pathi*'s lordly presence), His possession are they (viz. *Pāsam*); and we (*Pasu*) are His subjects (people)"³².

This grand vision of all reality, mounted on a frame of personal relationship, gives us the context in which the *Siddhāntham* places the three beginningless realities: the Supreme One is the concerned Lord; spirits-in-bondage, of which man is the most evolved, is His central concern in the unfolding of history; and the beauteous world is the setting His concern provides, to lead the estranged man to liberation from bondage, and to communion with Him in Bliss (*mukthi*).

A general acquaintance with *Pathi-Pasu-Pāsam*, similar to the one we have made above, is not proposed in the *Thiruvārutpayan*, nor in the other *śāstra*-works, for it usually forms part of the moment of initiation.

3. THE NATURE OF THE SUPREME LORD (*"PATHIMUDHUNILAI"*)

In his *Siva Nāna Siddhiyār Lectures*, T.M.P. Mahadevan describes the doctrine of God of the Siddhāntham as "one of the most absorbing doctrines of Saiva Siddhānta"³³. A philosopher (studying a more philosophical treatment of the Siddhāntham) saying as much about the Siddhānta doctrine of God would certainly whet the appetite of an enquiring student of theology, for the Siddhāntham is more a theological school than a philosophical one. Credit must be given to Norvin J. Hein for introducing the *Thiruvārutpayan*, under "Hinduism" in *A Readers' Guide to the Great Religions*, as "a standard fourteenth century theological work"³⁴. Umāpathi titles the first chapter of *The Gain of Divine Grace* as "*Pathimudhunilai*" (lit. Lord-Ancient-State), similar to Māṇikkavāsagar who titles the first psalm in the *Thiruvāsagam* as "*Sivapurāṇam*" (The Ancient Story of Siva)³⁵. What is intended by *Pathimudhunilai* can be paraphrased thus: The nature of the Supreme Lord as He, in His Graciousness, reveals Himself operatively from time immemorial for the benefit of bonded men. Though Umāpathi addresses this chapter to the beginner, from his descriptions escape gleams of his mystic vision, and of his spiritual experience of the Lord he is speaking about. This chapter, thus, forms the bedrock on which the treatise flows, until it merges with the description of mystic communion with the Lord in the last chapter³⁶. We will begin by taking a look at the first two complementary *kuṭaḷs* which trace a pen-sketch of the Lord's nature³⁷. Then we will take their various aspects for analysis in the light of the remaining *kuṭaḷs*.

A. THE SUPREME LORD AND HIS GRACE

Umāpathi's first *kuṭaḷ* reads:

*"Agaṛa vuyirpō laṭivāghī yeṅgum
Nigari liṭaimiṛkum niṭaindhu"*. I.e.:

"Like the life-letter (vowel) 'A' (அ), as Wisdom stands He
In fullness all-pervading, God beyond compare".

The nature in which the Lord is seen by the 'seers' is described as 'aṭivu' (knowledge or wisdom). The wisdom here intended is not of the type we are wont to imply in common parlance. From words such as *aṭivar* (seer) and *aṭihuyil* (*turiya* state or conscious sleep), it is evident that the *aṭivu* intended in this discourse as the form of the Lord is the total, undimmed, all-pervasive, self-shining Consciousness.

The analogy used to present to us the nature of the Lord is that of the 'uyireluttu' (life-letter) 'A'³⁸. A knowledge of what the Tamil literature understands by the life-letter 'அ' is basic to gathering the full import of the analogy. The open 'அ' sound is the first sound emitted by man at his birth when his mouth is unloosened (and the last when the breath is breathed out at death); the natural production of this sound is accompanied by a dynamic which is basic to living and communicating, namely, drawing breath in and breathing out from the diaphragm³⁹. Hence the sound 'அ' is considered not only as the first sound, but also as one causally present in, and pervading all other letter-sounds⁴⁰. The life-letter 'அ', thus, becomes the first and the fundament pervading all language and communication. It therefore comes to enjoy a sacredness by which it is commonly cited as an analogy for God⁴¹. Thus, Thiruvalluvar begins his 1330-couplet *Thirukkūṭaḷ* with;

"*Agara mudhala elutthellā mādhī*
Bagavan mudhaṭṭē yulagu"⁴². I.e.:

"All the letters have the letter அ as their (causal) first;
So too, the world has the creating God as its first".

Parimēlaḷagar, in his authoritative commentary, interprets this analogy as an analogy of leadership (headship or supremacy), and says that 'ulagu' (world) here refers in a particular way to the higher category, namely 'uyir' (the finite spirits, i.e. all the living)⁴³. In a similar strain says Meykāṇḍār:

"If the life-letter 'A' is not, nor are the other letters. In the same way, what *R̥g* (Veda) means when it says "ēgam (one)" (e.g., *ēgam sat...* Rg. 1. 164. 46), is that without this 'One', nothing is"⁴⁴.

In his *Siddhiyār* Aruḷnandhi points out that, just as 'Agaram' (the letter 'A') pervades all letters, Siva pervades all *uyir*⁴⁵. Umāpathi

comes in this grand tradition gathering all the above nuances in his analogy of the life-letter 'A'. His choice of it is all the more appropriate, in view of wisdom being said to be the nature in which the Lord is seen.

Further, the analogy of '*agara uyir*' (the life-letter 'A') enshrines within itself a more powerful simile: that of '*uyir*', the life-principle that enlivens, pervades, fills, evolves, sustains, activates, and governs every member of the entire organism of the body towards the attainment of man's yearnings, and without which man becomes a corpse. Likewise the Supreme Lord is seen as the Wisdom that is causally present in all, that pervades and fills all, sustains all and governs all, in every place, towards the fulfilment of His designs, and without Whom nothing is.

After speaking about the Lord with such similes, Umāpathi completes his description by saying that He is beyond all possibility of comparison with any other¹⁶.

While the first *kuṇal* gazes at the Lord as the incomparable Wisdom that stands inseparable from, and as the very life of all world-order, the second *kuṇal* sees Him as the most Gracious One reaching out towards the finite spirits which are in bondage:

"Indivisible is this Lord of ours from Satthi

That grants the immortal spirits His own state to attain".

The finite spirits attaining to the state corresponding to the nature of the Lord, described as all-pervading Consciousness in the first *kuṇal*, then, is possible. It is made possible by the mediation of the Satthi (Skt. *Śakti*, Power, Energy) of the Lord. The Lord is not different from His Satthi, in the sense that Satthi is indivisible from Him. Satthi and the Lord, though distinguished, are but one and the same.

The protagonist of the *Thiruvārutpaṇan*, namely Thiruvāruḷ (Divine Grace), is already introduced, but under its unrecognized form and under the name of Satthi. Satthi is the Graciousness of the Lord reaching out, as Power, to the finite spirits yet in bondage, to enable them to attain to His divine nature.

B. THE LORD'S GRACIOUS WORKS

a. *Ādhi* and *Andham* (The Beginning and the End)

The fourth *kuṭaḷ* explicitly teaches about the threefold work of the Lord: *ākki... aḷitthu... pōkkum* (He originates... provides... and undoes). This work is spoken of with respect to '*evaṭṭum*' (all things, the whole world-order). The world-order (*ulagu*, Skt. *prapañja*), in Tamil Grammar, is broadly divided into *Uyarthiṇai* (the High-order), namely mankind, and *Ahṛiṇai* (the Non-high-order), namely the rest⁴⁷. The *Uyarthiṇai* can be *Āṇpāl* or *Peṇpāl* (masculine or feminine gender). Thus, Meykaṇḍār sums up the whole world-order, in the first *Sūtra* of his *Sīva Nāna Bōtham*, as "*Avan avaḷ adhu enum avai* (they that are said to be he, she, and it)". In the first *adhigaraṇam*, he refers to it even more explicitly as "the world-order that can be pointed out to as *oruvan*, *orutthi*, and *onṛu* (this man, this woman, and this thing)"⁴⁸. He then goes on to affirm that all that can be so pointed out to within the world-order has a beginning, a continuance, and an end, since beginning and end are presupposed in what now continues⁴⁹. He then postulates one who would cause the beginning, the continuance, and the end of the world-order, since "for that which is, there can be no coming to be without an effector"⁵⁰. Umāpathi's *kuṭaḷ* avoids such philosophical discussions, and says that the origination (*Ākkal*), sustenance (*Katthal*), and destruction (*Aḷitthal*) of the whole world-order is brought about by the Lord, who does it for the sake of the spirits for whom He steadfastly remains "an unfailing refuge (*pōgāpugal*)"⁵¹.

The main purport of the use of the word *Origination* (and not creation) is to distinguish the Siddhānta cosmogony from others, especially the one of *creatio ex nihilo sui et subjecti*. For, according to the Siddhāntham, the whole world-order unfolds itself from the primordial eternal principle of *Māyai*⁵² at the behest of God. The Lord makes the whole material world, including the embodiment of man in birth, come about from the inert, unintelligent principle (world-stuff) of *Māyai*, through the instrumentality of His *Satthi*, according to the pattern of the *Kanmam* (Skt. *karma*) of the spirits, for the process of liberation of the spirits from their bondage to the

Root Impurity, *Āṇavam*. The causal-structure of the Siddhāntham can be sketched thus: The Lord is the *Nimittā kārāṇam* (the efficient cause); *Māyai* is the *Mudhal kārāṇam* (the material cause); Satthi is the *Thunaikkārāṇam* (the instrumental cause)⁵³; *Kanmam* is subsidiary to Satthi; and the final cause (*payan* i.e., the gain intended) is the liberation of the spirits from their bondage, and the effecting of their union with the Lord in bliss. The underlying metaphysical principle behind this scheme is the *Sathkāriyavādhām* (Skt. *satkāryavāda*), i.e., the principle that the effect is already in some subtle way present in the cause⁵⁴. Accordingly, nothing can come out of nothing⁵⁵. The present world-order evolves out of *Māyai*, and when this age is to be over, it will, at the behest of God, involute or recede into its primordial stuff. Hence, 'destruction' too is not annihilation; it is only a regression, or some limited phase of it in the direction of involution of the world-order towards its original unmanifest, unevolved state. The destruction that takes place at the end of an era is called *Praḷayam* or *Mahāsaṅgāram*.

The Lord's sustenance (maintenance, preservation) of the world-order is to provide the man-in-bondage for the consummation of his *Kanmam*, which aggregated in his previous births and which sets the pattern for his embodiment and environs. Hence it is also called Providence (*Aḷitthal*) or Protection (*Kāttthal* in Tamil has both the meanings of preservation and protection). The *kuṇal's* '*Āsudan adaṅgaṭṭ-pōkkum*' can have two meanings: that the Lord undoes all things (to make them recede to their primordial state) while the unliberated spirits recede into *Āṇavam's* keep, in order to give them respite from the pains and pangs of the cycle of rebirth⁵⁶; or, that He makes the power of *Āṇavam* be contained even as He dismisses matter's domain over the spirit⁵⁷. In either case it is the 'destroying' action of the Lord.

The Lord that originates, sustains, and undoes the demonstrable world-order is Himself beyond that order⁵⁸; and thus, He who is the Final Reality (*andham*, Skt. *anta*) is in fact the First Reality (Primal) (*adhi*, Skt. *ādi*). For this reason the seers declare, says Meykaṇḍār, that the Lord by whom all involutes is the One who originates all: "the Final is the Primal, so say the sages (*andham ādhi enmanār* "

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pulavar)⁵⁹. Māṇikkavāṣagar, who begins the first stanza of "Thiruvembāvai" with "ādhium andhamum illā arumperum jōthiyai yampadak kēttēyum (hearing us sing the Splendour rare and great that knows neither the beginning nor the end)", sings thus in the concluding stanza:

"Graciously bestow the Flower of Your Feet,
Which is the Beginning (*Ādhi*): Be Praised!
Graciously bestow Your Rosy-petalled Feet,
Which is the End (*Andham*): Be Praised!"⁶⁰

And Sambandhar likewise sings: *Andha māyula gādhiyu māyinān*. [He being the End <the Final One>, became also the world's Beginning <the Primal One>]⁶¹. The ground for which He, the Supreme Lord, the *Andham*, became also the world's beginning, the *Ādhi*, and caused the world to originate is 'bondage' (considered as Impurity, *Malam*): He wants to liberate man from it. Meṃkaṇḍār points out to the reality of *Malam* behind origination when he says, "*maḷatthu uḷadhu ām*"; i.e., the world-order (he-she-it) comes to be on account of *Malam*⁶²

Looking towards the Lord, then, He is the Final, the Ultimate; turning towards the world, He is the Primal, the First. As the Ultimate Reality, and as the ground of all other reality, the Lord is *Sath* (Skt. *Sat*), the Real.

b. The Dance of Salvation

As we have noted above, when seen in relation to the material world-order, the Lord's works are threefold, namely Origination, Sustenance, and Destruction. In relation to spirits-in-bondage, however, the Lord's works are seen as fivefold, namely, *Ākkaḷ* (Skt. *śṛṣṭi*, Originating); *Aḷitthal* (Skt. *sthiti*, Providing); *Maṭaitthal* (Skt. *tirōbhāva*, Concealing); *Aḷitthal* (Skt. *saṃhāra*, Destroying); and *Arulaḷ* (Skt. *anugraha*, 'Gracing'). *Ākkaḷ* is bringing out the world of gross and subtle matter, men's embodiment as well, from *Māyai* according to the karmic requirements of the finite spirits. *Aḷitthal* is keeping this world functioning, man's embodiment included, so as to, and so long as would, serve the man-in-bondage⁶³ for the consummation of his gathered *Kanman*. *Maṭaitthal* is concealing himself

from man beneath the material world-order, and, by His Satthi, operating towards the maturation of the Impurity (*Malam*) so as to purge him of it⁶⁴. *Ālittal* or *Odukkal* (Encapitulation) is containing and destroying the power of the Root Impurity, so as to make its power over the man-in-bondage dwindle, and bring *Āṇavam* to capitulate⁶⁵. *Aruḷal* (Gracing) is gratuitously showering the wisdom that would lead the liberated man to attain to bliss and to the nature of the Lord⁶⁶. Of these, *Mañaitthal* and *Aruḷal*, as S.S. Suriyanarayana Sastri points out, are characteristic tenets of the Agamic tradition⁶⁷. These fivefold works of the Lord are taught in Uṁāpathi's fourth *kuṛaḷ*, as a careful study of it will reveal⁶⁸.

The fivefold works of the Lord stated above, then, are but the five aspects of the one continual work of the Lord for effecting the redemption of the man-in-bondage. This work is seen by mystics like Maṇikkavāṣagar as a 'play' of the Lord. To cite an example, in his "*Thiruvembāvai*" he prays:

"All the various saving ways of existing, by which men are saved by the *play* of Your graciously winning us over, Lord, have we lived out. Oh, guard us from getting weary"⁶⁹.

Aruḷnandhi explains that the Lord's work is called 'play' to mean that it is 'child's play' for Him; i.e., that He does it without any effort⁷⁰. However, the next two lines (45,46) of the "*Thiruvembāvai*" quoted above show that the 'play' intended by Maṇikkavāṣagar is the play in dancing. This would imply that it is a delight for the Lord to do this work for man's attainment of *mukthi*, and it is a delight again that He thus affords the devotee. From this is inferred also His great compassion for the man-in-bondage. From very early times, the Tamil Saivites in India have seen the Lord's liberating work as a dance: the figure of Siva as Natarāja (the King of the Dance) in Chidhambaram Temple is the outcome of it⁷¹. Manavāṣagaṇ-kadandhār, Meykaṇḍār's disciple and author of *Uṇmai Viḷakkam*, interprets the dance-pose of Siva thus:

See 'Origination' in the hand holding the little drum⁷²; the sheltering 'Providence', in the hand holding the *abhaya mudra*⁷³; the glorious 'Destruction' (of *Malam*), in the hand holding fire⁷⁴; the 'concealment' taken place, in the firmly pressing Flowery Foot⁷⁵; and 'Mukti-Gracing', in the raised Flowery Foot (Step⁷⁶)⁷⁷.

c. The Mediatory Role of Satthi

Though pervading the whole world-order in fullness (cf. *eṅgum*, *niṭaindhu*, ThAP 1) by His dance of compassion, the Supreme Lord, being beyond it all (*andham*), stands steadfast (*niṭkum*, ThAP 1), unmoving and unaffected (*man*, ThAP 7), and hence unsullied. Meykaṇḍār faces the need of unravelling the paradoxical reality of the Lord moving everything — Himself being unmoved, being present in fullness in the many — Himself being one, bringing about all works — He being unsullied by works (*Kanmam*), etc. With similes he goes on to illustrate this:

Just as Time (*Kālam*)⁷⁸ which, though it gives origin to actions done to be as past, present, or future, itself remains unaffected, so too the Lord remains unaffected by His works. He gives origin to everything by His intent, and not through bodily instruments. Likewise, He looks upon them (supervises them) without looking, and destroys without destroying. Hence He contracts no *Kanmam*⁷⁹.

Moreover, in the *venbā* before the above, Meykaṇḍār says:

When the soil supporting the seed becomes moist, the seed begins to sprout and grow. In a similar way, *Māyai*, which has the Feet of the Lord (Satthi-Arul) as its support, by His intent, unfolds itself into the world-order as conditioned by the karmic requirements of the spirits⁸⁰.

In yet another *venbā* Meykaṇḍār proceeds thus:

From the demonstration that He (the Lord) is everywhere, He is not one (demonstrable one). If you say He is as two, (being different from the world), He then cannot be everywhere. Every place and everything are there as they are, not else but by Him. The Lord is so present to them by His Satthi, as the sun is present to all the world by its rays. In His all-pervading presence they are His possession, and we are His subjects (people)⁸¹.

From the three *venbās* of Meykaṇḍār cited above, it becomes evident that the Supreme Lord, remaining the unaffected, all-transcendent One, effects His fivefold works for the benefit of the man-in-bondage through the mediacy of His Satthi.

T.M.P. Mahadevan seems to offer apologies for the Siddhāntham when he begins to explain:

"In order to safeguard the immutability of Siva, the Siddhānta says that Siva does not act on Māyā directly, but through his Sakti"⁸².

Such a philosophical speculation would do poor justice to the mind of the Siddhāntham. The role given to Satthi is no stop-gap philosophical theory of the Siddhāntham; it is in fact deeply rooted in the religious experiences and the mystic intuitions found in the scriptures. The Saivite mystics delight in seeing and singing the Lord's loving graciousness as His motherliness towards them. Māṇikkavāṣagar, for instance, sings in his "*Pōṟṟitthiruvagaval*": "*Thāyē āghi vaḷart-thanaip̄pōṟṟi* (Becoming even as mother you have brought me up: Be praised!)"⁸³. Appar sees the Lord as father and mother. He begins a stanza of his with these words: "*Thandhaiyumāy̥t̄ thāyū-māghi* (Becoming as father and even as mother...)"⁸⁴. And Sambandhar addresses Him as mother and father: "*Thāyū nīyē thandhai-nīyē* (Even mother you only are, you only are the father)"⁸⁵. Such references to the Lord, addressing Him as father and mother, abound in the *Thirumuṭai*.

Coming to the *śāstra*, Uyyavandha Dhēvar of Thirukkadavūr begins the hundred stanzas of his *Thirukkalīṟruppadiyār* addressing the Lord as '*Ammaiyappar* (Mother-Father)'. Translated literally the verse reads:

"Mother-Father (God) is the mother-father (parent) of the world,
know this.
Mother-Father will, coming through that Gift (Grace, Arul),
bestow (*mukthi*).
Mother-Father is on the otherside (out and beyond) of all
the worlds;
And even on this side (in this world), He stands as though
He were not (i.e. invisible)".

It is to be noted that the same author, that speaks of the Supreme Lord as the Mother-Father in regard to the whole world-order, says, in stanza 78, that the Lord, for the sake of the man-in-bondage, graciously brings about the world-order by His Satthi as His Lady⁸⁶. We see, therefore, that the father-mother aspect of God coincides with the Siva-Satthi conception of the Lord (*Pathi*), where Satthi (Arul)

is seen as female and as the consort of Siva. This way of seeing the Lord as Siva-Satthi evolving the whole world-order is very old indeed. Already in the Last Saṅgam literature, the invocatory verse of the classic *Ainkuṭunūfu* contains this tenet:

"The threefold world budded forth in due manner under the shade of the Feet of the Blue-bodied One that shares His half-form with His bejewelled Consort"⁸⁷.

d. Siva-Satthi Relationship

After seeing how the Lord, through the mediatory role of His Satthi, is present to the world-order by His fivefold works, and remains pervading it without getting unsullied by it, we look to Meykaṇḍār for an illustration about the nature of this relation between Siva and Satthi. He compares this relation to that between the sun and its rays ("*ponnoḷipolisan*, the Lord is as sun and its rays")⁸⁸. We cannot have the sun without its rays; nor can we have the rays without the sun. So too, we cannot have Siva without Satthi, nor Satthi without Siva. The relationship between the sun and its rays, in philosophical terms, is described as *guṇi-guṇa* relationship. *Guṇa* is the way that *guṇi* has itself and is poised to relate to the other realities; and the *guṇi* is that to which *guṇa* belongs⁸⁹. Thus, *guṇi* and *guṇa*, though distinguished, are indivisible. Coming in this stream of thought, Umāpathi describes the Lord, who is the author of the fivefold works, as *satthibinnamilān*, i.e., the One who is indivisible from the Satthi that grants the immortal spirits His own state to attain (ThAP 2).

The Lord's Satthi that has been thus spoken of so far is the same reality as the Lord's Aruḷ (Grace). There was not a time when Aruḷ was not with the Lord⁹⁰. In fact, it is by His Aruḷ that, He who is the *Andham*, became the *Ādhi*, and, becoming as Siva and Satthi, undertakes the fivefold works for the sake of the bonded spirits. Hence, even His fivefold works are but His works of grace, entered upon out of mercy for the man-in-bondage. On this account, after spelling out the fivefold works in stanza 57 of his *Siddhiyār*, Aruḷnandhi concludes, "if you consider well, all is but Grace (*pārthhidin aruḷē ellām*)"⁹¹.

C. THE LORD'S GRACIOUS FORM

a. The Lord's Knowability

If the Supreme Lord is beyond the demonstrable world-order, then arises the legitimate question: Can we come to know him? Such a question is most pertinent, for, as Arulnandhi observes, it would indeed be absurd to assert the reality of an Absolute who is unknowable. He says:

If an unknowable is called the Real (*Sath*), there would accrue no gain thereof — never can That reach out to us, nor can we It; no lasting good can It ever bring us. This is like the garland woven from flowers culled from the sky, or the rope spun from tortoise hair⁹².

Hence, when we assert the reality of the Supreme One who is beyond the reach of our demonstrative knowledge-equipment, we also implicitly assert His knowability. In what way we come to know Him is the point that comes up next for our consideration.

b. *Nirguṇa-Saguṇa Brahman* (The Brahman-with-and-without-Qualities)

The *neti neti* (not so, not so) way of negation of the *Upaniṣad*⁹³ takes us to an *a-līṅga* (devoid of marks)⁹⁴ or a *nir-guṇa* (devoid of qualities)⁹⁵ description of the Supreme. The other way of the *Upaniṣad* affirming qualities to the Supreme leads to the *saguṇa* description of the Lord. The Siddhāntham takes these valid ways of description of the Supreme to mean something very different from Saṅkara's view⁹⁶. For the Siddhāntham, *Nirguṇa Brahman* would mean Brahman free from, and beyond, the three *guṇas* *Satthvam*, *Rājasam*, and *Thāmasam* (Skt. *satva*, *rajas*, *tamas*), which are *Māyai*-evolute qualities, and which pervade the whole world-order. The Siddhāntham, from its metaphysical stand-point, abhors *nirguṇa* to mean 'devoid of *guṇa* (essential qualities)', since the denial of *guṇa* would mean the denial also of the *guṇi*. The Lord, then, is *saguṇa*, not in the sense of being pervaded by the three *guṇa* characterising all world-order, but as one not devoid of *guṇa*. The *guṇa* that He possesses is not *Māyai-guṇa* but *Arul-guṇa*, by which He graciously reveals Himself to the man bound by the world-order. The Sid-

dhāntham accepts the description of the Lord of Agamic inspiration, found already in *Thirukkural*, as possessing an eightfold *guṇa*, which consists, namely, in being autonomous, being a pure spirit, being self-shining consciousness, being omniscient, being omnipotent, being in-peccable (by nature He cannot come under bondage), being endlessly gracious, and being limitless bliss⁹⁷.

c. *Arūpi-Rūpi-Rūpārūpi* (The One-without-form, with-form, and with-and-without-form)

This Lord that graciously reveals Himself in the context of the world-order, does He then have a form? ... There is a verse of the lady mystic Kāraikkāl Ammaiyār that embodies a touching plea, giving expression to many a seeker's sincere search for the form in which the Lord may be known. It reads:

"E'en on that memorable day, became I overwhelmed by You
Without seeing Your sacred (sensible) form.
E'en to this day that sacred form I fail to see.
What will I tell them that e'er keep asking me
'Of what form is Your Lord?'
Do tell me, what ever be Your form?"⁹⁸.

The Siddhāntham holds that unless the all-transcendent Lord graciously takes on forms, man-in-bondage can never be saved. For, without taking on forms He would not have been able to graciously speak to us the Veda and the Āgama, and He cannot pass them on to us through a Guru-tradition⁹⁹. All the forms He thus takes on within the world-order in order to effect our liberation are all His Grace-forms; and He does so, not for Himself, but for the sake of the man-in-bondage¹⁰⁰. When the Siddhāntham sees the Lord, that pervades the world-order by His fivefold works, in the forms of *aru*, *uru*, and *aruvuru* (Skt. *arūpi*, *rūpi* and *rūpārūpi*; i.e., the One without form, with form, and with-and-without form)¹⁰¹, it understands *uru* to mean the Lord taking on the guise of the fully evolved gross material forms; *aru* to mean the Lord perceived under subtle matter forms; and *aruvuru* to mean the Lord pervading the intermediate process-forms¹⁰². These three forms that the Lord takes on are forms of mercy (*karuṇaivadivam*), which He assumes in order to rid bonded man

of his birth-bringing body¹⁰³. Māṇikkavāṣagar too implies this when he sings:

"Formless and in-formed You became: Be Praise!

Mountain of Mercy that, being moved, mingled: Be Praise!"¹⁰⁴.

On this basis, the Siddhāntham does not frown on people who see the Divine in the various deities they worship; for, whatever be the deity worshipped, it is the Lord with His Grace, as Siva-Satthi, who becomes present to the devotee in that deity and accepts the worship offered. Since all such deities are subject to change, to birth and rebirth, and to bondage, only He who is not so subject, but who is beyond, can know it all, and confer, through His dispensing Grace, the commensurate gains to the devotee, similar to how the king dispenses his justice through his ministers¹⁰⁵.

d. *Svarūpam* (The True Form)

The knowledge of the Lord so attained through His *uruvam*, *aruvam*, and *aruvuruvam* (Skt. *rūpa*, *arūpa*, and *rūpārūpa*), however, is only the knowledge of His *thadasthalatchaṇam*, and not of His *svārūpalatchaṇam*; for, He is in fact neither *aru* nor *uru*, neither intelligent nor unintelligent; neither is He the doer of the fiveworks, nor the one who takes on his *Yōga* and *Bōga* forms as befitting His *thapam* (Skt. *tapas*)¹⁰⁶. Though He, of His graciousness, enters, associates Himself with, and pervades all these, they remain alien to Him¹⁰⁷.

Sambandhar has a picturesque verse about the Lord's nature apropos our subject. In his hymn in "*Thiruvilimilalai*" he sings:

"Being the End (the Final), and becoming the One-Beginning (the First), the two — male and female (Siva and Satthi), the three *guṇas*, the four eternal Vedas, the five elements, the six good tastes, the seven musical notes, and the eight directions — becoming as they (*thānāy*), yet remaining as the other (*vēṇāy*), He became oned with them (*udan ānān*). His place indeed is Vilimilalai"¹⁰⁸.

Sambandhar here is not merely indulging in expressive poetry; he is giving utterance to his mystical experience of the Lord as intimately present to man, but as 'oned' with the world-order. Umāpathi,

taking a teacher's tone, expresses the same mystic's vision when he says: "In every place and in everything 'oned' He abides (*eṅgu mevaiyum... ēgam thaṅgum*)" (ThAP 8). Moreover, he likens this manner of presence, by way of illustration, to how the heat pervades the warm water, becoming oned with it (*eriyuṟu nīrpōla*). This bold assertion of the Lord's *advaita* (*ēgam*, oneness) with the world, however, is only one side of the coin. The point to be particularly noted in the above verse of Sambandhar is that, though the Lord chooses to pervade the phenomenal world and be the very basis of its existence, in His true specific nature (*Svarūpam*), however, He ever remains totally the other (*vēṟāy*)¹⁰⁹. Umāpathi points this out poignantly when he declares that the Lord, who abides oned with every place and with everything, is Himself *thānē* (autonomous) and *thani* (distinct from the world-order) (ThAP 8).

What then is the *svarūpalatchaṇam* of the Lord? And how does one know it?

Māṇikkavāsagar gives us a glimpse of the true nature of the Lord seen in his mystical vision. He exclaims:

"O Faultless One that became oned with my spirit!
O true Effulgence shining forth as Wisdom True
That came to me in grace (lit. gracing) that
All that is false within may depart"¹¹⁰.

Putting such a mystic experience into a theological language, Aruḷṇan-dhi succinctly words it:

He who knows the Lord (in His *svarūpalatchaṇam*) will see Him by His Aruḷ (*aruḷinālē*) in a non-different, advaitic way (*ananya-māga*) (i.e., he will see Him without the conscious differentiation of the knower from the known and the knowledge). And the Real that he will thus see, will stand in his knowledge (in his consciousness) as wisdom (*Aṟivūy*, as Self-shining Consciousness), and yet different from it (*vēṟāy*), in the form of Wisdom-Grace (*Aṟivu-Aruḷ uruvūy*)¹¹¹.

Such is the vision of the true nature (*svarūpalatchaṇam*) of the Lord as seen by the mystic who is in non-dual (advaitic) communion with the Lord; and the one who thus knows the Highest Knowable is 'wise' indeed.

The points to be noted here are, that such a knowing by the wise is not by their prowess but by the Aruḷ of the Lord; that the form in which the Lord is known is as *Āṇivu-Aruḷ* (Wisdom-Grace); and that the knowledge of the knower and that of the known, though seen as one (*ananyamāga*), are in fact different: the former being the graced one, and the latter the Gracing One. The spirit is totally dependent on the Lord for being illumined; it is the *chith* (conscious principle) which knows when given to know. The Lord, instead, is the autonomously-knowing-one: He is the Self-shining Consciousness. He is *the Conscious*, *Chith* (Skt. *Cit*).

The assertion that the Lord is *Sath* (this is the import of *uḷan* in ThAP 5) involves His knowability. The Lord is knowable since He graciously reveals Himself to man-in-bondage in knowable forms within the phenomenal world-order (*aruvum uruvum udaiyān*). To those liberated of their bondage He reveals Himself in His true transcendent form as the Self-shining Consciousness (*āṇṇark- kaṇṇi- vām uruvum udaiyān*, ThAP 5). Though the spirit and the Lord are both *chith*, the former is dependent for its knowing, while the latter knows by Its own right, and needs no one above for Its knowing (ThAP 6).

D. THE LORD IS THE BLISS-GIVER

a. The Concomitants of Bliss

We have seen above that the wise behold the Supreme Lord in the form of Wisdom. This beholding, however, does not happen alone: it is essentially concomitant with other phenomena which give it a solidity of possession, and which lift it to a level that at once makes it an experience beyond all experiences. What interests us here is the fact that the nature of the Supreme Lord is thus more richly experienced, and hence known more profoundly by the wise.

In the above quote from Māṇikkavāṣagar's describing the form of the Lord as "true Effulgence shining forth as Wisdom True" is contained also his explicit reference to the riddance of 'all that was false within' him. In fact, in a line that follows he goes on to exclaim: "O Good Wisdom that makes unwisdom flee"¹¹². A fuller under-

standing of this concomitant phenomenon, the removal of unwisdom and bondage, is possible only when the true nature of bondage has been premised. Here, however, we will limit ourselves to only one illustration of it by Meykaṇḍār and Aruṇandhi, which enhances the understanding of the Lord's nature as well. Meykaṇḍār declares: "To the eyes of those with graced-eyes the Lord will, merged, stand like the sun"¹¹³. Aruṇandhi explains this further thus:

"Just as the sun drives away darkness from our eyes with its brilliance, so does the Lord bestow (Himself) upon the eternal spirits after making their delusion (unwisdom) wilt by His Aruḷ"¹¹⁴.

The understanding behind this illustration is that the sun, by the power of its brilliance, tames and annihilates the power of darkness over the world. In like manner, the Supreme Lord, by the power of His Aruḷ, totally routs and reduces to naught the darkness of unwisdom in the graced-spirits, even as He, merged in them, shines as a thousand suns. The Lord's Aruḷ, then, is the antithesis of *Āṇavam* or Root Impurity; and the spirit's liberation from *Āṇavam*'s bondage is at once its stable possession by the Aruḷ of the Lord. Thus the mystic vision of the Lord by the wise marks, by its very nature, a rather stable presence of the Lord in them by his Aruḷ. Umāpathi has this in mind when he says: "This Steadfast One will, as unfailing Wisdom, to His devotees never depart"¹¹⁵.

Liberated from the tight grip of every deep-rooted enslavement, and freed from falsehood and from false self-concept, the consciousness of the graced man, in its totality, becomes permeated by truth and pervaded by the self-shining Consciousness of the Lord, such that there exists nothing else in the mystic's consciousness except the Lord as the Great Effulgence¹¹⁶. This is always accompanied by the purest, unadulterated enjoyment of the Lord Himself as the sweetest Bliss (*Inbu*), as the Blissful, *Ānandham* (Skt. *Ānanda*).

b. Saṅkaran (Bliss-giver)

Referring to such an experience as the above Thāyumānavar sings, "O Plenitude of Bliss that, whiche'er way I turn my gaze inundates and fills without e'er a let-up"¹¹⁷. In yet another hymn he sings, "Which is That which, such as to defy circumscription as 'here' or

'there', with Aruḷ stood as Universal Brilliance and as consummate Bliss"¹¹⁸. A more detailed description is found in Māpikkāvasagar's "*Thiruvammānai*". There he sings:

"Mingling within me as body, spirit, and consciousness,
As honey, as ambrosia, and as sweet sugarcane candy,
To us, in ways the gods know not, graciously bestowing,
The Warrior wearing honey-rich *konṇai*-flower garland (viz. Siva),
As pure brilliance-heaping unfailing Wisdom (Consciousness),
As king of numberless spirits stands: This we proclaim, Ammānāy
see"¹¹⁹.

The elements that interest us here are: The Lord is seen as pervading the total consciousness of the mystic; He is seen as all-pervading Undimmed Brilliance; He bestows Himself to graced spirits in graciousness; and He is enjoyed as Sweetness Itself. From this we see that the *advaita*-relation of the Lord with everything and in every place (*eṇḡum evaiyūm ēgam thaṅḡum*, ThAP 8) is found in its highest degree in the graced man, for the Lord totally pervades and possesses him in His form as Supreme Consciousness, and more especially in the 'one-ing' sweet communion as Bliss, eclipsing his own consciousness of even himself. Because He thus gives Himself to him graciously to be boundlessly enjoyed as Bliss, Umāpathi calls Him Saṅkaran, Bliss-giver (ThAP 9).

c. *Inbu* (Bliss) is *Anbu* (Love)

The enjoyment of the Lord as the Supreme Bliss is the ultimate experience of man. One may ask in what form the Lord is enjoyed as Bliss, similar to how he has the form of self-shining consciousness by which He may be 'seen'. Umāpathi has the answer in *kuṭaḷ* 73. There he denies any form to the Lord in which he is enjoyed. The reason he gives is that the Lord is Bliss Itself (*Inbaganam*); i.e., the stuff of which He is made, so to speak, is Bliss Itself. This would mean that the bliss-enjoyment, unlike the other enjoyments man is wont to enjoy, is direct and immediate (i.e. without a mediatory form). The bliss-enjoyment is, as it were, the naked union of the spirit with Sivam¹²⁰.

Seeking to understand its nature further we ask: What is Bliss? Again Umāpathi gives us the answer. In *kūṭa!* 80 he says, "*Anbin nilaiyē adhu* (it is none other than the very state of love)". *Inbu* and *Anbu* (Bliss and Love), then, are identified to be the nature of the Supreme Lord *as enjoyed by the mystic in communion with Him*. It would be most appropriate, at this juncture, to cite a classical verse that Thirumūlar has about the Lord (Sivam) enjoyed as Love Supreme (It is often quoted by writers at random, when the topic of love is touched). He says:

"The unwise would say, Love and Sivam are two different.
None would discern that Love indeed is Sivam.
Whoe'er once discerned that indeed Love is Sivam
Stayed snugly on in Love indeed as Sivam"¹²¹.

E. THE LORD IS THE CURE AGAINST REBIRTH

a. *Naṇṇinarkku Nallan* (Good Indeed to the Devotees)

The Lord, who is Love Supreme, can be attained only by love. Because the stuff of which He is made, so to say, is Love, He is vulnerable to love. Māṇikkavāsagar puts it poetically thus, "*Bakthi valayir paduvōn kāṅga!* (Behold Him that gets enmeshed in the net of love, *bakthi*)"¹²². Umāpathi expresses this in a language of human relationship:

"*Nalamilam naṇṇārkkku naṇṇinārkkku nallan*". I.e.:
"No good is He to those that draw not near,
Exceeding good to them that do draw near"¹²³.

A dynamic of body-language is, that the rapport we have with persons dictates the distance we naturally assume towards them. Keeping far or drawing near, spoken of in the *kūṭa!* above, refers fundamentally to the interior disposition, indifference or loving devotion, that man feels towards the Lord. God being no good to those indifferent towards Him does not mean that He punishes them. The Siddhāntham much less thinks of God as one who punishes with eternal hell. It only means that as long as one chooses to ignore God, he remains in ignorance (unwisdom, Skt. *avidya*), and he will continue to be fettered by the power of *Āṇavam*; and being attached instead to what

is non-God (what is of this world), he will be born again and again in the world, since no one can, by his own prowess, be freed from bondage. To such a one, then, in ordinary parlance, the Lord is of no use; He is no good. In reality the Lord is most good. He wills, through His Power-and-Grace (Satthi-Aruḷ), to reach out to the man-in-bondage and free him from the eddy of rebirth. If thus the Lord never abandons even him who keeps aloof from Him, and by His *Ākkaḷ*, *Aḷitthal*, and *Mafaitthal* keeps ever close to him, hidden (as long as he is unable to discern Him), in the world-order that surrounds and supports him, what will He not be for those that draw near to Him, and even surrender themselves to Him in self-forgetting love? In fact, as burgeoning wisdom He keeps coming to them until, as Undimmed Wisdom, He never leaves them (*ānā aṭivāy agalān adiyavarkku*, ThAP 7), and graciously bestows Himself to them as Sāṅkaran, Bliss-giver (ThAP 9)¹²⁴.

The word '*naṇṇu*' in ThAP 9 is an expressive word denoting a gradual continuous approaching in order to be intimately near. The underlying motive for this drawing near is love; in our context, *bakthi*. The Siddhāntham sees this drawing close in love as admitting of many stages, broadly divided into *Sariyai*, *Kiriyai*, *Yōgam*, and *Ñānam* (Paths of Service, of Ritual, of Asceticism, and of Wisdom)¹²⁵. As the *Thiruvārutpayan* is imparted to those who have effectively passed beyond *Sariyai*, *Kiriyai*, and *Yōgam*, the stage of love intended here is that pertaining to the *Ñāna pādham*. The devotion to the Lord in this stage of spiritual asceticism, then, is one imbued with discernment, with wisdom enabled by the Aruḷ of the Lord; it is an enlightened, graced devotion. The entire first chapter "*Pathimudhunilai*" is steeped with such devotion. Umāpathi's lofty description of the Lord is interspersed with affective words such as '*eṅgaḷ pīrān*' (our Lord, ThAP 2), '*eṅgaḷiṭṭai*' (our God; ThAP 6), '*pōgāppugal*' (unforsaking refuge, ThAP 4), '*adiyavarkku agalān*' (He departs not from His devotees), '*vāṇadar kāṇādha man*' (the Eternal One that e'en the gods fail to find, ThAP 7), '*naṇṇirarkku nallan*' (good indeed to them that draw near, ThAP 9); and he concludes the chapter with the warm exhortation:

"Such a One (as we have described Him), without a doubt, He surely is; Unceasing, Him as Wisdom, contemplate..." (ThAP 10)

In such a context, the word '*naṇṇu*' (used also in the *Kāppu*, Invocation) has the strong implication that the way of 'drawing near' here intended is by recourse to the invocation called the Sacred-Five-Letters (*Thiruvaindheḷutthu* or *Śrī Pañcākṣara*, namely *SiVāYaNa-Ma*, meaning "Praise to Siva"), which is the theme of the entire ninth chapter of the *Thiruvārutpāyan*¹²⁶. The Sacred-Five-Letters, also called *Aindheḷuttharuḷ*, the Five-Letters-Grace, is the supreme *sādhana*m of the Siddhāntham to attain *mukthi* (liberation and bliss)¹²⁷.

b. *Nimalan* (The Faultless One) ·

The differences in the benefits enjoyed by the different men on their path to *mukthi* arise not from any difference that the Lord makes from one to another, but from the differences in the measure they are able to receive. Meykāṇḍār illustrates this, likening the spirits to lotus buds. In a lake there may be many a bud. The sun shines on all of them equally bright. But only those buds that are ripe for blossoming bloom¹²⁸. Similarly, by His Grace the Lord reaches out to all men without distinction; but, only those who are spiritually ripe let themselves be drawn into His ways. Umāpathi, who draws a clear contrast between God being no good to those who keep afar and good indeed to those that draw near to Him, is quick to add that He is '*salamilan*', i.e., that 'He has no partiality' (ThAP 9). Meykāṇḍār points out that, as it is the duty of the leader to protect those that join him, the Lord too protects those that draw close to Him; yet He Himself remains '*sālamilan*'¹²⁹. *Salamilan* literally means that the Lord is free from (interior) movements; that is, He is not moved from within in one way towards one and in another way towards another: He has no preferences for persons. In other words, the Lord is not moved, as men in bondage are, by likes and dislikes (*viruppu-veṇuppu*, Skt. *rāga-dvēṣa*). Thiruvalluvar calls Him "the One that has no likes and dislikes"¹³⁰. Umāpathi himself, in another place, describes the Lord as "the Autonomous First One that is not infected by the unbearable likes and dislikes"¹³¹. This means that the Lord is, by His very nature, free from even the subtlest selfish seeking which arises from bondage to *Āṇavam*. *Āṇavam* effects *Aṇutthuvam* (Skt. *aṇutva*, antonym of *vyāpaka*, pervasion) by which what is enslav-

ed by *Āṇava Malam* becomes densified and closed on itself as a limited self-asserting unit (*aṇu*, monad)¹³². Māṇikkavāsagar denies this *aṇutthuvam* (and hence any infection by *Āṇavam*) to the Lord when he says, "Behold Him who is devoid of the nature '*aṇu*' gives"¹³³. For the same reason Umāpathi calls Him '*Nimalan*', the One without *Malam*¹³⁴.

c. The Cure against Rebirth

When graced men stably enjoy the sweet communion of the Lord who is *Nimalan*, they too are no more under bondage and no more susceptible to be contaminated by it. Led by the Lord's Wisdom (Arul), they would seek no other except God in all things. No *Kanmam* would gather for them. While even the gods, that have enjoyed supra-terrestrial joys commensurate with their rich good deeds (*punya*), will be born again after their enjoyment is over (since they have not attained the Lord¹³⁵), the graced men will always abide with the Lord. When the body they assumed according to the *Kanmam* of their previous birth falls of, they will no more be born again in this world to pain and misery, but they will stay 'oned' in Sivam for ever. Thiruvalluvar puts it thus:

"They will swim the great ocean of birth; not indeed
Those that have not reached the Feet of the Lord"¹³⁶.

Seeing that the cessation of birth is bestowed by the Lord alone, Māṇikkavāsagar addresses Him thus in the last lines of "*Sivapurāṇam*":

"My Lord, my God, who redeems those that single-minded remain incessantly calling on You, and from falsehood free attain to the truth;

Oh Mighty One who, coming hither in power, looses the bonds of the deceitful sense-equipped fleshly abode such that no *karma*-bringing birth recurs..."¹³⁷.

Having perhaps these words of Māṇikkavāsagar in mind, Umāpathi concludes his "*Pathimudhunilai*" exhorting the seeker to unceasingly (single-mindedly) contemplate the Lord as Wisdom; for He is "*mannubavam thirrkum marundhu* (the cure that rids recurring birth)" (ThAP 10).

F. THE LORD'S BIPOLARITY

By way of gathering together in a global sort of a view all that we have so far said about the nature of the Supreme Lord patterned on the way Umāpathi has set it forth in "*Pathimudhunilai*"¹³⁸, we cite his third *kuṭal*. In it Umāpathi, in his own masterly way, holds together the dipolar description featuring the Lord's transcendence of all the world-order while being present most intimately to it, and His great condescending graciousness in spite of being precious beyond all reach. The *kuṭal* reads:

"Excelling in greatness, yet most subtle,
So precious to possess, yet most gracious;
In all this is He without peer".

4. THE NATURE OF THE SPIRITS-IN-BONDAGE ("UYIRAVAINILAI")

A. A CRUCIAL DOCTRINE

If the proper understanding of the Supreme Lord is the bedrock of the entire Siddhāntham, the proper understanding of the nature of man is the most crucial point on which the Siddhāntham pivots. While the former, rooted in the mystic vision of the wise, sustains its theology, the latter, rooted in deep siddhic states of psychic awareness, ensures its epistemological and metaphysical moorings. It is none other than the founder Meykāṇḍār himself who states in unmistakable terms that there can be no coherent God-talk without a valid self-understanding. In the *Avaiyadakkam* cited earlier¹³⁹ he points out:

The wise, realising properly their own nature first, realise Him who has them as His possession (*thammai yuṇarndhu thamaiyudaiya thannuṇarūār*);

The others, since they do not realise their own nature properly, would also not realise the true nature of the Lord (*thammai yuṇarār uṇarār*);

And he (Meykāṇḍār) would not give ear to their disputations, since they would, lacking a proper understanding of themselves, never come

to an agreement even among themselves (*udaṅgu iyaindhu thammīṭ puṇarāmai kēlām puṭam*).

Indisputably, then, Meykāṇḍār makes *the proper realization of the nature of man the crucible test for authentic theologizing*. In fact, theologizing in his *Siva Nāna Bōtham*, he proceeds with his demonstrative section (*Pramāṇaviyal*) focussing on *Pathi*, *Pāsam*, and *Pasu* in that order; in his definition section (*Ilakkaṇaviyal*), however, he begins by speaking about the nature of the spirit (*Ānmayilakkaṇam*) in *Sūtra* IV, and follows on with *Pāsavilakkaṇam* and *Pathiyilakkaṇam* in *Sūtra* V and VI respectively. Umāpathi, who adopts a similar pattern in his *Sivapprakāsam*¹⁴⁰, taking more a descriptive than a demonstrative style of writing in the *Thiruvārutpayan*, follows his "*Pathimudhunilai*" with "*Uyiravainilai*", the chapter on the nature of the *bonded spirits*¹⁴¹, the universal experience of man being that he finds himself held down by his limited condition vis-à-vis his unlimited aspirations.

B. THE SPIRITS-IN-BONDAGE AND THEIR TYPES

Talking about *thuṭavōr* (men of renunciation) Thiruvalluvar says, "If you seek to size the greatness of those that are renounced men, it would be tantamount to counting the number of those that have died (i.e., it is beyond number, beyond sizing)"¹⁴². Taking this *kuṭal* as model Umāpathi begins the chapter on "*Uyiravainilai*" thus:

"More numerous than the days already born,
As numerous as the days yet to be born
Are those that have renounced,
And those that have yet to renounce"¹⁴³.

The chief characteristic of the man-in-bondage is his inbuilt ego-centric way of life. The 'renounced men' referred to above, therefore, are those that have effectively renounced the 'I' and 'mine' (*yān, enadhu*; Skt. *ahāṅkāra, mamakāra*); in other words, they are those that detach their hearts from all else, and set store by *vidu* (*mukthi*) as their only true desire, whatever be their walk of life¹⁴⁴. While Thiruvalluvar compares the number and greatness of those renounced to the number of the *dead*, Umāpathi compares it to that of the *born*. It would seem that Valluvar has in mind the element of 'dying' to

the 'I' and 'mine' and the death to rebirth while talking of the renounced, whereas Umāpathi seems to see 'a birth to a new sort of life' by the renounced, or simply that those that are renounced are just as numerous as those who are still in the process of rebirth. Umāpathi's *kuṭal*, then, says, in a circuitous way, that the spirits (those liberated and those not-yet-liberated) are beyond numbering (they are infinite in number), even as it engenders a pedagogy of an incoercive encouragement to the seeker to brace up to renouncing the 'I' and 'mine'. What is implied by the *kuṭal*, moreover, is that the spirits are without beginning, that they are in bondage, and that their bondage is without beginning¹⁴⁵.

The bondage situation of man is chiefly effected by the Triple Impurities (*Mummalam*), viz. *Āṇavam*¹⁴⁶, *Māyai*, and *Kanmam* (Skt. *āṇava*, *māyā*, and *karma*). On the basis of the extent of their bondage, Umāpathi divides the spirits into three broad categories. They are: (i) *Sakalar*, those effectively under all the three impurities; (ii) *Praḷayākalar*, those effectively under *Āṇavam* and *Kanmam*, but are, by a certain maturation, freed of their bondage to *Māyai*; and (iii) *Viññānakalar*, those effectively freed of *Māyai* and *Kanmam*, but who are yet under the impurity of *Āṇavam* in its subtle form¹⁴⁷.

C. THE SPIRIT'S CHITH-POWERS IN BONDAGE

The finite spirit, intimately bound to a body with its varied equipage, identifies itself with it as 'I' and 'mine' such that, when called, it responds with its total mind-body system: the called man turns round and asks, "What?..."¹⁴⁸. However, this spirit that functions non-differently with its mind-body complex is in fact different from it. It is a *chith*, a conscious entity, capable of functioning with a threefold, indivisible, yet distinct *chith*-powers, namely *icchai*, *ñānam*, and *kiriyai* (appetitive, cognitive, and conative powers)¹⁴⁹. Though in its embodied condition the spirit is enabled in the exercise of its consciousness in varied ways and to varying degrees by its bodily equipage, yet, at the same time it is limited to it, and is limited by it.

In *kuṭal*s 14, 15, and 16 of his *Thiruvārutpaṇ*, Umāpathi lays emphasis on the bondage-condition of the spirit in its *chith*-functions,

pointing to its intrinsic dependence on matter. He heightens the emphasis further by making all the three *kuṭaḷs* satirical in tone.

Thus, alluding to the embodied spirit proud over its many conquests in the field of learning, he says in a figurative way:

"Daily whatever he (man) sees (in his awakened state)
Does he confound in his dream state.
What a feat for this mighty intelligence!" (ThAP 14)

Again, referring figuratively to the embodied spirits posing as 'intelligence', he passes this comment:

"The name 'Intelligence' to your knowing-agent
Which can know nothing without the senses (internal and external),
Is fitting indeed!" (ThAP 15)

And finally, mounting a double discourse on the sixteenth *kuṭaḷ*, he avers, ironically, that talking about the marvellous interplay of the day and the night over the beauteous world to a man whose eyes are covered by cataract would be ludicrous. He intends thereby to insinuate that the bonded spirit, in its *chith*-function thirsty for enjoyment (*ic-chai*), has no clear perception regarding its true joys owing to its hampered condition. He says:

"To what purpose Light and Darkness,
And the (phenomenal) world,
If the open eye lacks vision clear!" (ThAP 16)

On a careful scrutiny, it will be seen that Umāpathi is pointing out, in the above three *kuṭaḷs*, that man's *chith*-powers *Kiriyai*, *Ñānam*, and *ic-chai* (in that order), are hindered and vitiated in their true function; that they, being in bondage, are not unconditioned *from within*; and that they are *intrinsically dependent* on matter-principles for their expression. In other words, the bondage of the human spirit pervades it, radically thwarting its *chith-satthi* itself.

D. *AVATTHAI* (AWARENESS-STATES)

The above *kuṭaḷs* make references, besides, to other important aspects of the question: They make clear mention of the states of consciousness such as awakened state and dream state, and of *poṭi* or

karaṇam (Skt. *karaṇa*), instruments or organs that aid the spirit for attaining the different awareness-states. It becomes urgent, then, to understand what the various awareness-states (*Avatthai* or *Avasthai*, Skt. *avasta*) mean. Their knowledge would help us also to see the implications of the bondage in which the spirit finds itself, and of the process of its liberation¹⁵⁰.

a. The General-Awareness-States

As said earlier, the bondage of the eternal spirit to *Āṇavam* is without beginning. If it were to have a beginning in time, argues Umāpathi in *kuṭaḷ* 28, we would be hard put to explain how it joined the spirit. In its pre-embodied condition the bonded spirit is so pervaded by the Original Impurity that its *chith-satthi* remains totally veiled. Meykāṇḍār states this when he says: "*ānmā sagajamalat-thuṇarādhū* [the spirit seated in Connate Impurity <*Āṇavam*> cannot know]"¹⁵¹. He compares *Āṇavam*'s hold over the spirit's *chith*-powers to how firewood holds fire within it undestroyed¹⁵². *Āṇavam* (also called *Iruḷ*, Darkness) veils the spirit in such a way that the spirit is in total darkness; i.e., it is incapable of any state of consciousness whatsoever¹⁵³. This state is called *Kēvalāvasthai* (Isolation State). As though holding out a kindly lamp, the Lord graciously gives the spirit in *Āṇavam*'s keep to inform a body evolved from *Māyai*. Fitted with a body and its *karaṇam*, the spirit is now enabled to attain varying levels of consciousness through their instrumentality. However, *Āṇavam* continues to screen the spirit from seeing the gracious Lord¹⁵⁴. This state is *Sakalāvasthai* (Embodied or Empirical State). With *Sakalāvasthai* the spirit begins its long, arduous journey from darkness to Light, attaining to varying states of knowledge and experience. When the spirit has evolved to such a maturity as would make it capable of attaining spiritual knowledge, the Lord's Wisdom dawns on it, bringing about the decisive reversal of *Āṇavam*'s (Darkness's) hold over it, similar to the dawning sun routing darkness. The spirit, then, enabled by the Lord's Wisdom (*Arul*), reaches out beyond the material passing realities to the Real. This third state is called *Suddhāvasthai* (Purified or True State).

The three general-awareness-states mentioned above (viz. *Kēvalāvasthai*, *Sakalāvasthai*, and *Suddhāvasthai*) are, therefore, the general

stages of the spirit's journey from total bondage to liberation through purification¹⁵⁵.

b. *Anjavatthai* (The Five-Conscious-States)

Meykaṇḍār, however, states in the same *Sūtra* IV that the embodied spirit, equipped with *karaṇam* (especially the internal ones, *anthakkaraṇam*, Skt. *antahkaraṇa*), is capable of *añjavatthai* (the five-conscious-states)¹⁵⁶. The five states intended by Meykaṇḍār are: *Jākram* (Skt. *jāgrat*), Awakened State; *Sopnam* (Skt. *svapna*), Dream State; *Sulutthi* (Skt. *suṣupti*), Dreamless-Sleep State; *Thuriyam* (Skt. *turiya*), The Fourth State; and *Thuriyāthidham* (Skt. *turiyatīta*), The State beyond the Fourth¹⁵⁷. Although the spirit with its *chith-satthi* pervades the entire human organism which it informs, it is said to hinge especially around five centres as the seat of the five-conscious-states. Thus, in *Jākram* it is at the centre of the forehead; in *Sopnam* in the region of the neck; in *Sulutthi* in the region of the heart; in *Thuriyam* in the region of the navel; and in *Thuriyathidham* at *mūlādhāram*¹⁵⁸. While the three general states mentioned earlier are the *Kāraṇāvasthai* (Causal or Basic States), these five particular states here mentioned are the *Kāriyāvasthai* (Caused or Attendant States)¹⁵⁹.

c. *Anthakkaraṇam* (The Internal Senses)

Before proceeding further, mention must be made of the functions of the *anthakkaraṇam* on account of their importance¹⁶⁰. The *anthakkaraṇam* are instruments of knowledge, evolved out of *Māyai*, and are capable of subtle-matter operations such as intellection, volition etc. They are namely *Chittham*, *Buddhi*, *Ahaṅkāram*, and *Manam*. Together they may be called 'psyche'. The spirit, engaging the sense organs and sense faculties (*karaṇam*), perceives the sense-data in a more or less general way, as objects present to the senses. This is called *Podhukkātchi* (Skt. *nirvikalpaka pratyakṣa*), indeterminate perception¹⁶¹. Engaging *Manam* (Skt. *manas*), mind, the spirit enters an enquiring state over the sensed objects, in reference to what *Chittham*, from its previous retained impressions, seeks to associate them with. Then, joining with *Ahaṅkāram*, it pushes itself in repeated waves to specify them for itself. Finally, uniting with *Bud-*

dhi, the spirit specifies the objects of perception in their characteristics such as name, genus, properties, function, and significance. This perception is called *Mānadhakkâtchi* (Skt. *savikalpaka pratyakṣa*), defined perception¹⁶². When this defined perception is appropriated by the spirit's overall awareness by identifying itself with the *guṇa*-modifications of *Buddhi*, the perception that is had with accompanying feeling of pleasure, pain, or indifference is called *Than-vēdhanaikkâtchi* (Skt. *svavēdanapratyakṣa*), experiential perception¹⁶³.

Certain illustrations given by Meykaṇḍār will help us to understand better the role of the *karaṇam* and the *anthakkaraṇam* in attaining to knowledge-states. In *Sūtra* IV he compares the *anthakkaraṇam* to the council of ministers through whom the king reaches out to his people and governs them. The *anthakkaraṇam* are illuminating agents, uniting with which the spirit attains and leaves the various states of consciousness, similar to how the waves of the sea lap the shore and recede¹⁶⁴; yet the *anthakkaraṇam* themselves are not conscious — they become conscious only with the spirit engaging them for various conscious states¹⁶⁵. Just as the *anthakkaraṇam* are different from the sensory organs, the spirit is different from the *anthakkaraṇam*¹⁶⁶. The totality of the *karaṇam* and the other elements evolved from *Māyai* are to the spirit as the flickering lamp is to the eye; the lamp-light does not see — it only unveils from the screening darkness the objects that it reaches out to for the eye to see with its own light¹⁶⁷. The *karaṇam* are like the mirror that reflects the objects around it for the eye to see them¹⁶⁸.

E. THE SPIRIT'S AMBIVALENT KNOWING

a. The Object Known

We have seen that in *Sakalāvasthai* the spirit, which remained totally obscured by *Āṇavam* in *Kēvalāvasthai*, gets to function in various levels of consciousness, and attains different conscious-states by uniting with a body; and, identifying itself with it and with its various *karaṇam*, it reaches out to the demonstrable world-order that surrounds it. This world-order, though evolved from the eternal prin-

ciple of *Māyai*, is *asath* (Skt. *asat*), as it is subject to change and impermanence. The spirit that knows and enjoys *asath* in *Sakalāvasthai*, however, knows and enjoys the Supreme Lord, *Sath*, in *Suddhāvasthai*. Umāpathi highlights this ambivalent knowledge of the spirit by a comparison. He says;

"*Sath* joins not with *asath*,
And *asath* cannot know (*Sath*).
That which partakes of both
Is man's spirit..." (ThAP 17)¹⁶⁹.

In *Sivapparakāsam* 57 Umāpathi expands this a little more:

Asath (*Pūsam*) cannot of itself know *Sath* (the Real, the Lord) as *Sath*; there is no need for the *Sath* to be joined to *asath* in order to know it to be *asath* and (after having known it to be so) to leave it (i.e., to be freed of it, like in the case of the finite spirit).

There is a knowing-*sath* which, when united with *asath*, identifying itself with it, knows *asath*, and, when united with *Sath* (in mystic union), identifying itself with It, knows *Sath*.

This is as the open eye that in darkness, uniting with it, sees only darkness, and, uniting with daylight, sees light (and not darkness any more), yet being neither darkness nor light¹⁷⁰.

From such statements it is clear that the Siddhān্থam, in the context of knowing, sees the *Sath*, the *asath*, and the spirit which is neither (i.e., neither *Sath* nor *asath*) as three different realities. Moreover, it acknowledges the spirit's capacity to know the one (*asath* in *Sakalāvasthai*) and the other (*Sath* in *Suddhāvasthai*) experientially.

b. The Way of Knowing

The expressive word '*uṃṭṭha*'¹⁷¹ in *Thiruvurutpayan* 17 and the simile of the 'eye' in *Sivapparakāsam* 57 focus our attention, next, on the question of how the spirit knows. Since we generally come to know the nature of a thing from its function, the Siddhān্থam's understanding about the way the spirit attains knowledge becomes, therefore, the crucial point of its anthropology. We turn to Meykāṇḍār for the doctrine. He says:

What is that knowing thing which, having known one, proceeding to know another, ceases to know what it knew earlier? and which, even

when knowing only one at a time, does not know it uninterruptedly but only in fits and starts, containing itself in one or another of the five attendant states?

That one cannot be the Self-shining, Autonomous Consciousness (Lord).

If the one-who-has-seen-the-Truth (*meṃhaṇḍān*) sets himself to examine it with a single-minded concentration, he will find that it is that interior one, which knows each by identifying itself as that (*adhu adhu thān ennum aham*)¹⁷².

In other words, the *venbā* paraphrased above says: The spirit is a knowing-thing (*chith*)¹⁷³; but it is a limited *chith*, which is, on that account, neither the Supreme *Chith* (*Sath*, *Pathi*), nor *achith* (*asath*, *Pāsam*); and, though different from them, it knows the one and the other in a *non-different* way, by merging, as it were, with the one and the other without ceasing to be a *chith*.

This ambivalent way of knowing of the spirit, described by the Siddhāntham as "*adhu adhu thān ennal*" (considering as itself whatever it unites with in knowing), or as "*adhuvadhuvādhā*" (becoming as that with whichever it unites in knowing), is the core of the Siddhānta-doctrine about man's knowledge. For this reason, intending to reinforce this truth further on the seeker, Umāpathi argues in its favour by showing, with a rhetorical question, that in the world there are other similar instances. Says he:

"Are there not in the world, objects
That with darkness become dark,
But with light become luminous?" (ThAP 18)

We can visualise the disciple dialoguing with the Guru in search of similes for the ambivalent way of knowing by the spirit, fixing them to be eye, sky, crystal, mirror, etc.

c. The Knowledge Known

i. ILLUSION

The above *kuṭaḷ* of Umāpathi, it will be noted, speaks of the knowledge got by uniting with the bodily *karaṇam* (*asath*) as darkness! This would appear to tally ill with the earlier part, where the same

knowledge has not been doubted to be a valid knowledge. It must however be remembered that, even in *Sakalāvasthai*, the screening power of *Āṇavam* continues within the bonded spirit. The hold of *Āṇavam* consists in screening the *true nature (Svarūpam)* of things from the spirit, thus bringing about a false perception of them, an illusion. The illusion talked of here is not in the epistemological sense; for the Siddhāntham does hold that our sense organs and the *anthakaraṇam* are instruments of valid knowledge. The illusion spoken of in this context, instead, consists in the mistaken perspectives and attitudes of the man-in-bondage regarding the true value of the material world-order, in his inability to discern his true nature, and in his failure to 'see' the Lord as Wisdom and, uniting with Him, enjoy Him as Bliss. The radical distortion of his *icchai*, *nānam*, and *kiriyai* causes his dense ignorance (Skt. *avidya*)¹⁷⁴ about the highest truths and the accomplished end (*siddha-anta*) of man. In a word, the illusion here meant is the lack of wisdom, or rather, it is the presence of unwisdom (*aññānam*)¹⁷⁵.

The bodily *karaṇam*, being of the stuff of *Māyai*, weigh down the spirit that unites with them for its conscious-states, such that it gets submerged in the demonstrable world-order. Though they are instrumental in unveiling the reality of the world-order to the spirit's *icchai*, *nānam*, and *kiriyai*, they remain a medium of *Āṇavam* in the bonded man in screening from his spirit the reality of the Supreme Lord graciously reaching out to him to liberate him. The bonded man, thus, remains alienated from the Lord, but enchanted by the bewilderment, illusion, and delusion (*mayakkam*) caused by the beauteous world. Governed by the fluctuating fortunes of the passing world, propelled by sensuous pleasures and pains, driven by a restless spirit chased by a false-ego (the *Ahaṅkāram* that gives the sense of 'I' and 'mine'), he fails to perceive himself to be an eternal *chith* bound for the bosom of the Lord. His identification with *asath* renders it impossible for him to tear himself from it. He tends to lose himself upon passing pursuits, which bind his spirit deeply to earth, to which he keeps returning in recurring births and to unending misery. On this account, then, the knowledge attained through the *karaṇam* has been described as illusion, as 'darkness'.

Appar has a beautiful verse portraying this situation of the man-in-bondage. Personifying the five senses (which best represent the bodily *karaṇam*) as five bandits, and himself dull of discernment as a tortoise, he says:

"Came bandits five; and surrounding me
While I trembled well they bound me.
And in the water heated in the fires they kindled,
Like a tortoise that in it tarrying danced with glee,
Did I devoid of discernment, debased, dancing stood!
What to do, a birth have I taken"¹⁷⁶.

Meykaṇḍār instead uses a story-model: he likens the five senses to five huntsmen who bring up a prince in a forest; and he likens the spirit to the prince who, quite ignorant of his royal blood, grew up from his infancy identifying himself with the five huntsmen that bring him up¹⁷⁷.

ii. WISDOM

The spirit, similar to how in *Sakalāvasthai* it remained identified with its bodily *karaṇam* (*asath*) and in consequent illusion (darkness), remains identified with the Lord (*Sath*) in *Suddhāvasthai* possessed of Wisdom (Light). Let us trace Meykaṇḍār's masterly teaching regarding this union of the spirit with the Lord in Wisdom (*Īṇanam*). He begins by eliminating the role of *asath* (*karaṇam*) for attaining it. He says:

O you who are ignorant about the truth of *asath*, listen:

When the *meykaṇḍār* (he-who-has-seen-the-Truth <*Sath*>) examines, he sees that all that man's intelligence (i.e., *chith* equipped with *karaṇam*) knows (by conscious-states, including processes of reasoning) is *asath*.

O you who are not *asath*, when you search for the way it (man's demonstrative knowledge) turns out to be unreal, you will find it to be analogous to writings on water, dreams that happen in sleep, or fleeting mirages on a hot summer's day¹⁷⁸.

The reason Meykaṇḍār gives for the incapacity of man's demonstrative knowledge to reveal God to him is that the bodily *karaṇam*, by which knowledge is attained, are instrumental to the spirit's consciousness,

but are themselves unconscious, and hence they are an inadequate medium for God's self-revelation (*avaiḥām pragāsamāy nīṇṇē ap-pragāsamāy nīṇṇālān*)¹⁷⁹. The Lord is neither a real (like the realities within the world-order) that can be grasped by man's intelligence, nor is He non-existent¹⁸⁰, He being beyond thought and word (*vāḥku manādhīdhan*)¹⁸¹. Because He is Consciousness Itself (Supreme *Chith*), He has no need of taking up unconscious mediums to shine within the human *chith*, as such unconscious mediums cannot communicate consciousness of Him¹⁸². He rests, therefore, as '*aṭivāṭiyā meṃ*', 'the Truth (*Sath*) unknown to intelligence'¹⁸³.

When the *meṃkaṇḍān* knows the Lord, he does so by *Him*; that is, he knows by his knowing being 'oned' with the Lord's, in such a way that the Lord will no more appear to him as different from him¹⁸⁴. When the Lord is known in His *svarūpalatchaṇam*, He does not stand in a subject-object polarity with the knower. Because He remains subtly 'oned' within the mystic's knowing, the mystic's spirit is not conscious, at the moment, of being possessed by Him in its knowing. Just as the eye does not see the spirit that enables it to see, so too the mystic's knowing does not know the Lord that gives him to know Him, and hence it does not advert his spirit of its knowing Him¹⁸⁵.

From *Meṃkaṇḍār's* analysis of the *meṃkaṇḍān's* knowledge of the Lord, it is clear that in such knowledge are found involved two *chiths* (the Supreme *Chith* and the human *chith*), which are present as two *different chiths*; but the one (*chith*) knows the Other (*Chith*) *non-differently*, being totally oned with It. Aruṇandhi spells this out in one of his stanzas. He says:

"If you say that *Sivan* and *sivan* (Skt. *jīva*) are both *chith*, and hence the same, it is not so. *Sivan* is the Grace-*Chith*; this one is the *chith* that unites with Grace. That One, indeed, is the *Chith* that destroys bondage and bestows discernment and deliverance (*mukthi*); this one instead is the *chith* that attains and finds itself in them. It is this same *chith* which is given to know, while that *Chith* is which knows autonomously. Therefore, though the two are merged as one, they do not become one: they remain non-different (*ananniyam*).

Though this one (*chith*) is united with *buddhi* (*tatva*) non-differently in knowing, he remains *chith*. Will *buddhi* then become *chith*? You say, 'No, for *buddhi* is *achith*!'. In like manner is this one (*sivan*) *achith* to That One (*Sivan*)¹⁸⁶.

From what we have seen so far, we gather that the bonded spirit, knowing *asath* (world-order) by uniting itself with *asath* (*karaṇam* and *anthakkaraṇam*), attains an *asath*-condition; the nature of the knowledge known then is illusion. When, however, the graced spirit knows *Sath* (Lord) by identifying itself with *Sath* (*Arul*), it attains *Sath*-condition; the nature of the knowledge then known is wisdom. The Siddhāntham describes this as '*sārndhadhan vaṇṇamādhal*', becoming of the hue (or form) of that to which it unites¹⁸⁷.

F. THE SPIRIT'S NATURE AS SADHASATH

Coming back to Umāpathi's *kuṭal* 17, we see that, though he speaks in the context of the spirit's *chith*-functions (cf. ThAP 14,15,16), he does not designate the world and the Lord as *achith* and *Chith*, respectively, as does Arulnandhi in the above stanza; he designates them rather as *asath* and *Sath*. From this we understand that Umāpathi's criterion here for categorizing a being as *asath* or *Sath* is consciousness. Because the world is *achith* it is *asath*; because the Lord is *Chith* He is *Sath*. The third category, namely the spirits (*uyir*), what does Umāpathi place them as? as *Sath* or *asath*? About this category Umāpathi declares:

*"aṅgaṇivai uyṭṭha sadhasatthām uyir"*¹⁸⁸ i.e.,

"That which is with either (*Sath* and *asath*) united
Is the spirit which is *Sadhasath* (*sath* + *asath*)".

The spirit then is *sadhasath*. The dense expression "*aṅgaṇivai uyṭṭha*", which is the basis for calling the spirit *sadhasath*, implies all that we have spoken above under the spirit's ambivalent knowing. We may resume it summarily as below:

The spirit has the capacity to know both *asath* and *Sath*.

The spirit knows *asath* and *Sath* by uniting and identifying itself with *asath* and *Sath* (*adhuvadhuvādhal*).

The spirit knows *asath* and *Sath* by uniting itself with *asath* and *Sath* in such a way as to become non-different with *asath* and *Sath* in knowing: it becomes *asath* with *asath*, and *sath* with *Sath*; darkness (under illusion) with Darkness (*Āṇavam* and bondage), and lightsome (filled with Wisdom, Divine Consciousness) with Light (the Lord's Arul) (*śārndhadhan vaṇṇamādhā*).

Meykaṇḍār tersely describes this dual knowing and the ambivalent nature of the spirit thus:

"*Iruthiṇa naṭivuḷadhu iraṇḍalā ānmā*" i.e.,

"Two types of knowing has the spirit which is neither"
(i.e., of neither category, neither *asath* nor *Sath*)¹⁸⁹.

On account of such a nature, the spirit is neither an autonomous *Chith*, nor is it *achith*; it is therefore neither *Sath*, nor *asath*: it is *sadhasath*. Umāpathi, looking at the nature of the spirit from the way it attains liberation through *Ñānam*, puts it thus in his *Sivap-prakāsam*: "*asatthaic-chatthudan nikkum- thanmaiyaṭ sadhasat-thāmē* (because of its nature of getting removed of *asath* by standing with *Sath*, the spirit is *sadhasath* indeed)"¹⁹⁰.

G. VIYAN̄JAKAM (THE MEDIUM).

All that has been said above regarding the nature of the spirit as *sadhasath* seems to hang on a thin thread: the capacity of the spirit for two qualitatively different knowledges (*iruthiṇa naṭivuḷadhu*), one in *Sakalāvasthai* and the other in *Suddhāvasthai*; in the former case the knowledge would amount to illusion (in the sense already explained), in the latter it would be wisdom; in the former it is as lamp-light, in the latter as sunlight. It might appear far-fetched to think that the same spirit, that attains to the knowledge of the world-objects at great labour, would outdo itself in *Suddhāvasthai*, reaching out to the knowledge of the Supreme *Chith*. It would seemingly be gratuitous to state that the spirit, in the two different states, unites with qualitatively opposite principles: *asath* and *Sath*, *achith* and *Chith*. To understand this paradoxical tenet of the Siddhān̄tham, we will now look into its doctrine regarding the way the two types of knowledge take place.

a. In *Suddhāvasthai*

The Siddhānatham holds that for every attainment of knowledge there is an appropriate medium (*viyañjakam*, Skt. *viyañjaka*). The Guru-instruction found in *kuḷal* 56 of the *Thiruvārūṭṭayan* says this through an analogy:

"In the way the eye sees, there has always been
The medium between the eye and the (seeing) spirit;
That medium is Light, none other!"

The discourse is about the medium of light without which there can be no seeing by man, equipped though he may be with good eyes. The discourse of the *kuḷal*, however, is two-tiered. It teaches, on the basis of the analogy of the light-medium, that, between the Lord and the spirit too, there is a light-medium by which alone the spirit may 'see' the Lord. That light-medium is the Divine Light, namely Aruḷ or Ñānam¹⁹¹. Just as the sunlight is indivisible from the sun, so too this Divine Light, Aruḷ, is indivisible from the Lord. Hence it is that Meykaṇḍār had said (in *SNB* VI. 2. 2) that the *meṇkaṇḍān* knows the Lord by Him (*thannāl*). Meykaṇḍār goes even to the point of saying that, because the Lord's Knowing so pervades the human *chith* in its knowing Him, the spirit that so knows Him, losing its own little self-awareness, would be, in that state, Sivam Himself¹⁹².

From the above we gather that the human *chith* is different from the Lord; it indeed can know Him; and it knows united non-differently *through the medium of the Lord's Wisdom*, which is indivisible from Him. Umāpathi describes this way of beholding the Lord as seeing with the Lord's own Eye (*man kaṇ*, Divine Eye, *ThAP* 19)¹⁹³. Without possessing this Divine Eye no one can ever see the Lord¹⁹⁴.

This way of seeing the Lord, consequently, dictates the *sādhana*, to which must the man have recourse who would seek to attain the vision of the Lord. The *sādhana* of the spiritual man is '*bhāvagam*' i.e., entering mentally into the reality of the thing that is contemplated as though he were that, or contemplating with a non-different consciousness that which he chooses to contemplate on. But the *bhāvagam* Meykaṇḍār speaks about is that which is given by the Lord's Aruḷ: "*thannaruḷāl bhāvippadhu param*" i.e., that which is contemplated,

given by His Aruḷ to contemplate, is the Supreme One Himself¹⁹⁵. More of this later.

b. In *Sakalāvasthai*

If the *viyañjakam* for the work of 'Aruḷal' of the Lord in *Suddhāvasthai* is the Lord's Wisdom (Aruḷ), what is the *viyañjakam* in *Sakalāvasthai*?

In *Sakalāvasthai*, the five senses are instrumental to the spirit to attain rudimentary knowledge. Meṃkaṇḍār, in *Sūtra* V, likens the spirit in *Sakalāvasthai* to these very senses. The five senses know their respective sensations on account of the spirit that activates them. Yet the senses know neither themselves nor the spirit that gives them to sense their respective objects. In like manner, in *Sakalāvasthai*, only because its *chith*-powers are activated by the Satthi (Aruḷ) of the Lord, the bonded spirit is able to perceive the realities that are present to it, as the iron-filings begin to move when a magnet is placed before them. But because the spirit is in bondage, it is unable to perceive its own true nature, or the nature of the Supreme Lord that enables it. The Lord as the Inner Light (*ulloḷi*, ThAP 24) is indeed intimately present to the spirit; yet, being still in bondage, the spirit is able to know and enjoy things only in a conditioned, distorted way, patterned on its *Kanmam*¹⁹⁶. Its own true nature and the nature of the Lord remain screened from it.

From the above, it is clear that even in *Sakalāvasthai* the Lord plays an indispensable role in the spirit's knowing. Meṃkaṇḍār explicates this role yet more in the following illustration:

(The nature of the spirit¹⁹⁷ is) like the day star, which does not have its light except for the sun (*veyyōnai āgādha mēnpōla*), and which recedes, without appearing, into the growing brilliance of the sun (*veyyōn oḷiyil oduṅghi viḷangādhu*).

The True One (*meṃ*, Lord), seeing in the spirit (i.e. in him who is like the day star) the five senses which see, hear etc... (*avanil kaṇḍu kēttu uṇḍu uyirtthu uṛṇu ariyum aimpulanaik kaṇḍu*), abides oned with him (in great graciousness). Realize this! (*udanāy mannudhalaik kāṇ*)" (SNB V.2.2)¹⁹⁸

From the above *veṇbā* it is to be noted that, even when the bonded spirit perceives through its *karaṇam*, it is again the Lord who graciously grants it to perceive (He sees in the spirit that sees; i.e., by His enabling seeing He enables the spirit to see)¹⁹⁹; for without Him the spirit, even though a *chith* itself, cannot know a thing on account of its bondage. Thāyumānavar expresses this truth in the following hymn:

"To my figure standing unknowing (under the bondage to *Āṇavam*)
o'erwhelmed by ignorance
The title of 'Intelligence' (*aṭivu*, *chith*) would be void indeed;
Is it on account of Your Gracious Love
By which I know on Your giving me to know
That indeed the name 'Intelligence' is given to me!"²⁰⁰

On account of this way of the spirit's knowing (which is 'knowing when given to know', described as '*uṇarttha uṇardhal*' and '*aṭivikka aṭidhal*'), the spirit is called the 'little-*chith*' (*siṛṭaṭivu*), which is capable of 'limited function' (*siṛutholil*)²⁰¹, as compared to the Lord who is the Great *Chith* and Omnipotent, and who knows on His own right (ThAP 6).

In *Sakalāvasthai*, therefore, the *viyañjakam* is the Lord's Light (Wisdom), not, however, immediately as in the case of the graced spirits in *Suddhāvasthai*, but, indeed, hiddenly as the *Thirōdhāna Satthi*, operative through the medium of the *karaṇam* and the *anthakkaraṇam*. In the *Suddhāvasthai* the knowledge attained is as through the medium of the sunlight; in the *Sakalāvasthai*, as through the medium of the lamp-light. The difference, then, does not lie in the Lord who shines as the Universal Great Light on all the spirits, but in the condition of the spirit obscured under bondage. Umāpathi brings out this truth with a simile in *Kuṇṭal* 19:

"To them that see not with the Eye Divine
Even the Light, as to the eyes of the owl,
Is but dense darkness"²⁰².

And commenting on Meykandār's *veṇbā* containing the same simile²⁰³, Arulnandhi illustrates the above even more picturesquely. He says:

"Were you to argue saying, 'If Sivam stands in fullness everywhere, then every one ought to see Him', then I reply: In the world too, to the blind the sun is but darkness. Similarly, to those that possess not the Lord's Eye of Aruḷ, even Light is but darkness. As the sun opens in bloom the lotus buds ripe to blossom, so does the great Lord give the matured spirit the eye of Wisdom, and by His Aruḷ will appear as the Glory within glory (as the Glory of glory). Do see!"²⁰⁴.

H. THE LORD'S ADVAITIC PRESENCE WITH THE BONDED SPIRITS

The liberated spirit, in *Suddhāvasthai*, enabled by the Lord's Aruḷ (through *Arulal*), goes and merges with the Lord in *mukthi*. But in *Sakalāvasthai*, because the bonded spirit, with its *chith*-powers crippled, is unable to unite with the Lord, the Lord Himself, in infinite Graciousness, comes and merges, as it were, with the bonded spirit; of this, however, the spirit remains unaware. This is the Lord's Concealment, *Maṭaitthal* (*Thirōdhānam*)²⁰⁵. Remaining with the spirit in steadfast love through His fivefold works throughout its journey from bondage to total liberation, the Lord is its '*pōgāppugal*' (unforsaking refuge) until its final *mukthi* is effected (ThAP 4). This doctrine of the *advaita* of the Lord with the bonded spirits is the burden of *Sūtra* II of the *Siva Nāna Bōdham* as well.

We have seen under "*Pathimudhunilai*" that the Supreme Lord is present to the world-order as 'oned' with it (*ēgam thaṅgum*, ThAP 8): becoming as it (*thānāy*), yet remaining as the other (*vēṭāy*), and as 'oned' with it (*udanāy*)²⁰⁶. Meṃkaṇḍār begins the *Sūtra* II asserting a similar presence of the Lord to all the spirits (*avaiyē thānē āy*)²⁰⁷. In the first *adhikāraṇam* of the same *sūtra* Meṃkaṇḍār compares the identification of the Lord with the bonded spirit to the way the spirit abides identified with the body. He likens the union of the Feet of Lord (*Aṇṇal thāl*, i.e., Aruḷ) with the spirits to the union in the sound and the song, and in the sweet taste and the fruit, and adds that the scriptures call this sort of union by the name '*atthuvīdham*' (Skt. *advaita*)²⁰⁸. This advaitic, hidden presence of the Lord to the spirit gives it to take, in birth, the body merited by it, in order to enjoy the fruits of its *Kanmam* gathered in its previous

births, and provides it the environs to enjoy it. As the field yields the crop to the farmer that worked on it desirous of gain, the Lord provides the doer the gains of his actions done out of desire, done with a sense of 'I' and 'mine'²⁰⁹. Thus, at death, at the consummation of the present life's duration, the spirit moves on with its subtle body, away from the gross body it had; and it takes on a *bhūdhasāra* body or a *yādhanā* body in order to enjoy heavenly pleasures or to suffer infernal pains, as reward or as punishment respectively. Then, similar to what is seen in awakened state is forgotten in dream, the spirit leaves such bodies too, and with its subtle body re-enters a womb, into an embryo, to attain a new birth that would suit its *Kanmam*²¹⁰. The seven possible categories of birth to which the bonded spirits may be born are: those that crawl, those that live in water, those that fly, those that walk (four-footed), human beings, gods, and vegetation (trees, plants, and creepers). The possible varieties of births (species) are said to be 84,00,000²¹¹. This way of the spirit's moving from birth to birth is likened to the snake shedding its skin and going about with another skin, to the man leaving the *annamayakōsam* in awakened state and entering *prāṇamayakōsam* in dream-state, and to the *yōgin* temporarily entering other bodies and returning²¹².

The ordering of the world-order patterned on *Kanmam* is, according to the Siddhāntham, by the intent of the Lord. Meykāṇḍār illustrates it thus: As the king distributes his justice to his people through his officials, the Lord metes out His justice to each spirit in the form of the Dual *Kanmam*, *pāvam* and *puṇṇiyam* (Skt. *pāpa* and *puṇya*), in accordance with its actions and through His Divine Disposition (*Āṇai*). And the Lord is indivisible from this Divine Disposition (also called *Āṇam* <Skt. *dharma*> in *Panniru Thirumuṇai* writings)²¹³, which appertains to His Satthi.²¹⁴

I. THE SPIRIT'S TRAVAIL UNFATHOMABLE

The Gracious Lord, pervading the world-order by His Arul-Satthi, activating the atrophied *icchai*, *ñānam*, and *kīriyai* of the eternal spirit eternally in bondage to *Āṇavam*, giving it to attam, through bodily *karaṇam*, the various states of knowledge and the enjoyments attuned to its *Kanmam*, continues to purge it of its impuri-

ty, giving it, through His Divine Disposition (*Āṇai*), to consume its gathered gains of Deeds in several births and rebirths²¹⁵. But, as long as the spirit does not renounce the seeking of 'I' and 'mine', as long as it does not possess the Divine Eye and yield to Aruḷ's lead, it can never be rid of its alienation and of its misery. Umāpathi, therefore, aptly concludes this chapter on the nature of the spirits-in-bondage exclaiming:

"What travail unfathomable endures alas
The inept spirit from time immemorial
Oh, when will on it Grace (Aruḷ) dawn!" (ThAP 20)

5. THE NATURE OF BONDAGE (*"IRUḸMALANILAI"*)

A. THE SPIRIT'S AMBIVALENT EXPERIENCE

Umāpathi, who under *"Uyiravainilai"* portrayed the ambivalence of the human spirit in its knowing and in its nature in *Sakalāvasthai* and *Suddhāvasthai*, commences his *"IruḸmalanilai"* (the chapter on the nature of bondage) affirming the spirit's ambivalence also in another key area of man's life — the area of experience and of enjoyment, which pertains chiefly to man's *Thanvēdhanai* (*svavēdana pratyakṣa*). The ambivalence traced in his twenty first *kuṭaḷ* consists in the experience of pain in alienation to which man becomes subjected, in *Sakalāvasthai*, through birth and rebirth, and the experience of bliss in the communion with the Lord as the crowning gain in *Suddhāvasthai*. He says:

"The woes of unrelenting rebirth
And the Bliss,
And the means supporting them
Can in nowise be gainsaid".

From this it is to be noted that the Siddhāntham takes into serious account the existential reality of man's hunger and thirst to know by experiencing and to experience by knowing, his unsatiated craving for the experience of delight and of pleasure, for joy and satisfac-

tion in life, as well as his instinctive fear of sufferings and pain, and his painstaking efforts to avoid them.

From its characterization of the life of man on earth as an unrelenting source of pain, the Siddhāntham would seem, like the generality of Indian Philosophy, to be overconscious of the fact that pleasure comes always admixed with pain. It would, however, be hasty to tumble to the conclusion that the Siddhāntham is, on that account, pessimistic in its view of life. It must be remembered, on the one hand, that the men who spoke these things were not talking from the surface of the swell and fall of a penurious or malcontented existence; they were deeply perceptive men with piercing intuitions who, seeking the Lord's Light, set themselves to unravel for themselves and their kind the mysteries of man's existence, as individual and as society, imprisoned in a deep-seated alienation beyond his powers of remedying. On the other hand, they asserted, through their own personal experience and example (as does Umāpathi who wrote the above *kuṭaḷ*), the most optimistic goal as the *destined gain* attainable by *everyman* through the mediation of Aruḷ: the unalloyed bliss in the sweet communion with the Lord, to be tasted already in this life.

Further, Umāpathi affirms in his *kuṭaḷ* that the pain of earthly existence and the bliss in the Lord's embrace have both their respective support (*thuṇaiṭṭorul*), the causes by which they are brought about and sustained for man: *Mummalam* (the Triple Impurity *Āṇavam-Kanmam-Māyai*) for the former, the Lord's Aruḷ for the latter. *Mummalam* is the subject of his third chapter; Aruḷ the subject of his fourth chapter. In the third chapter, he speaks of *Āṇavam* in *kuṭaḷ*s 22-29, about *Māyai* in *kuṭaḷ*s 29 and 30, and only in *kuṭaḷ* 30 he mentions *Kanmam*.

B. MUMMALAM (THE TRIPLE IMPURITY): A GENERAL VISION

Thirumūlar gives us a model to understand how the *Mummalam* are the support of the spirit's continued bondage in *Sakalāvasthai*. He compares the spirit enveloped by *Pāsam* to a grain of paddy. The husk that covers the rice is likened to *Āṇavam*, the bran between the rice-grain and the husk to *Māyai*, and the sprout hidden in the grain

to *Kanmam*. Just as the husk and the bran act upon the sprout which guides the paddy to emerge and evolve as a shoot, *Āṇavam*, through its illusion-producing effect in *Māyai* (material world-order), causes *Kanmam* to pilot the further births and rebirths for the spirit. The end-result of this concerted action of *Āṇavam-Māyai-Kanmam* is that they keep the spirit from joining with its true support, the Lord²¹⁶. Meykaṇḍār says that *Pāsam*'s association with the spirit is without beginning, just as the association of the husk with paddy and verdigris to copper are without beginning. Moreover, he compares the Lord's gracious way, in bringing about the liberation of the spirits through births and rebirths, to the way the play of the sun's rays cause the lotus flowers in the lake to unfold and refold²¹⁷; for *Pāsam* is His possession (*avaiyudaimai*), while *Pasu* are His people (*ālānām*)²¹⁸.

By the solemn words "can in nowise be gainsaid", Umāpathi implies that what he has said in *kuṭaḷ* 21 is a very important tenet of the *siddha-anta*, that it is rooted in man's existence, intuited in mystic experiences and siddhic states of consciousness, and tested by sound demonstrative apparatus, viz. *aḷavai* (*pramāṇas*).

We shall now proceed to consider *Āṇavam*, *Māyai*, and *Kanmam* separately.

C. *ĀṆAVAM*

a. *Āṇavam*'s Nature as Darkness

Āṇavam is one, pervading all things and all finite spirits, and is of the nature of screening and obscuring all that it pervades. In all this it is likened to darkness (*irul*), and on that account it is also called *Irul*, Darkness²¹⁹. Thus Umāpathi puns on the entire *kuṭaḷ*²²⁰, simultaneously speaking about both (elemental) darkness and Darkness. He says:

"'Tis (d)Darkness, none other: that reality which remains
With all things with itself become one". (ThAP 22)

In a well-furnished room there may be many pieces of furniture, articles, and embellishments. However, if one enters it when it is totally

dark, he would see none of it, or rather, he would see all of it, but totally enveloped in darkness; i.e., he would see only darkness. *Āṇavam* obscures the spirit in a like manner; i.e. it obscures from the bonded man his own true nature (*Svarūpalatchanam*), the nature of the Lord, and that of the material world around him. In order to get the full import of the simile, it must be borne in mind that for the Siddhāntham darkness is not a 'non-ens' or 'carentia entis', a negative or a pseudo reality, in the ontological sense, as the absence of due light²²¹; it is in fact an 'ens', a 'sath' in the metaphysical sense, as some negative form of energy opposed to the form of energy of light, similar to cold as opposed to heat. Moreover, it would be useful to advert to the fact that the simile of darkness itself would not be as potent to the modern man (who has, in practical life-situations, tamed to a considerable degree the terrors of darkness) as it was to the fourteenth century contemporaries of Umāpathi. However that may be, we find Umāpathi carrying his description of the wickedness of *Āṇavam* further, by stating that *Āṇavam* is far worse than darkness itself. He says in *Thiruvārutpāyan* 23:

"Darkness, showing its form (as darkness), reveals none else.

But this one (*Āṇavam*), reveals neither one nor the other!"

The reference to *Āṇavam* not showing its own form is not only with regard to *Kēvalāvasthai*, where the spirits are rendered totally unconscious; it is also in regard to *Sakalāvasthai* where the man-in-bondage does not discern, both, his own state of being in bondage, and the *Āṇavam* that binds him. This latter situation would be similar to a man who is grievously sick, and yet is unaware of his sickness. The Siddhāntham calls this way of holding the spirit in bondage of *Āṇavam* as *Āṇavam's advaita* with the spirit. It describes this in words such as "ēgapporulāghi" (ThAP 22), "ēgamāy" (SP 20), and "udanaṃ" (SŃS 170). The way the spirit remains oned with *Āṇavam* in *Kēvalāvasthai*, and undiscerning of it in *Sakalāvasthai*, is the spirit's *advaita* with *Āṇavam*²²².

b. *Āṇavam's* Many Powers

The beginningless, binding presence of *Āṇavam* in the spirit, however entrenched though its domain had been, will not endure for

ever; its end would begin when the Inner Light (*ulloli*), present to the spirit also from the beginning, begins to take over with the event of *Satthinibādham*²²³. But as long as it remains, it entwines the spirit with its many tentacled, wily powers²²⁴, by which it induces a stupor over the spirit's *icchai*, *ñānam*, and *kiriyai*, and side-tracks them from Truth. Umāpathi portrays this in *kūṭaḷ* 25, 26 and 27.

In *kūṭaḷ* 25 *Āṇavam*, with its deceptive, deluding, and seductive powers, is personified by Umāpathi as a belle²²⁵. He says:

"The chastity of this Damsel of Darkness is such
That in spite of having many lovers,
She hides that, and herself too,
Even from her husband!"

There is irony here! The damsel seems to be so modest as would not bare herself even to her husband; but she, in fact, is a whore that has many lovers. Similarly, *Āṇavam* is not seen by the spirit that is clasped by it, and it multiplies its seducing powers so as to hold all men succumbed to it. These powers, wielded by *Āṇavam*, are seen chiefly in the perversion of the *icchai* of the spirit in *Sakalāvasthai*. By this perversion the man-in-bondage remains under the charm of the beautiful world; he seeks to repose his heart therein, but ends up hurt when the fleeting joy vanishes into the void, like the mirage of flowing waters before a thirsty man.

Turning cynical, Umāpathi styles *Āṇavam* as Lady Darkness (*Irulār*)²²⁶. Neatly packed within the gift of knowledge, which the *Māyai*-world-order brings us, is placed concealed *Āṇavam*'s poison which would induce indiscrimination, i.e., *the inability to discern the true nature of realities*²²⁷. The gift turns out to be a Trojan horse. Umāpathi's *kūṭaḷ* runs thus:

"Why waste words! The plight of not knowing
How to discern is the gift given by this Lady of Darkness!". (ThAP 26)

The seduction here implied is of the *ñānam* of the spirit. It is primarily in this area that the human *chith* is thwarted, and is held bonded. Its redemption, therefore, would begin chiefly here, with its learning to discern.

In *kuṭal* 27 Umāpathi adopts argumentation. He poses a question as though to counter those who would say, "There is no *Āṇavam*". He asks, "If there is no Darkness, how explain pain?". Proposing the answer "Pain is connatural to the spirit" as a possible reply, he brings ridicule upon it by retorting, "When it (pain) be removed, the spirit too would cease with it!" — as a triangle would no more be a triangle if its nature of having three sides is removed²²⁸. It is to be noted that Umāpathi places the experience of alienation seated in pain to be rooted seminally in *Āṇavam*²²⁹, though it is *Kunmam* which hands out the measure of pleasure and pain to the spirit²³⁰. Umāpathi, in fact, places the experience of alienation, hidden within pain, as the clue to the existence of *Āṇavam*. Pain, then, is not of the true nature of the spirit; it is the effect of its alienation in bondage.

The seduction implied in *kuṭal* 27, it will be noted, is of the *kiriyai* of the spirit²³¹.

In *kuṭal* 25, 26 and 27, therefore, Umāpathi speaks of the screening, warping effect of *Āṇavam* on the spirit's triple *chith*-powers, viz. *icchai*, *nānam*, and *kiriyai*. Herein is found the reason for the lack of independence of these *chith*-powers in their functioning, already caricatured by Umāpathi in *kuṭal* 14, 15, and 16²³².

c. *Sagajamalam* (Connate Impurity)

Though *Pāsam* is *anādhi*, only *Āṇavam* is called *Sagajamalam* (Connate, Original Impurity); *Kanmam* and *Māyai* are *Āgandhugamalam* (Superadded or Adventitious Impurity), since they are, both, the seat of *Āṇavam*'s continued domination over the spirit, as well, as the channel by which the Lord's Arul brings about its containment, computation, and banishment²³³. Because *Kālam* (Time) is itself only an evolute of *Māyai*, *Āṇavam*, *Kanmam*, and *Māyai* are beyond time: they are timeless, *anādhi*. All the same, among them, *Āṇavam* is, logically, metaphysically, and in its dynamism, prior and more basic to the other two. Hence its name *Mūlamalam* (Root Impurity). Such being the case, it would be an idle question to ask when and how *Āṇavam* entered²³⁴.

In keeping with its *Sathkāriyavādhām*, the *Siddhāntham* does not speak of the destruction of *Āṇavam* either, but only of the total

containment or capitulation of the powers of *Āṇavam* to the Lord's in *mukthi*. In the case of the *jīvanmukta*, then, there remains always open the possibility that *Āṇavam* returns, most imperceptibly, with its deluding powers. Umāpathi points this out by saying, "*mutthinilai pēśadhū kavvum piṇi* (It is a malady that can silently seize the spirit even in *mutthi*-state)" (ThAP 28)²³⁵. He, however, seems to add this also as an argument to imply that the bondage of the spirit to *Āṇavam* is *anādhī*.

d. *Āṇavam*'s Encapitulation

The only power to which *Āṇavam* capitulates is the power of the Divine Light (*Ñānam* or *Aṭul*). No matter how advanced the evolution of the world-order, no matter how evolved man's sciences (which all would amount only to *Pāsa nānam*)²³⁶, *Āṇavam* will not budge; its hold over man will not be loosed; and its domain over the spirit will not wane²³⁷. This is similar to how the darkness of the night continues to haunt the eye even if a lamp be at hand²³⁸. Only when the spirit houses the Divine Light²³⁹, only with the Dawn of Grace at *Satthinibādhām*, with the beginning of *Arulal* and of *Sudhāvasthai*, *Āṇavam*'s power over the spirit will be reversed and will begin to dwindle. Darkness will capitulate to the Divine Light, as the night capitulates to the rays of the sun²⁴⁰.

Until the time the Dawn of Grace breaks forth within the bonded spirit, its bodily frame and the like (evolved from *Māyai* according to its *Kanmam*) are but a flickering lamp, which the merciful Lord bestows on the spirit in order to liberate it from its *kēvala*-state²⁴¹. Since, all the same, the spirit's bondage perdures until its day of the Dawn of Grace, we must now consider in what way *Māyai* and *Kanmam* prolong its bondage to *Āṇavam*.

D. *MĀYAI*

a. The Substratum of the Material World

Etymologically *Māyai* is said to come from '*māydhāl*' (to be destroyed, to perish, to disappear) and '*ādhal*' (to become; its

causative form is *Ākkaḷ*). In the *Siddhāntham*, *Māyai*²⁴² is the first principle which forms the substratum for the evolution and involution of the world-order, with which it remains one continuum. It is eternal (*niṭṭhamāy*), formless (*aruṇāy*), one (*onṇāy*), pervading the world-order (*vyāpagamāy*), inert (*asalamāghi*), and unconscious (unintelligent, *achitthāy*). It is like the seed from which evolves the world-order (*ulaghiṭkōr viṭṭhāy*)²⁴³, bringing about, for the benefit of the bonded spirits, the four sets of interconnected realities grouped together as *thanu-karaṇa-puvana-bōgam*²⁴⁴. *Thiruvartupayan* refers to them with the words "*vadivādhi*" (i.e., *vadivu* and all) (ThAP 30). *Vadivu* or *Thanu* refers to the various bodily frames which are informed by the spirits; *Karaṇam* to the internal and external *karaṇam*; *Puvanam* to the loci (lit. worlds) where the spirits live out the fruit of their *Kanmam*; and *Bōgam* to all that form objects of enjoyment and of experiencing. The Lord (*nimitttha kārāṇam*, efficient cause) causes the *thanu-karaṇa-puvana-bōgam* to evolve out of the unconscious seed of *Māyai* (*upādhanam* or *mudhal* or *mudhal kārāṇam*, material cause)²⁴⁵, patterned on the *Kanmam* of the spirits²⁴⁶. He does so moved by His *Aṇam* (Justice), for the benefit of the spirits, in order to enable them to attain knowledge and enjoyment as benefiting their accreted *Kanmam*, so that, by thus consuming their *Kanmam*, they may become freed of it. Yet, *Māyai* itself is enumerated as a *Malam*, because of its illusion-inducing effect for the man who has not yet attained a discerning stage²⁴⁷.

When the present world-order (*Kāriya-Māyai* or *Māyēyam*) involutes at *Sanḡāram*, the end of the era, it reverts to its original *Kāraṇa-Māyai* state; it does not, therefore, become annihilated. And the bonded spirits too, being loosed of their embodiment, will repose in it till the next era begins to evolve. By the word '*manniyidum*' Umāpathi points out that *Māyai* is *sath* in the ontological sense; it is indestructible, though it is the basis of change. Viewing reality from the angle of consciousness, however, Umāpathi, as we have seen under "*Uyiravainilai*", calls the *Māyai*-world-order *asath*, as compared with the spirits which are *sadhasath*, and with the Lord who is the *Sath*. Similarly, Aruṇandhi points out that the world-order (evolved *Māyai*) is *asath*, since it is a demonstrable reality (*chuttu*), and since it is impermanent²⁴⁸. In other words, *Māyai* is *sath*; but it is a *sath*

only *secundum quid* (under a certain aspect). In fact, in using 'aranaruḷal' after 'manniyidum', Umāpathi implies that also the aspect of *Māyai* being *sath*, remaining one and undestroyed, is by the Aruḷ of the Lord²⁴⁹.

b. *Thirōdhayi Satthi*

Surprising as it may appear, Aruḷnandhi names *Māyai* as '*vimalanukkōr satthi*' (a certain energy, power, belonging to the Faultless One)²⁵⁰. Of course, the *Māyai* thus referred to is the *Māyai* in its instrumentary role, or in its role as the medium, for the intermediary stage of the spirit's liberation moving from *Kēvalam* to *Sud-dham*. It is the *Māyai* in its aspect of advaitic union with man such as to enable him to attain knowledge and experience, which knowledge he attains by identifying himself with it. In other words, the aspect of *Māyai* here intended is that aspect of the Satthi of the Lord, which is present incorporated, as it were, within the world-order in its creating and providing role. It is the venue of the concealed Power of the Lord in its operation as Concealment (*Maṭaitthal*, *Thirōdhānam*). Hence it is called *Thirōdhāyi Satthi*²⁵¹. Umāpathi mentions clearly, in *Sivapparakasam*, that the Lord's operation of Origination of the world from *Māyai* is toward bringing about the maturation of *Malam*²⁵². Just as the impurity that has got into the body is, by the inbuilt healing dynamism of the body, made to emerge as a boil, mature, burst, and be purged from the body, so too, the deep-seated *Mūlamalam*, through the pervasive Power of the Lord operating within the functioning of *Māyai*, in the measure computed by *Kanmam* (which itself is governed by the Justice <*Aṭam*> of the Lord), is made to mature in the bonded spirit through its maturation in knowledge and experience. The *Malaparibāgam* (the maturation of, and the cleansing from, *Malam*) is concomitant with *Satthi-nibādham* (the Fall, Descent, or Imprint of the Lord's Satthi within the spirit); and concomitantly too with *Satthinibādham*, begins the process of illusion yielding place to discernment, and of the Lord's *Maṭaitthal* emerging as His *Aruḷal*. And all this is hastened by the *Thirōdhāyi*, which is, on that account, said to be '*vimalanukkōr satthi*' (a certain energy belonging to the Faultless One).

If such be its role, how can *Thirōdhāyi* be a *Malam*? Facing this objection, Umāpathi, after describing *Āṇavam* in *Sivapprakāsam* 20, adds:

"Since *Thirōdhāyi Satthi* stands in the form of bringing about *Malaparibagam*, and effects it, it is even said to be a *Malam*. In gracious kindness will it coax one on the way of nearing the Feet of the Lord"²⁵³.

Arulnandhi likens this way of purification from *Sagajamalam* to how the soiled garments are seemingly further soiled by applying fuller's earth and the like, in order to wash them clean²⁵⁴. The dirt (fuller's earth) that is used cleans the clothes on account of its hidden, inherent, detergent power. The hidden power of cleansing, or curing²⁵⁵, in the *Māyai*-evolved world-order that brings about *Malaparibāgam*, then, is of the Lord who is hidden in it by His *Thirōdhānam* (concealment).

c. *Thatthuvam* (The *Māyai*-Evolutes)

The seers of the Āgama tradition, through their perceptive intuitions and yogic conscious states, have elaborately analysed the elements that go to compose the complex world-order and the complicated human processes involved in the long and arduous path of liberation. In this too, the Siddhāntham adopts their tradition²⁵⁶.

Unlike the Sāṃkhya, which speaks of only 24 evolutes of *prakṛti*, the Siddhāntham counts 36 evolutes of *Māyai*. *Māyai* is said to be of two kinds: *Suddha Māyai* (Pure *Māyai*) and *Asuddha Māyai* (Impure *Māyai*). *Suddha Māyai* evolves into the *Sabdhaprapaṇjam* (The Sound-World) and the *Artthaprapaṇjam* (its Projected-World). From the *Asuddha Māyai* evolve the *Vidhyāthatthuvam* (the evolutes inserting into which the spirits attain knowledge towards experiencing) and the *Ānmathatthuvam* (the evolutes which are the objects and instruments of experiencing). It would however be a tiring exercise for the reader to go through even the simple mention of the processes of their evolution and the abundance of technical terms in the bargain. We therefore refer the reader to the treatment of them under

"*Thatthuvam* or The *Māyai*-Evolutes" in an Appendix, and we presume at least a general familiarity with them as we proceed with the subject of *Māyai*²⁵⁷.

d. The Role of the *Thatthuvam*

For the man in *Sakalam*²⁵⁸, the thirty-six *Māyāthatthuvam* bring about his knowledge and experience of the world-order, initiating a long process of the evolution of his *chith*-power and of his spirit towards *Malaparibāgam*. Only in *Suddham*²⁵⁹, with the advent of *Satthinibādham*, man begins to transcend the *Thatthuvam* (the world-realities) effectively, and learns to submit them to the higher Reality, namely to the Lord of the *Thatthuvam*, that has been graciously coming to him all the while, hidden under the *Thatthuvam*. Thus Appar sings:

" 'Tis hard the *Thatthuvam* to transcend and see;
Those by the *Thatthuvam* transcended have indeed failed to see.
Except to them that transcending the *Thatthuvam* stand,
The Lord of cool Pugalur is not the True One (*Thatthuvan*) "²⁶⁰.

The author of the *Thirukkaḷiṟuppadīyār*, who says in stanza 37 that those who realize the nature of the thirty-six *Thatthuvam* would be rid of rebirth, adds, in stanza 38, that it is not necessary, strictly speaking, to scrutinize the *Thatthuvam* regarding their number and nature; one must, however, abandon the habit of his *Chittham* pursuing as real what has been impressionably presented to it by the worldly realities which are evolved from the *Thatthuvam*. When that is effected, he would be innerly disposed to enter the Brilliance (*Jōthi*) beyond thought, and worship the other Half (Sivam)²⁶¹. In a verse of *Thēvāram*, getting impatient with people who pamper their perishable body as though it were the real, Appar sings:

"O paupers, admire not as true (real)
The roguish little hut (body), mud-walled with gaping holes.
The right thing to do is to reach the Feet of the Lord
At Thirukkānūr where *siddhas* and *bakthas* throng "²⁶².

The purpose of the *thatthuva*-composed body and the *Māyai*-evolved world-order, then, is not to close oneself on them as

though they were the real; they are meant only to lead man to reach the Feet of the Lord.

E. KANMAM

a. The Pattern-Cause

The third of the *Mummalam*, viz. *Kanmam* (Skt. *karma*)²⁶³, is the instrumental pattern-cause for Origination, Sustenance and Destruction. The bonded spirits get their *thanu-karaṇa-puvana-bōgam* patterned on their *Kanmam*. Their variety of knowledge, experiences, and enjoyments too are conditioned by their *Kanmam*²⁶⁴. It is again *Kanmam* that dictates the length of life: it causes death when the *Kanmam* taken up in a birth are consumed, and a further birth for consuming the yet-outstanding *Kanmam*. This cycle, of the bonded spirits gathering further *Kanmam* in the living out (fruition) of their previous *Kanmam*, and their gathered *Kanmam* bringing them a further birth to be lived out, can be likened to the tree yielding fruits for the enjoyment in eating, and the fruits yielding the seeds for the growth of other trees²⁶⁵. No one can say if the seed came first or the tree. So too, *Kanmam*, and the spirit to which it adheres are *anādhī*²⁶⁶. *Kanmam* pervades the bonded spirits and the world-order in many ways and forms²⁶⁷.

b. The Types of *Kanmam*

Kanmam has different names in its different stages and functions. Thus, in this type of the body one possesses at birth (with the *karaṇam*, the environs, and the patterns of experiencing) is found the outwardization of the *Kanmam* which had gathered in the previous births, and which have matured to be lived out in the current life. The *Kanmam* that has become aggregated in the previous births is called *Sanjitham* (Skt. *sañcita karma*; in Tamil also *Ēñjiya Vinai*). *Prāradham* (Skt. *prārabda karma*; in Tamil also *Ēñṭa Vinai*), instead, is the *Kanmam* which has been taken up in a birth; it resides in the *Buddhi*, conditioning the extent of the expression of *icchai*, *nānam*, and *kiriyai* of the bonded spirit to be effected by the *Viddhyāthatthuvam*; it traces the pattern of the *guṇa*-modifications in *Buddhi* such as would cause likes and dislikes, and in this way provides

the measure of experience of pleasure, pain, and indifference. If the spirit, devoid of discernment and identifying itself with these non-Real (*asath*) affections, operates with a sense of 'I' and 'mine', swayed by likes and dislikes, it gathers further *Kanmam* by every thought, word, and deed, which in turn are to be lived out in a further birth. This *Kanmam* is called *Āgāmiyam* (Skt. *āgāmiya karma*; in Tamil also *Ēṭu Vinai*). According as the actions have been bad or good²⁶⁸, the *Kanmam* that so gathers are *Pāvam* or *Puṇṇiyam* (Skt. *pāpa* or *puṇya*)²⁶⁹. They are also called *Iruvinai* (Double Deeds)²⁷⁰. It must be borne in mind that *Puṇṇiyam* does not cancel *Pāvam*, and vice versa²⁷¹. *Āgāmiyam* adheres to the *Buddhi*²⁷².

c. The Function of *Kanmam*

Kanmam, like *Māyai*, is inert and unintelligent (unconscious, *achith*). Hence it is not autonomous and auto-directive. Even the spirit cannot, by itself, reach its appropriate *Kanmam*. It is the Lord alone who knows and directs the *Kanmam* through His *Āṇai* (Divine Dispensation) (SÑB II). Just as the fruit of the farmer's labour on the land is yielded to him from the earth upon which he had worked, so too, the Lord makes the fruits of the deeds, which a man does identifying himself with the *Māyai*-evolutes, to accrue to him to be enjoyed in the *thanu-karaṇa-puvana-bōga* setup, which is evolved from *Māyai* and is patterned on his Deeds²⁷³. Moreover, only when the Lord enables the bonded man to know, to experience, and to consume his gathered *Kanmam*, does he know and consume them in that measure. This may be compared to how the magnet draws to itself only those iron-filings which have been brought before it²⁷⁴. The *Āṇai*, by which the Lord governs the law of *Kanmam*, therefore, is the expression of His justice (*Aṛam*)²⁷⁵. His *Āṇai* works in unison with His *Thirōdhāyi Satthi*.

On profound reflection, it will be seen that *Kanmam* is the subtle way of computing and expressing what the man, under illusion, is craving for for himself, often only on unconscious or subconscious levels²⁷⁶. It can be said, therefore, that the Lord's Graciousness (Thiruvāruḷ), in fact, enables the bonded spirits to experience what they craved to experience, in a manner patterned on their own previous intense ego-filled intents²⁷⁷.

This kindly role of Thiruvaruḷ may be likened to a pedagogical mother, who knows that the only way to soothe her stubborn (ego-filled) child of its obstinacy and bring it to her ways is to humour, in a way suited to the child and acceptable to herself, the likes and dislikes of her beloved child²⁷⁸.

F. AIMMALAM (FIVEFOLD IMPURITY)

In the Siddhāntham there is also the tradition of expanding the *Mummalam* as *Aimmalam* (Five *Malam*). Umāpathi devotes *Sivapprakāsam* 32 to enumerate them. They are: (i) *Āṇavam*, (ii) *Māyai* (i.e., *Asuddhā Māyai* or *Prakrudham*) which is the source of illusion, (iii) *Kanmam* or *Kānmiyam*, (iv) *Suddha Māyai* which brings out the unfolding of the *Māyai*, and (v) *Thirōdhāyi* which works out the *Malaparibāgam*²⁷⁹.

G. PĀSAM AND MUKTHI

Viewed from the angle of the Lord, *Pāsam* is His '*udaimai*' (property or possession). What would it be from the point of view of man?

Thirumūlar has it, in a stanza speaking about *Pathi-Pasu-Pasam*, that *Pāsam* has been *instrumental* in man attaining the Lord who is Wisdom²⁸⁰. Manavāsagaṅkadandhār has a very interesting stanza in *Uṇmai Vilakham* about the role of *Pathi-Pasu-Pāsam* in *mutthi*-state. He says:

"Hear me speak about the First Three in *mutthi*-state:
That which tastes the enjoyment pure (bliss) is *Aṇu* (spirit);
That which gently affords Bliss is the Lord;
That which is causative of this is *Malam*.
Friend, in love see it for yourself". (UV 51)

As against this, Meykaṇḍār brushes aside *Kanmam*, *Māyai*, and *Āṇavam* as militating against the *meṇṇāni* (the truly wise man, *jīvanmukta*)²⁸¹. How to reconcile these in the light of all that we have said above regarding *Pāsam*?

What Meykaṇḍār means, in the above cited *veṇbā*, is that the gathering of *Kanmam* (*pāva puṇṇiyam*), the illusion of *Māyai*,

and the *thaṭṭpōdham*-giving *Āṇavam* do not accord with a *meṃṇṇāni*. Explaining Thirumūlar in the light of Manavāsagaṅkadandhār in the above cited texts: the word used in *Uṇmai Viḷakkam* is '*vḷaiṇṭthal*'. *Viḷaitthal* is causing to happen through direct influence; *vḷaiṇṭthal* is causing to happen through indirect influence. The former, for the 'gain' of Wisdom and Bliss, is by Thiruvārul; the latter is by *Pāsam*, i.e. by *Kanmam* and *Māyai* being like tools in the hand of Thiruvārul (Satthi) for containing *Āṇavam*, which screens the Real from the spirit and induces unwisdom.

Even the *jīvanmukta*, still living in a body given him by *San-jitham*, and being still under the specifications of *Prāraddham* to an extent, depends on his bodily *karaṇam* for attaining the various conscious-states. Not only that; *Uṇmai Viḷakkam* implies also that, even in bliss-experience enjoyed in the embodied condition, *Pāsam* has a role to play. With the overthrow of *Āṇavam*'s fissiparous powers, *Pāsam* becomes subdued and integrated in the *mutthan* (Skt. *mukta*), who is now led by Arul. *Pāsam*, then, continues (being *sath* in the metaphysical sense) even in *mukthi*, and, as the '*udaimai*' (possession) of the Lord, it has its indispensable role to play there²⁸².

CONCLUSION

After introducing the Saiva Siddhāntham in general in Chapter I, we had undertaken, in this Chapter II, to expose the general doctrinal setting of the Siddhāntham. In doing so, we have followed the outline as set in the *Thiruvārutpayan*, not only to capture for the reader something of the inspiration and genius of Umāpathi, but above all because the *Thiruvārutpayan* is the basic work under our consideration. However, in our exposition we have, of set purpose, made references to the Preceptor Meṃkaṇḍar's *Siva Nāna Bōdham*, Arulnandhi's *Siva Nāna Siddhiyār* (*Supakkam*), and to Umāpathi's chief theological treatise, *Sivapprakāsam*, as well as to the writings of Saivite mystic poets, in an effort to burrow out of Umāpathi's terse *kūṭaḷ*s the wealth of doctrine and of the religious and mystical experiences that he, coming as heir to all these writings, has stuffed

within them. We have done so, not only to clarify the basic doctrinal positions of the Siddhāntham (several schools of Indian Philosophy use the same terminology, but with different shades of meaning), but especially to draw a sufficiently clear background, against which the doctrine of Thiruvāṇṇam in the *Thiruvāṇṇam* can be etched out more graphically in Chapter III.

The Siddhāntham sees the existential situation of man as one in which he finds himself in a state of inescapable alienation, from time immemorial, yearning and longing, in ever so many conscious and unconscious ways, for liberation and for the attainment of a secure sense of belonging in a sweet 'inamissible' communion of love with the Divine, but always remaining thwarted in his efforts, being caught in a whirl of desires and delusions. This state of man the Siddhāntham calls 'bondage'. The Siddhāntham sees also, from experience, that liberation from such a state of bondage is possible, not through man's prowess, but through God's gracious intervention. This state of liberation of man consists in the healing of his pain of alienation in the intimacy of divine communion; and the Lord grants that divine intimacy to be enjoyed, by raising the man to attain to His own state. This He does through His Satthi-Aṇṇam, which is indivisible from Him (ThAP 2).

The doctrinal frame-work of the Siddhāntham on which this understanding rests can be spelt out in gist as follows:

All realities are ultimately traced to three categories: The Supreme Lord (God), the spirits-in-bondage, and the principles that are instrumental for bondage (viz. *Āṇṇam*, *Kanmam*, and *Māyāi*). These categories are *anādhī*. The Lord is one; the spirits are innumerable, and are in bondage from time immemorial. *Āṇṇam* is the Connate Impurity that pervades the spirits, causing ignorance, and which keeps them in a state of alienation by preventing them from uniting with their Lord; and *Māyāi* and *Kanmam* have an ambivalent nature — of being an impurity (*malam*) themselves, and of being instruments, under the Lord's Satthi, to bring about the spirit's purification.

In the *Kēvalāvasthai*, the spirits are under the total domain of *Āṇṇam*; they are in an unconscious state, their *chith*-powers being totally screened and atrophied. The Lord who is beyond all (as the *Andham*), moved by His Aṇṇam, becomes the *Adhi* of the whole world

-order in His intent to save the spirits-in-bondage. Remaining untainted, He effects their salvation by His immanent presence through His fivefold works. By His Satthi He brings about the whole world-order from *Mayai*, in order to provide the bonded spirits with the *thanu-karaṇa-puvana bōgam*, as suited to the extent of their bondage computed as *Kanmam*, with which they (the spirits) may, by their *chith*-powers being revived and purified, begin the process of growth in consciousness, awareness, knowledge, and discernment. This stage of the bonded spirits is their *Sakalāvasthai*. By the triple process of origination-providence-undoing, the Lord grants the spirits to live out their *Kanmam*, and thus effects their gradual purification and the containment of *Āṇavam*'s power over them. This hidden way of the Lord bringing the spirits to the maturation of *Malaparibāgam* is His *Maṭaitthal*.

With the event of *Satthinibādham* and the Dawn of Grace begins man's decisive liberation from the tyranny of *Āṇavam* and his entry into the discerning state of the *Suddhāvasthai*. The Lord's work here is called *Arulal*. By the Lord's *Arul* illumining him, the man, who formerly merging with *Pāsam* remained in ignorance and illusion, now unites with *Arul-Nānam*, discerns the true nature (*svarūpalat-chaṇam*) of things, abandons his bondage-ways, and grows in his yearning for God who is the Truth. Seeing the Lord in His true form with His *Arul-Nānam* as his eye, he unites with *Sivam* in sweet communion, enjoying Him as the consummate Bliss and the Love Supreme. When such a wisdom-state and mystic union with the Lord becomes a stable possession, he becomes a *jīvanmukthan*. For him rebirth ceases.

With this general setting of the Siddhāntham presented in Chapter II as our background, we now proceed to explore the rare beauties of Thiruvāruḷ as enshrined in the remaining chapters of the *Thiruvārutpayan*.

CHAPTER III

திருவருள் (Thiruvārul) in the Thiruvārutpayan

1. THE MEANING OF THIRUVARUL

A. ARUL (GRACE)

Before beginning the discourse on Thiruvārul, it is of paramount importance to understand what Tamil Literature, particularly the *siddhars'* literature, intends by the Tamil word '*arul*'.

The words of *Tholkappiyam*, "*aruḷodu puṇarndha agāchiyum* (The renunciation that is embraced with *aruḷ*)"¹ points out clearly to the inseparability of '*aruḷudaimai* (being a man of gracious compassion)' from '*thuṟavu* (the life of renunciation)', *aruḷ* being its basic characteristic. In fact, Thiruvalluvar's *Thirukkural* brings out this truth beyond any possibility of dispute². In the first part dealing with '*Aṟam* (Ethics or Virtue)', Valluvar first speaks of '*Ilḷaṟam* (The Ethic of Family Life)'; as the next and the further evolution of that ethic, he speaks of '*Thuṟavaṟam* (The Ethic of the Life of Renunciation)'. Under *Ilḷaṟam*, his first chapter is on the state of family-life; the second, on the good of having a life-companion; the third, on the blessing of begetting children³; and the fourth is on '*Anbudaimai* (Being a Man of Love)'. There, Valluvar places love

as the basis on which the family-ethic is erected, and as its mainstay⁴. The family being the cradle of life, a family-life without love is a misnomer. Says Vaḷḷuvar:

"A man's life lived (in a family) without love in his heart
Is as the withered tree that flowered in a cruel desert" (ThK 78).

Coming to the '*Thuṟavaṟaviyal*' (the section on the Ethic of the Life of Renunciation), Vaḷḷuvar places the first chapter '*Aruḷudaimai* (Being a Man of Gracious Compassion)' as the basis of that stage of life, similar to what '*Anbudaimai* (Being a Man of Love)' is to the Ethic of Family Life⁵. Without this gracious compassion towards all life, says Vaḷḷuvar, the ethic of the renounced man is but sham⁶. A family man, lacking the means to run the family, may yet earn it; but a "renounced man" without gracious compassion, becoming otherwise later on, is well nigh impossible⁷. The wealth of kindly compassion possessed by the "self-renounced man"⁸ is the wealth of wealth; i.e. *aruḷ* is the most precious possession⁹.

How does a "self-renounced man" come by such a possession? In the way *Thirukkuṟaḷ* sees it, it comes to him as a rule *as the fruit of a long process of human maturation*; it comes through the process of maturation in love, schooled in the Ethic of Family Life. In the ambience of the family, richly giving and receiving love with those tied to him by various bonds (chief of which is the bond of blood), and fostering the structure of social life, a man matures in a most natural way over the ego-involvement in familial love. By the osmosis of the many strands of love with which he embraces his kith and kin, he attains a state of fullness of heart, from which he now brims over in kindly compassion, no more only to those tied to him by bonds of affection, but on *all* life¹⁰, especially the erring and the suffering. This bondless, boundless, spontaneous outward flow of *anbu* (love) unpropelled by ego-needs, then, is *aruḷ*¹¹. In this sense, Vaḷḷuvar calls *aruḷ* "*anbin kuḷavi* (the babe begotten of love)"¹². *Anbu* is a fulfilling thing; *aruḷ* is its overflow. *Aruḷ*, therefore, is not a passing act or a quality of the renounced man; it is a permanent possession: it is a basic way of being¹³. It is also seen as a godly quality when it is outwardly manifested as a disposition, or in acts of goodness.

B. THIRUVARUḶ (DIVINE GRACE)

From the above it may be extrapolated that, though the word *aruḷ* is used at times for the Lord as a quality¹⁴, the Siddhāntham uses it, in fact, to imply much more. The Lord, who is the *Andham* (as *Sivam*) in whom all encapitulates, being *Inbu* (Bliss Itself) and *Anbu* (Love), flows outward becoming the *Ādhi*, reaching out to man-in-bondage in *karuṇai* (compassion or mercy) and in *aruḷ* (graciousness). This aspect of the Lord, in His gracious reaching out towards bonded man, is experienced and is named by the Saivite mystics as Thiru Aruḷ (Thiruvāṛuḷ, when the two words are joined), meaning 'Divine Grace'. They delight in presenting this way of being of the Lord to man as His Other Half, as His Consort — a Consort to Him, but a Mother to the man-in-bondage¹⁵.

Commonly, and in popular Saivism too, that Reality of the Lord reaching out in *karuṇai* to the man in the world is presented as the Satthi (Power, Energy) of the Lord, the Consort of Siva and the Mother of all the living and of all the world-order¹⁶. The multifarious energy so visibly and potently at work in man and in nature, is seen to be by the Satthi of the Lord as the source of all life, fecundity, growth, and fruitfulness. It is only when a man reaches the *Ñāna*-stage of interior perception and spiritual discernment that he sees it all to be by the Benevolence of the Gracious Lord, who brings the world-order to being, and does the rest of His fivefold works, in order to rescue man from his alienation in bondage, and consequently from the cycle of rebirth, and to allure him to His Bosom which is his final home (*viḍu*). Hence, only to the man in the *Ñānā*-path Satthi would no more be merely the fecund Mother-Satthi (the Consort of Siva), but in fact the Lord's Aruḷ that has been steadfastly at work, hidden from him until then in the form of Satthi, taking up many forms within him and without, in order to bring about *Malaparibāgam* and the dawn of *Ñānam* within him. Only such a man will realise the Satthi to be the Aruḷ-Satthi, that from now on takes him by hand as Aruḷ-*Ñānam*, and leads him to enter the chamber of *Sivam*¹⁷. Since only to him who has had the glimpse of Satthi as Aruḷ the name 'Aruḷ' would evoke any meaningful response, the Siddhāntham, mostly, refers to Satthi as the Aruḷ of the Lord — THIRUVARUḶ — only in its *Ñāna* books, and when it speaks of the *Uṇmai*¹⁸.

2. THIRUVARUḤ AND THE MAN-IN-BONDAGE ("ARUḤADHUNILAI")

After "*Pathi-Pasu-Pāsam*: A General Vision" in Chapter II began our exposition of the Siddhāntham according to the outline set in the *Thiruvārṇpāyan*. There, under the three topics (the Supreme Lord, the spirits-in-bondage, and the bondage), Thiruvārṇ has already been introduced. Thus, we have seen how Umāpathi, in keeping with what we have pointed out above under 'Thiruvārṇ', refers (under "*Pathimudhunilai*") to that Reality 'that grants the immortal spirits the Lord's own state to attain' as the Satthi that is indivisible from the Lord (ThAP 2). Later, after speaking about the state of the spirits-in-bondage (under "*Uyiravainilai*"), he concluded by introducing AruḤ as that which brings to an end the spirit's 'travail unfathomable endured from time immemorial' (ThAP 20). Finally, after detailing bondage (under "*Iruḥmalanilai*"), he compared the operation of AruḤ-Satthi through *Māyai* and *Kanmam* to the illuminating of a flickering 'lamp', and Her revealing of Herself¹⁹ as AruḤ-*Ñānam*, to 'the Dawn' (ThAP 30).

In the fourth chapter, "*Aruḥadhunilai*" (The Nature of AruḤ), Umāpathi proceeds to portray how AruḤ is the mainstay, supporting the man-in-bondage on his journey from bondage towards liberation and bliss, from his *Sakalāvasthai* to his final gain in *Suddhāvasthai*²⁰. With most existential examples, apt analogies, and homely similes²¹, Umāpathi extols the greatness of AruḤ and Her steadfast support of the spirit on the one hand, while at the same time pointing out, even to the extent of ridiculing, the blindness of the bonded man towards Her on the other. "*Aruḥadhunilai*" is intended, therefore, to induce a great desire in the disciple to recognize and follow the lead of Thiruvārṇ in his life.

A. THE GREATNESS OF THIRUVARUḤ

When a man is in urgent need of water (on a hot South Indian Summer's day), or of food (at the end of a day's arduous toiling in the fields), or of some medicine (to obtain relief from a torturing disease or to cure an illness threatening death)²², nothing else would he, in that situation, count greater than that which he then

most direly needs. If that be so, Aruḷ is that which *every* man stands indispensibly in need of at *all* moments and in *every* place. Hence, says Umāpathi, there is nothing in the whole world greater than Aruḷ (cf. ThAP 23). Aruḷ, therefore, is the greatest boon which every man should seek earnestly, and without fail.

The (tropical) sun's rays beat upon the plains sown with grain, and makes them sprout and bear a manifold yield, to be gathered in and enjoyed by the farmer, who had sown the earth desirous of the fruits thereof. Similarly, Grace is the universal Great Irradiance that makes the desire, hidden (like in a seed) in the works of every (*Ahankāra*-led) man and computed by the Lord's *Aīam* as the *Kanmam* to be duly consumed by him, to mature and take shape in the form of the *Māyai*-evolved *thanu-karaṇa-puvana-bōgam*, so that, by enjoying in them his just recompense, in the various worlds and through the various births, he may be cleansed of his *Malam* (cf. ThAP 32); for, only when *Malam* is removed can the spirit be illumined by Wisdom (Aruḷ)²³. Aruḷ, therefore, is the Great Artificer that makes the *Kanmam* of the spirits unfold for them, towards their eventual consumption and sublimation, and the subsequent attainment of *Malaparibāgam* ²⁴.

The flesh, being *asath* and *achith*, can never know. The spirit, being in bondage to *Āṇavam* (in *Kēvalam*), can know nothing. Yet, the body united to the spirit becomes a perceiving body; and the spirit perceiving through the bodily *karaṇam* becomes a discerning spirit! How? This is because Aruḷ gives the embodied spirit discernment and wisdom to attain true knowledge. But for Her, neither flesh nor spirit would know (cf. ThAP 33) ²⁵. Aruḷ, then, is the Great Wisdom of the Lord.

In the three *kuṭaḷs* explained above (ThAP 31,32,33), Umāpathi has described Aruḷ as the Great One that supports the functioning of the *icchai*, *kiriyai*, and *nānam* of the bonded spirits respectively.

B. THE BONDED MAN'S INEPTITUDE

The plight of the bonded man ignorant of Aruḷ, depicted through many analogies, is the bass, as it were, against which Umāpathi makes his melody on Thiruvāṟuḷ rise.

The fish, living in a sea of milk, is surrounded by the choicest food, namely milk. If instead of nourishing itself on it, the fish plunges headlong, preying upon other little living things, that would be an execrable behaviour indeed ²⁶. In a similar way, the bonded man is living in, and is surrounded by, the sea of Grace ²⁷. He need not struggle to have the best of boons. Yet, driven by depraved propensities, he pursues deluding pleasures that drag him deeper and deeper into the quagmire of misery. It will be noted that Aruḷ, in this *kuṭaḷ* (ThAP 34), has been described as the true food of the spirit²⁸.

The bonded man is like the wayfarer who, undertaking a long perilous journey over uncertain tracts, does not recognize the surest of guides who is all the while walking close to him²⁹. Or again, he is like the five senses that do not advert to the spirit by which alone they have their respective perceptions³⁰. Here (in ThAP 35), Aruḷ has been presented as the sure (hidden) leader that enables man to discern the Truth³¹.

Because Aruḷ keeps ever steadfastly supporting him, the man-in-bondage is enabled to exercise his *chith*-powers, attain various knowledge and operative states through his *karaṇam*, and so keep going in life. The man who does not realise this, but thinks, misled by his *Ahaṅkāram*, that he is in fact the manager of the show, is like the man who, forgetting the earth that supports him, attributes the ability of walking to his own prowess. If he were to try, with all his skill, at walking over the sea, he would certainly realise how indispensable the supporting earth is to him for his walking³². The supporting role of Aruḷ-*Ñānam*, especially indispensable for attaining knowledge and discernment, has been depicted here (ThAP 36) ³³.

Umāpathi, next, ridicules those who would deny Aruḷ-*Ñānam* on the pretext that they have not found Her. He says:

"Like those that find not the mountain, nor the earth,
nor the sky,
Are those that find not Wisdom"³⁴.

'*Kedutthōr*' in the above *kuṭaḷ* means those who are in the state of not having found what they have lost. Therefore, by the above words Umāpathi implies, on the one hand, that Aruḷ is great as a moun-

tain, firm as the earth, and limitless as the sky; and, on the other hand, that for the man who does not find Her, Aruḷ is not something alien to him, but is his intimate possession. Then Umāpathi carries his caricature further by adding:

"They would not find even their own heads,
These men who are lost to themselves" ³⁵ (ThAP 37) ³⁶.

Umāpathi, who described Aruḷ as the truest leader (ThAP 35), compares those that let themselves be subverted, instead, by the *Ahaṅkāram* hidden in them to those who ally themselves with an impostor-leader. What would be their situation when the true king takes possession of his kingdom? Umāpathi presents their beguiled plight as analogous to that of Tantalus in Tartarus: it would be similar to that of the man who stands parched-tongued in the midst of flood³⁷, or of the man who still finds himself in the darkness of a prison-cell when it has dawned over the whole world (ThAP 38)³⁸.

Further, Umāpathi points out to the perverted state of the bonded man who, even after all the gain he has made by dint of the paths of *Sariyai*, *Kiriyai*, and *Yōgam*, and arriving at *Ñānam*, remains always prone to abandon all of it, in a blind moment, in order to seize some fleeting, paltry pleasure. Umāpathi presents this to his disciple with a familiar scene from a fourteenth century village-setting:

"Lay agitation aside and listen to this (amusing) thing:
This is like the cat seated at the pot of milk
Which suddenly pounces on a passing rat
To catch and enjoy it". (ThAP 39)

The noblest food, milk, is kept in an earthen pot, raised aloft on an '*uṟi*' (a netted rope suspended from the roof), in the kitchen. When no one is around, comes a cat most cautiously, and, making its way to the *uṟi*, gently hops on the pot's brim. As it begins to drink the milk (choice food), it smells the presence of a rat. The tiny black rat, seized with fear at sensing the cat's presence, runs across the floor seeking-safety. Instinctively the cat charges after it, breaking the earthen pot, spilling all the milk in the process, and missing the rat in the bargain!³⁹.

Milk, in this parable, refers to Aruḷ-Ñānam (cf. ThAP 34). Even after a man reaches the *Ñāna*-path, there remains on in him the year-

ning for the onions-of-Egypt, the *vāsānāmalam*⁴⁰. The bondage-yearning⁴¹ is to be remedied by the graced-yearning expressed in the form of the Five-Letters-Grace⁴².

C. THIRUVARUḶ -- THE EMBODIMENT OF THE LORD'S GRACIOUSNESS

Umāpathi brings "*Aruḷadhunilai*" to a fitting conclusion with the following *kūṇaḷ*:

"*Mukthi* (attainment of Sivam) is a gift far beyond the deserts of the inept spirit

Who has attained no relationship with Aruḷ

Though She (Aruḷ) has been so closely associated⁴³ with her (spirit) to this day!"⁴⁴ (ThAP 40)

The *kūṇaḷ*'s reference to *mukthi*⁴⁵ clearly implies Aruḷ's indispensable role in the bonded man attaining his liberation and final bliss (*vīḍu*)⁴⁶. In fact, Umāpathi heightens the gracious role of the Lord's Aruḷ by showing Her steadfast support of the spirit all along its spiritual journey, notwithstanding its ineptitude and ingratitude. He brings this home yet more forcefully by saying that, even when finally such a spirit enters *vīḍu*, that gift of ineffable bliss (which is the gain given by Aruḷ) would be far beyond its deserts! In other words, Thiruvāṟuḷ is the very embodiment of the compassion and the graciousness of the Lord⁴⁷.

3. THE NATURE OF THE FORM-OF-GRACE (GURU) (*"ARUḶURUNILAI"*)

A. *KĀṆUN̄ KUṚĪ* (THE PERCEPTIBLE SIGN)

The fifth chapter is the central chapter of Umāpathi's *Thiruvāṟuṭṭayan*. It marks the breaking point between the *Podhu* and the *Uṇmai*. It speaks about the bridge in the bonded man's passage from *Sakalam* to *Suddham*. For, though the set of *karaṇam* pulls out the bonded spirit (which was in total ignorance in *Kēvalam*) to the various knowledge-states in *Sakalam*, it is inadequate to bring it to the state of the discernment of the True in *Suddham*⁴⁸. The Siddhāntham believes that this passage is effected by a special intervention of the

Lord Himself, who comes to the man, ripe for wisdom, taking, by His Aruḷ, a perceptible form—the form of the Guru —, in order to mediate for him, both, the removal of the veil of ignorance (unwisdom), and the revealing of His Wisdom. The Lord who does so is the same that had, until then, remained hidden from him from time immemorial. Meykaṇḍār presents this in the form of a parable of the prince living among the hunters (SṅB VIII)⁴⁹. Aruḷnandhi elaborates it as follows:

"To the prince, who had stayed and grown up among the hunters, and who stood in sad delusion unknowing (of his royal blood), came the king! 'You are my son' said he. Away from the hunters then he took him, and making him a king (like himself) cherished him proudly (graciously).

In a similar fashion, coming as the steadfast Aruḷ-Guru, would the Lord extricate the eternal spirit from the five-hunter-senses into whose strait circle it had fallen and, not knowing even its true Support, had remained suffering. Cleansing it of its taint, will He make it as Himself, and cherish it under the tutelage of His Flowery Feet (Aruḷ)". (SṅS 253)

It is, therefore, the Lord Himself that intervenes. He reaches out to the bonded man with Aruḷ as His body, so to say; and the resulting perceptible form is the 'Aruḷ-Guru'. In his *Thiruvārutpaṇ* Umāpathi defines this same Aruḷ-Guru as follows:

"The One who steadfastly sustained the spirit hidden within her state of ignorance

Is this unforsaking Leader (Guru) who has become a perceptible sign".
(ThAP 41)

a. *Aruḷuru* (The Form-of-Grace)

In "*Aruḷadhunilai*" Umāpathi has described how Aruḷ (hidden as Satthi), with patient and unswerving benevolence, keeps supporting the bonded man and provides for his *Malaparibāgam*. After he attains *Malaparibāgam*, the Lord comes to him taking on a perceptible sign (*kāṇuñ- kuṟiyāghi*): He deigns to become, through the mediacy of His Aruḷ, a perceptible form for him. This form is designated by Umāpathi as the *Aruḷuru*, the Form-of-Grace⁵⁰. This *Aruḷuru* is the Aruḷ-Guru, who meditates for the ripe spirit the decisive

moment of the Dawn of Grace. From then onwards, the *Aruluru* dwells on in *Ñānam* within the graced spirit as the unforsaking Leader (*ñiṅgādha kō*), guiding her ⁵¹ on and adorning her further, until she unites in love with Sivam.

As it emerges from a closer study of the chapter, the *Aruluru*, described as a perceptible sign, has two dimensions: one is the Inner Guru; and the other is the Embodied Guru, usually the Guru in human person. The former is the one dwelling within the graced spirit, undoubtably perceptible by an 'inner eye' as the '*Aruluru*', and as guiding her from within, (imperceptible however to the senses, not having an outward sensible form). The latter, instead, is usually a living person who, filled with *Arul-Ñānam*, and imparting *dhūtchai*, initiates the spiritually matured person into *Ñānam*. He is therefore called also *Ñāna-Guru* or *Ñāna-Āsāriyān*. Though, commonly, by Guru is meant the Embodied Guru, the Inner Guru dimension seems to be evidenced by the words "*ñiṅgādha kō*" in the above *kuṟaḷ*, and by ThAP 42, 47 and 48. The verse of Thirumūlar referring to the Guru quoted below contains this double dimension more clearly spelt out. He says:

"From the heavens Himself lowering, taking a form (lit. body)
as befitting His (intended) action ⁵²,
Placing His Cool (Gracious) Feet ⁵³ on our head in protection,
and leading,
Staying within and melting (our hearts),
Standing in the Eye of Ineffable Bliss and giving us to see,
Did He our (clinging) taint destroy"⁵⁴.

In the first two lines of Thirumūlar the dimension of the Visible, Embodied Guru is greater; in the rest, that of the Inner Guru; in either case, however, the *Aruluru* is perceptible to the graced spirit.

b. *Ñiṅgādha* (The Unforsaking Leader)

"The unforsaking Leader (*ñiṅgādha kō*)" refers not only to the steadfast lead that the Lord had shown through His *Arul-Satthi* (in *Maṟaitthal*) during the spirit's journey through bondage, recognized only retrospectively after the Dawn of Grace, but especially to the perceptibly dependable leadership (through *Arulal*) that He in His

Arul offers the graced spirit on her onward-journey to final *mukthi*. Umāpathi traces this Guru-role in the chapters that follow "*Arulurunilai*". 'The Path of Discernment' ("*Aṭiyumneṭi*"), 'The Purification and Enlightenment of the Spirit' ("*Uyirviḷakkam*"), and 'The Nature of Attaining Bliss' ("*Inbuṭunilai*") are chapters 6, 7 and 8, respectively, of the *Thiruvāṟupāyan*, which present the Guru's gracious *imparting*, i.e., the way the Lord effects His *Arulal* within the graced spirit through His Arul. In chapter nine, the Guru imparts to the disciple the way of recourse by the *Mukthi Paṇḷāṭṭharam* in order to consolidate the gains wrought within him by Thiruvāṟul, and to embed his graced spirit in the Bosom of Sivam. The Five-Letters-Invocation is in fact called by Umāpathi as the Five-Letters-Grace, *Aindheluttharul*. *Pari passu* with his graded initiation, the Embodied Guru lights up the Inner Guru within the graced disciple, which Guru enables him to realise within himself the gains that Thiruvāṟul keeps heaping upon him. Thus, the *Aruluru*, in both his dimensions, becomes the '*niṅṅādha kō*' to the graced man.

B. KĀṆĀ MEṬ (THE INVISIBLE VERITY)

A perceptible sign though *Aruluru* is to the graced spirit, it continues to be an *invisible reality*. In other words, the fact of the Guru (in both his dimensions) being the '*Aruluru*' remains 'invisible' to the common man. It however becomes 'a perceptible sign' only for those to whom the Lord graciously reveals it. Umāpathi brings out this truth in *kuṭaḷs* 42, 43 and 44.

a. Uḷḷinar (The One Within)

Speaking simultaneously of the allegory and the allegorized, Umāpathi says:

"For the malady of the one within a home
Only the One within can procure the cure.
Can the outsider in the street administer it?" (ThAP 42)⁵⁵

The "malady" is the bondage to *Ānavam*⁵⁶. "The One within (*uḷḷinar*)" is the Guru who is perceptible as *Aruluru* only to the inner-eye. "The outsider in the street (*jagatthavar*)" (lit. those of the world) refers to the common man (earth-bound man). The implication of

the *kūṟaḷ* is that only the Guru, who is interiorly perceived and who perceives from within, can cure⁵⁷ the malady in question; for, that malady is deep-rooted — it is a malady of the spirit. And what is this deep-rooted malady of the spirit? It consists in the subversion by the five-senses, on account of which the spirit, blind to the true nature of the world and of herself, believes the world-reality (*asath*) presented by the *karaṇam* to be *the* real, and tends to ignore as unreal, instead, the Real (*Sath*) that is hidden from her *karaṇam*, hidden in those world-realities, yet sustaining them⁵⁸. Only the man who attains *Malaparibāgam* becomes uneasily aware of this inner illness (bondage) as beyond his ability to remedy. He then turns with docility to the Guru, whom he perceives interiorly to be the *Aruḷuru*; and the Guru perceives the nature of his malady and procures its cure. The Guru, therefore, is the physician that mediates the passage of the sick-spirit, living in the alienation of its empiricized-world, to reach out to the expanse of the graced, blissful communion with the Absolute.

b. *Vaḷḷal* (The Philanthropist)

If a philanthropist, in coming forward to alleviate suffering by providing needy men with food, clothing, and the like, does not deign to reveal himself, who would come to know and love him? It would be well nigh impossible. Umāpathi seems to have this figure in mind when writing *kūṟaḷ* 43. He says:

"Who in the world would ever know this Real One
Who, without presenting Himself (in knowable forms)
Had come to bestow His grace?"

Here Umāpathi expresses the human need that the Lord, who graciously bestows His boons to bonded man, manifests Himself in His role of *Aruḷal*. Because of this human need, the Lord takes up a perceptible form as Guru. The implications of the *kūṟaḷ* are as follows: That it is the Lord who comes forward to bestow through His *Aruḷal* (*aruḷpuriya vandha poruḷ*); That His gratuitous manifestation of Himself as *Aruḷuru* is already part of His gracious work of *Aruḷal* (this can be gathered from the phrase "*aruḷā vaghaiyāl*"); And that the *Aruḷ*-Guru is that *Aruḷuru*.

The figure of the philanthropist (*vaḷḷal*, the gracious benefactor), looming large behind Umāpathi's *kuṭaḷ*⁵⁹, seems to be inspired by similar references to the Guru-role of the Lord made by other mystics before him. To cite one, Māṇikkavāṣagar sings:

"O little *kuyil*⁶⁰ that flit about the honeyed fruitladen groves,
do listen!

That *vaḷḷal* (philanthropist) that despising the heavens

Made men His own entering this earth —

That certain One that once chiding away my flesh

My bosom entered becoming as my only thought —

The Bridegroom of the One (Satthi) with looks more winning than
any fawn's —

Him do call out that He come to me!"⁶¹

The Lord is the philanthropist because He grants the removal of the darkness from within the spirit, and bestows Himself to her as the Sweetest Bliss. But He shows himself to be an even greater philanthropist (etymologically, lover of man) by lowering Himself from His high heaven and taking a gracious perceptible form upon this earth in order to bestow Himself to the graced man, since otherwise man would not be able to know Him and receive Him. His Guru-form is, therefore, His greatest *vaḷḷal*-form which, however, is perceived only by those who have the eye to perceive Him⁶².

c. *Bōdhamām Mey* (The Verity of Wisdom)

In *kuṭaḷ* 44 Umāpathi refers to two Verities of Wisdom, and mentions three categories of people to whom neither Verity would appear. The two Verities of Wisdom are the Lord who is 'seen' as *Aruḷ-Ñānam*, and the Guru who is 'perceptible' as *Aruḷuru*. The three categories of people are: (i) "those that are in illusion steeped" i.e., those who are driven by desires kindled by their senses; (ii) those "of evil intent" i.e., those who, vitiated by *Ahaṅkāram* (radically by *Āṇavam*), are ready for any evil deed, small or big; and (iii) those who are "senseless" (undiscerning) i.e., those who, though perhaps even learned, fail to discern the true nature of things⁶³.

What Umāpathi expresses thus, negatively, in the *Thiruvartupayan*, Meykāṇḍār states positively in *Siva Ñāna Bōdham*, by saying that *Ñānam* comes to a man only after a certain spiritual maturity

has been attained by him through the paths of *Sariyai*, *Kiriyai*, and *Yōgam*⁶⁴. The situation of the bonded man who seeks the joys afforded by his actions (even good ones) done out of a desire for their gains, can be likened to that of the man seeking joy in eating — he will start craving for it again when he is hungry again. That is, he will not become liberated of his craving. It is through the paths of *Sariyai*, *Kiriyai*, and *Yōgam* that a man becomes, by degrees, ripened for the renunciation of the 'I' and 'mine'⁶⁵. Only when the man attains the maturity of *equanimity*, by which he no longer craves for ego-gains, is the way open to him to attain *Ñānam*⁶⁶. To such a man alone (and not to the three categories mentioned by Umāpathi in ThAP 44) will it be granted to perceive the Verity of Wisdom hidden within the *Ñāna-Guru*, and later to see the Verity of Wisdom that would appear on his consciousness as *Aruḷ-Ñānam*.

In the above three *kuṭaḷs*, Umāpathi has traced how the Lord, coming as the sign visible only to the graced spirit, mediates her passage from her malady of alienation towards her cure in blissful communion, from her ignorance of the Lord to her discernment of Him in His *Aruḷal*, and from her ego-driven detours to her *Ñāna*-led path. In other words, the three *kuṭaḷs* portray the break-through the spirit receives through the mediation of the Guru, by which her *ic-chai*, *ñānam*, and *kiriyai*, being freed of the stranglehold of *Āṇa-vaṁ*, set out after their adequate object, the *Sath-Chith-Āṇandham*.

C. THE LORD-IN-DISGUISE

a. The Disguise

In the past, there has been the practice of snaring birds by exhibiting a bird, deer by a deer, and the like. Even to this day, in a keddha operation, a trained elephant is sent into herds of wandering elephants in order to catch elephants. The decoy-elephant merges with the herds, and slowly entices them into enclaves where huge pits are dug and covered with false earth and fresh foliage. The elephants majestically walk unawares into the pits, and, falling into them with their huge bodies, remain trapped. They are then caught, tamed, and trained.

Umāpathi likens the man-Guru to the decoy. The Lord sends the Guru so that through him other men may be caught. He says:

"As a decoy is presented other beasts to trap,
People fail to discern that it is only His cloak!" (ThAP 45)

As the elephants do not know that the decoy-elephant is the cover to catch them, people do not know that the Guru is in fact the Lord's cover to catch them⁶⁷.

The idea behind this imagery is that the *Āṇavam*'s cunning in deluding men through their senses is itself exploited by the Lord to thwart *Āṇavam*'s hold over bonded men, and to win them over; this the Lord does by hiding Himself under the visible guise of a human Guru. This way of the Lord is described in the writings of the Saivite mystics as a 'theft' (*kaḷavu*)⁶⁸, and He Himself is fondly styled a 'thief' (*kaḷvan*)⁶⁹. Umāpathi implies in his *kuṭaḷ* that the Lord plays the *kaḷvan* by putting on the show-beast's skins⁷⁰. In *Neñju Vidu Thudhu* he describes this as becoming the disguise of the Guru ("*guruvedamāghi*")⁷¹.

Consistently with the imagery of the decoy, Umāpathi describes the Lord's action as "seizing (*piditthal*)". The mystics use another classical word to describe the same action: *ātkoḷal* or *āḷudhal* i.e., overwhelming, overpowering, and taking possession of a person⁷². Let us expatiate upon this word a little further: The man held in bondage to *Āṇavam* is infected by an ego-conceit (*Ahaṅkāram*). Puffed up with the sense of 'I' and 'mine', he strives, in ever so many conscious and unconscious ways, to set himself up as the 'centre'. However, he succeeds only in heaping up for himself and for others greater and greater alienation and pain. All the while the Gracious Lord, taking ever so many gracious forms, dogs him down the days and down the births, wearing down his repeated ego-resistances. And when the fullness of time comes, He comes to him in disguise as a man, as a Guru, and seizes him. He overwhelms him with His Power, illumines him by His Light, and makes him His own. Taking him from being under bondage, He places him under His Grace; healing his alienation, He clasps him in His Love's embrace, to which the man responds with his self-gift in love. *Ātkoḷal* is, therefore, the name given to the momentous manoeuvre of the Lord effecting the decisive re-orientation

in the interior of man; and He carries this out coming to him disguised as a man Himself in the form of the Aruḷ-Guru.

b. The Nature of the Disguise

From the above, it is beyond doubt that the Invisible Verity, that comes forth becoming the perceptible sign (Guru) and takes hold of the man ripe for renunciation, is truly the Lord Himself⁷³. Then arises the question: What is the nature of this 'disguise' (*vêdam* or *porvai*) that He is said to take on? Is it a real human form? Or is it a mere appearance?

From the way Umāpathi refers to the Lord coming to him as Guru Meyññāna Sambandhar, we are left in very little doubt about his convictions. For he says: .

"In order to place us in never-dying bliss, the Unborn First One was born... the nameless Lord took on a name. Oh praise His Goodness that deigned to find joy in partaking equally with the man of the world in food and drink, in fear and delight"⁷⁴.

Here, then, we find the secure belief that in the Guru the Lord is truly present taking a truly human form!

What further surprises us is that this way of the Lord coming to meet man in his own human embodied condition is described as a real 'lowering' of Himself. a free self-gift that He makes to man as a gesture of His gracious compassion and concern towards him⁷⁵. This feeling seems to have been so uppermost in the mind of Uyyāvandha Dhēvar⁷⁶ of Thiruviyālūr that he begins singing his *Thiruvundhiyār* on that note:

"That Real which, with matter (however subtle) unalloyed,
 Stood beyond the ken of every one's knowing,
 Came garbed in matter — so saying (play) *Undhīpaṭa*⁷⁷
 Of His own accord gave He Himself⁷⁸ — so saying *Undhīpaṭa*"⁷⁹.

In the above words the author seems to speak of the Guru as a real incarnation of the Lord in the midst of the matter-evolved world-order⁸⁰. In fact, Tamil Saivism never speaks of an incarnation of Siva or of His *avatāra*. The nearest it comes to such expressions is when it speaks of the Guru. What is even more intriguing about this is the

consciousness that, in order to take possession of the spiritually ripe man in the form of the Aruḷ-Guru, the Supreme Lord comes to him *with His Aruḷ* (i.e., Siva with His Satthi)! For instance, Uyyāvandha Dhevar of Thirukkadavūr sings in *Thirukkaḷitṭuppadīyār*:

"Where would the Āgamas be? Where too the six systems? Where the Yōgas? And where indeed Wisdom (*uṇarvu*, realization)?

If He (the Lord) had not come, as Himself and as His (beautiful) Form, Grace, whom He has as His Half (*bāgattharuḷvadvim thānumāy*)⁸¹, and taken possession of us, tell me, who'd ever come to know that Great Form?"⁸²

This manner of description shows also the uniqueness and the indispensable nature of this way of the coming of the Lord.

The above stanza is valuable, besides, to understand the purpose for which the Lord comes with His Aruḷ as Guru. This coming is not like His coming in the '*andham*-experience', where He is seen as the All-pervading Light, and is enjoyed as the Sweetest Bliss. His Guru-way of coming, instead, is an intermediatory one, intended to mediate to the spiritually ripe man the break-through to *Ñānam*. The Lord, coming as Guru, breaks the Word of the Lord contained in the Āgamas⁸³, and mediates the realisation of the *Ñānam* contained in them⁸⁴.

This brings us to another particularly important thing of which note must be taken. And that is, that this bodily coming of the Lord in the form of the human Guru is seen as one continuum with His consequent manifestation within the heart of the graced man as the Inner Guru, that remains 'oned' with him, in order to lead him, taking Wisdom (discerning light) as His body (grace-form)⁸⁵. This truth seems to emerge from the way Meykāṇḍār speaks. In the second *adhikaraṇam* of *Sūtra* VIII he says:

Further, it was said (in the *Sūtra*) that, to these spirits (that have attained the spiritual ripeness for renunciation through *Sariyai*, *Kiriyai*, and *Yōgam*), their Primal One Himself (who had been until then hiddenly leading them) would graciously come even in the form of a Guru, and would give them to discern⁸⁶.

It was said so, since He (the Lord) stands then onwards non-differently (in the graced man) in His *svarūpam* as Consciousness⁸⁷.

In other words, the graced man recognizes the *Ñāna-Guru* as the Lord, the Invisible Verity, on account of the form of Wisdom (*Aṟivu*) that he perceives to reside in him (Guru), the same that he begins to perceive as residing also within himself non-differently.

To understand better the dynamics behind the way the Guru is spoken about, we may take a model from Umāpathi's seventy-seventh *kuṟaḷ*. The *kuṟaḷ*, which comes after the explanations regarding the spirit's advaitic union with Sivam towards bliss-experience, contains the Guru-instruction as to how one may become totally possessed by the Lord and be 'oned' with Him. The *kuṟaḷ* reads:

"As until the time there would arise in you
The state where the Lord possesses you,
Even as the demon takes possession⁸⁸,
Remain now onwards in quiescence"⁸⁹.

In this *kuṟaḷ* the disciple is asked, during his contemplation of the Lord, to refrain from any *Ahaṅkāra*-propelled, ego-tinged action, in order to allow for the Lord's full taking possession of him, even as a demon takes possession. The point that interests us here, however, is this: When the demon takes possession of a woman, her form remains that of a woman; but her mind, speech, and actions are totally appropriated by the demon overpowering her, such that she and the demon become one identity. Similarly, when the Lord 'ones' Himself with a mystic, the mystic's mind-body complex becomes the invisible Lord's 'body'; and the Lord so possesses the mystic's thought, word, and deed that they become a *false* 'body' to himself; and the 'body' of the Lord, namely Wisdom (Consciousness), becomes his *real* body.

Applying this in the case of the Guru, the Lord, in His form as Wisdom (*Ñānam*), is so present in the Aruḷ-Guru that the Guru's whole *person* becomes His 'body'; He appropriates it as His own body. For the Guru, his 'ego-conscious-body' has disappeared; the Lord's Wisdom has become his 'body'. Hence, what he says and does are no more his; they are of the Lord. The human form of the Guru continues; but it is *false* to think that the man-Guru is the actor wearing that form. The true 'actor' now wearing that form is the Lord with His Aruḷ. The human person of the man-Guru is now the *vēdam* (or

porvai), the 'disguise', that the Lord wears; for, the Lord has assumed in the Guru his name and his form, and the limits of time and space that circumscribe him. He has appropriated his *karaṇam* so as to speak and act in him and through him. All this He deigns to do out of His Graciousness. Hence, the *Guru-uru* is His *Aruluru*; and His *Aruluru* is the *Arul-guru*; and the *Arul-Guru* is the 'disguise' that He assumes 'to catch' other men.

D. THE ROLE OF THE GURU

a. Towards Discernment

Though the Lord, in the form of the human Guru, comes down to the rank and file of man for the benefit of all men, as Guru, He generally does not go seeking for the man ripe for *Ñānam*; He chooses to be sought after (i.e., He does not impose Himself on the man ripe for *Ñānam*). He heals only those that have recourse to Him. This seems to be the tenor of *kuṭaḷ* 46. In it Umāpathi first poses a question which he intuitively as bothersome to the mind of the disciple, who wonders in what way the Lord, coming in the anonymity of a Guru as a 'show-beast' among men, would reach out to him and heal him of his malady (bondage). The answer given in the *kuṭaḷ* may be illustrated thus: When you have serious eye-trouble, if you betake yourself to a physician, an eye-specialist, and pray him to cure you of your eye-affliction, you would stand a good chance of being healed. The implication in the answer is that the Guru, who is of the form (*svarūpam*) of *Ñānam* within⁹⁰, is the person that knows the malady (the 'I-Trouble') within the man (ThAP 42); however, in order to be healed of the malady, the man must betake himself to this Guru with faith and trust, and pray him to heal him.

A further implication of the *kuṭaḷ* is that the *Guru-uru*, which is the Lord's *Aruluru*, is worthy of *worship*, and that such worship of faith secures salutary benefits for the disciple. Thirumūlar has a verse that brings this to great prominence. Says he:

"Discernment⁹¹ is beholding the Guru's sacred figure
 Discernment is saying (invoking) the Guru's sacred name
 Discernment is hearing the Guru's sacred word
 Discernment is indeed the contemplation of the Guru-form"⁹².

This explains the high veneration given to the Guru in *Periā-purāṇam* and in the Tamil Saivite tradition in general. And the benefit that the Guru mediates for the disciple is discernment, which is the healing from "the plight of not knowing how to discern", the malady given him by *Āṇavam* (ThAP 26 + 28).

b. Towards the Riddance of the Root Impurity

If ThAP 46 contains the exhortation that the man ripe for *Ñānam* betake himself to the *Ñāna-Guru* in order to be delivered of his *aṇṇānam*, ThAP 47 insinuates that the Guru is the indispensable medium for the decisive riddance of the poison of *Āṇavam*. The point is illustrated thus: When a man is bitten by a cobra, and its poison has already entered into him, bringing a mongoose can in no way save him. For, the mongoose can only kill the snake; it cannot remove the poison. There are persons who can impersonate the (mongoose-like) anti-snake power by an intent of their mind, which is called *Garudabāvanam*⁹³. Only through such a person's intent concentration, directed on the poisoned person, can the snake-poison be rid⁹⁴. Umāpathi adds that the poison of *Āṇavam* too is rid in a similar manner at the hand of the Guru. The implication of the *kufal* is that, for the man infected by the poison of delusion, even the Lord cannot Himself directly appear and rid him of it; only by the Guru, who impersonates His *Ñānam*, is his poison rid!

In order to understand better what is meant by the simile we now turn to Thirumūlar and Meykāṇḍār. Thirumūlar says:

"As by contemplating the *Garuda*-form (i.e., *Garuda-bāvanam*)
The dense (snake) poison is removed, and fear abates, (so too),
The moment the Guru-form is (on the bonded man's spirit) traced,
The Triple *Malam* removed, becomes he verily Sivam!" (ThM 2611)

In this stanza, what is said to cause in man the removal of the Triple *Malam* and effect his union with Sivam is the impress of the *Guru-uru* on his consciousness. The dynamics behind the way the impress of the *Guru-uru* takes shape on one's spirit is dilated upon by Meykāṇḍār. Tracing how *Pāsaṇānam*⁹⁵ is replaced by *Pathiñānam* in contemplation, he says:

When the spirit, seeing them to be *asath*, progressively abandons and lets pass what she had seen (by her *karaṇam*) (i.e., what she has seen to be *chuttu*, pertaining to the *prapañjam*)⁹⁶, and discerns within her (knowing) self the Lord of the *prapañjam*⁹⁷, and in her knowing identifies herself with Him (realises Him, *uṇara*)⁹⁸,

She will, by that excellent Lord, abandon the crippled condition (bondage) with which she was associated from of old.

This is similar to the way indeed poison is removed by assuming the *Garuda-bāvanam*⁹⁹.

Meykandār, here, likens the *Sivōhambhāvanam* to the *Garuda-bāvanam*. By *Sivōhambhāvanam* the spirit lets herself be identified, by a union of intent, as the Lord that she discerns when she abandons the 'idols' of her *asath*-knowledge, and when she is given to see with His Eye (Grace-Eye). Now, it must be remembered that Meykandār has already said in the *mēṭhōḷ* of the second *adhikaraṇam* (*Sūtra IX*) that that which gives the spirit to see what is *asath* as *asath* (in order to abandon it) is the *Ñāna-svarūpam*, now present to the spirit. And earlier (in the *ēdhu* of VIII.2), Meykandār had described this *Ñāna-svarūpam* to be the essence of the Guru, in whose form the Lord comes to give Wisdom. Hence it is to be gathered that *Sivōhambhāvanam* has much to do with the Inner-Guru.

What we have said above may be reworded thus:

Trained and enabled to discern by the effective intervention (by *dhūṭchai*, teaching, and the like) of the man-Guru (who is the impersonation of the *Ñāna-svarūpam* of the Lord and a past-master in the art of *Sivōhambhāvanam*¹⁰⁰), when the spirit, staying in contemplation with her discerning, inner-light turned on, detaches herself progressively from all that is *asath*, she attains a glimpse of the *svārūpam* of the Lord within herself. Led on and induced by her Inner Guru, the spirit has recourse (according to the Guru-instruction she has received) to *Sivōhambhāvanam*, which leads to total removal of *thaṭpōdham* (the sense of 'I' and 'mine' given by *Āṇavam*), and to her immersion into the flooding tidal Consciousness of Sivam¹⁰¹.

From this the indispensable role of the Guru becomes more apparent, in both his dimensions, for the removal of the poison of illusion in the bonded man, and for the vision of the Truth.

c. Towards the Insertion into Aruḷ

Without denying what he has said in ThAP 46, and confirming what he said in ThAP 47, Umāpathi assures in ThAP 48 that the Lord reaches out as '*thīṭṭavagam*' (decoy, ThAP 45) to every man ripe for *Ṇanam*. However, the Lord reaches out to different men in different ways¹⁰². The reason why He reaches out to them as Guru in different ways is that the human spirit, being an *upadhēsi* (one who knows only when given to know), admits of different levels of capacity for *upadhēsam* (teaching) by the Guru¹⁰³. The Siddhāntham holds that the Lord has three distinct ways of reaching out to man as Guru, corresponding to the three types of the human spirits¹⁰⁴. To the *Vinnanakalar* effectively free from *Māyai* and *Kanmam*¹⁰⁵, He comes as Guru in the first person, as from within them, and, by an inner illumination (*upadhēsam*), frees them from *Āṇavam*'s subtle hold and inserts them decisively in His Grace. To the *Praḷayākalar* effectively free from *Māyai*¹⁰⁶, He comes in the second person, in one of the divine forms in which He is worshipped, and, by His illumination, removes from them the hold of *Āṇavam*, purifies them from *Kanmam*, and places them under His Grace¹⁰⁷. Only to the *Sakalar*, subject to *Āṇavam*, *Kanmam*, and *Māyai*, does He come in the third person, i.e., in the form of a human person like themselves; and by giving *dhīṭṭchai*, and by graded teaching and leading, will He take possession of them (*atkoḷal*) by His Grace¹⁰⁸. Consequent upon His action, the *Sakalar*, led by Grace, will abandon *Malam*, attain discernment, and walk the path that leads to advaitic union with Sivam¹⁰⁹.

A careful look at the three *kuṭāḷs* (ThAP 46, 47 and 48) will reveal that in them Umāpathi has traced the three roles of the Guru, which foreshadow the three chapters (6, 7 and 8 of ThAP) that speak of the threefold gain that Thiruvārūḷ grants to the graced spirit, namely discernment, purification and enlightenment, and the mystic union in bliss. This would go to show further how the Aruḷ-Guru is truly the *Aruḷ-uru*.

E. NO THIRUVARUḷ WITHOUT GURUVARUḷ

Thiruvundhiyār represents the Guru as the one that brings the man sitting in a dark insignificant corner (*mūlai*) of the house to its

prominent well-lit courtyard (*muṟṟam*)¹¹⁰. Umāpathi, instead, describes him as the Great Wise One ("pēraṟivāḷan", ThAP 49)¹¹¹ that graces the spiritually matured man with "the all-transcendent path" — namely, the path that transcends all *thatthuvam* and all empirical knowledge¹¹², and which leads him to the All-transcendent One (Sivam, the *Andham*) through wisdom, freedom, and bliss. The burden of ThAP 49, therefore, is that without the Guru-advent the all-transcendent path would inevitably remain closed.

Going a step further, Umāpathi says in ThAP 50 that Ñānam (i.e., Thiruvāṟuḷ as illumining man from within), that leads the graced man along the all-transcendent path to the home of Sivam, would not draw near to him without the mediation of the Guru! He illustrates this with a simile, and highlights the *sine qua non* nature of the guru-mediation by rendering it in the negative. ThAP 50 reads:

"(Yes,) Ñānam would as soon draw nigh to you without this One
(the Great Wise One, ThAP 49),
As a flame would appear through a sunstone
(*sūriyakānthakkal*)¹¹³ without the sun".

No flame would arise at the sunstone without the sun; so too, Ñānam would not appear within the graced man without the advent of the Great Wise One in the form of the Guru. This means that there can be no Thiruvāṟuḷ without *Guruvaruḷ*.

4. THE ROLE OF THIRUVARUḶ

Up to this point of meeting the *Ñāna-Guru* and obtaining the *dhīṭchai* from him, the journey that the spiritual striver has traversed pertains to the *Podhu*. From now on it pertains to the *Uṟmai*. Under 'The Role of Thiruvāṟuḷ' we briefly present Umāpathi's chapters 6,7 and 8 of the *Thiruvāṟutpayan*. They contain, as we mentioned earlier, the Guru's gracious imparting regarding the path of discernment, the purification and illumination of the spirit, and the nature of attaining blissful union. With the intervention of the *Aruluru* begins for the graced spirit the *Arulal* of the Lord through His

Thiruvārḷ. In this second phase of her spiritual journey, Thiruvārḷ would no longer remain concealed as Satthi, but would be revealed interiorly to have been Aruḷ-Satthi, the same that would be perceived from now on as Aruḷ-Ñānam.

We have already seen that without the advent of the *Aruḷuru* (Guru) there would neither be the advent of Aruḷ-Ñānam. The *Aruḷuru*, as the "*nīṅgādhā kō* (unforsaking Leader)", accompanies the graced spirit until she becomes herself totally transformed in Aruḷ-Ñānam. This transformation process that Aruḷ-Ñānam initiates in her, and by degrees brings to fulfillment, has a threefold dimension: discernment, enlightenment, and at-one-ment with Sivam. Correspondingly, we treat below the role of Thiruvārḷ under the following headings: (i) Aruḷ's role on the path of discernment; (ii) Aruḷ's role in the purification and illumination of the spirit; and (iii) Aruḷ's role in the attaining of bliss.

A. ARUḶ'S ROLE ON THE PATH OF DISCERNMENT (*"ĀṚIYUMNERĪ"*)

a. Some Basic Tenets

Beginning to speak about discernment the Guru-instruction premises certain basic tenets. One is, that true discernment begins only after a certain spiritual maturity has been reached. This coming to maturity is ushered in by three successive, overlapping, yet distinct events. They are *Malaparibāgam* (about which we have already spoken), *Iruvinaiyoppu*, and *Satthinibādhām*. When *Malaparibāgam* is reached¹¹⁴, the spirit, being freed from the blind drives of likes and dislikes (*rāga* and *dveṣa*), attains an equipoise and an equanimity¹¹⁵. Thus the foundation for the further gathering of *Kanmam* (*Iruvinai*, Double Deeds) is shaken. This state is called *Iruvinaiyoppu* (Skt. *karmasāmya*, Evening of Karma)¹¹⁶. This occasions *Satthinibādhām* (Skt. *Śaktinipāta*) or *Satthipadhidhal* (Imprint of Satthi). In what does *Satthinibādhām* consist? It consists in the Lord's Satthi (which up to that time had remained hidden, in process with the bonded spirit, bringing about *Malaparibāgam*) tearing asunder the veil obscur-

ing the spirit at the decisive moment of the reversal of *Āṇavam*'s dominion within her, and *taking a firm foothold in her who is now ripe for Nānam*. On this account *Satthinibādhām* marks a momentous event for the spirit. Sivaśāna Munivar illustrates the event thus: When a crowd of people are gathered in a place, and of a sudden stones fall in their midst, what does the crowd do? Abandoning the place the people run and take shelter. Similarly, when *Sattinibādhām*¹¹⁷ bursts in upon a man, the familiar things begin to seem strange to him; he begins to see his world in a different light. He loses interest in the things of this world, and, with a craving for a deeper understanding of life and reality (i.e., for *Nānam*), seeks out a Guru in his longing to draw nearer to That which awes him yet irresistibly attracts him (viz. God)¹¹⁸. The search and the finding of the Guru are themselves the first steps in discernment. The Guru, seeing the ripeness of the spiritual striver, gives him the appropriate *dhūṭṭṭai*¹¹⁹. Only with the *dhūṭṭṭai* begins the discerning journey of the spirit in *Suddhāvasthai*¹²⁰; for, *Malaparibāgam*, *Iruvinaiyoppu*, and *Satthinibādhām* can only prepare and lead to *Nānam* and to the Dawn of Grace; they cannot effect it¹²¹.

The next basic tenet in the Guru-instruction is regarding what the *Siddhāntham*, on an ultimate analysis, discerns to be the basic ultimate realities. They are:

The one Lord, the many spirits¹²², Darkness (*Āṇavam*), *Kanmam*, *Suddha Māyai* (which is the venue of the Lord's Aruḷ-Satthi), and *Asuddha Māyai* (the venue of *Āṇavam* and its delusion):

These six have no beginning (*ādhiyil, anādhi*)¹²³. (ThAP 52)

The third basic tenet is regarding what the *Siddhāntham* discerns as the basic purpose of man's existence upon earth and of his history. Umāpathi's Guru-instruction runs thus:

Realise that there are the doer (the spirits), the *Kanmam* of his deeds (Double Deeds, *Iruvinai*), the gain accruing to him therefrom (in the form of *thanu-karaṇa-puvana-bōgam*), and there is the One too (the Lord) that joins (according to His *Aṇam*, Justice) the gains of the corresponding *Kanmam* to the respective doer.

All this is so that you may 'live' (*uṇṇān*). (ThAP 53)¹²⁴

'Live' refers, in the ultimate analysis, to the fullness of living which consists in the unending fruition of the ultimate mystic communion of love in the Love Supreme. But '*uḷdhal*' includes also the dimension of surviving, of being rescued from grave obstacles and serious perils¹²⁵. Therefore, '*uḷvān*' implies attaining the 'fullness of life' in Sivam after being saved from the situation of alienation and death (atrophied life) in *Kēvalam* and *Sakalam* under the bondage of *Āṇavam*. For the Siddhāntham, then, man's history upon earth is the unfolding of this 'fullness of life'.

b. Aruḷ and the Discerning Spirit

The real unfolding of the fullness of life begins with the moment of *Satthinibādham* and with the subsequent capacity to discern the truth. This capacity to discern is mediated by the Guru by inserting the seeker's spirit in Thiruvāṛuḷ.

The relation between the discerning spirit and the Aruḷ-*Ñānam* that gives discernment is illustrated by Umāpathi in the following three *kūṭaḷs* of the Guru-instruction:

As the spirit is to the body, so is Aruḷ-*Ñānam* (*Uṇarvu*) to the discerning spirit. The spirit, by which the body lives and knows, remains 'oned' with the body to which it is united. In a similar way, the Wisdom of the Lord (Aruḷ), by which the graced spirit 'lives' (by discerning), effects this, remaining 'oned' with her. (ThAP 54)

The sun's golden beams enable the crystal to realise its true nature, by which it takes on, both, the colours of the objects that the diffused light presents to it, as well as the brilliance of the sun itself when the beams blaze directly upon it. In the same way, the Lord's Irradiance (Aruḷ-*Ñānam*) enables the spirit to attain to the knowledge of her own true nature¹²⁶, by which she discerns the world-order that surrounds her, presented to her by the Lord's *Ñānam*, and she becomes illumined with the very Brilliance of the Lord when totally united with His Wisdom¹²⁷. (ThAP 55)

Both, for discerning the world-order in its true light and to 'see' the Lord in His true form, the Light of the Lord (Aruḷ-*Ñānam*) is the indispensable medium (*viyañjagam*)¹²⁸. This is like how light is, and has always been, the indispensable medium for the eye to see. (ThAP 56)

Arul-Ñānam, therefore, enlivens and activates the spirit as does the life-principle within an organism; She illumines the spirit, as do the sun's rays to light up the crystal, such that she knows the world and the Lord in their true light; and She remains also the medium for the spirit to reach out to all reality, as the light-medium is to the eyes. If this be so, what must the graced man do that his spirit become more and more united to Arul-Ñānam towards discernment, towards this true way of seeing?

c. The *Sādhana*s towards Seeing with the Lord's Eye

After illustrating the relation between the discerning spirit and Arul-Ñānam, the Guru proceeds to impart the seeker the spiritual means, *sādhana*s (Skt. *sādana*), towards growth in seeing with the Lord's Arul as his eye, i.e. in "seeing with the Lord's Eye" (ThAP 19). These *sādhana*s are all of the order of contemplation. The Guru-instruction reads:

"Even as the senses (*pulan*) concur with the mean conduct of the sense-organ,

Likewise deem your actions as done in concurrence with God's action!
(*manseyala dhāga madhi*). (ThAP 57)

This means: Even when the senses turn to unworthy objects, the knowing-faculty concurs with them to attain the respective perceptions through them. The disciple is exhorted to consider all that happens to him (however commonplace) during his period of contemplation to be in a similar way sustained by the concurring action of the Lord's Arul¹²⁹. This *sādhanam* covers the dimension of the spirit's *kiriyai* in contemplation.

The Guru-instruction goes further:

"Be not discursive! On no object your attention train!
Push not yourself to behold! Behold That that beholds!" (ThAP 58)

In this *kuṭaḷ* the spiritual striver (Skt. *sādaka*, the man that takes to the *sādana*) is exhorted to cease from ego-actions (*Ahaṅkāra*-propelled inner movements) of his mental faculties when contemplating. Thus he is told: (i) not to enter into discursive processes of mental enquiry (through memory, reasoning, etc.); (ii) not to forcefully fix his mind's gaze on any object (real or in phantasy) or idea, thought or feeling;

and (iii) not push himself with alacrity into the foreground to behold' when the glimpse of God's Wisdom would appear (Aruḷ is shy — She fades when you stare!)¹³⁰. The *Ahāṅkāram* must become subdued and act integrated under Aruḷ's lead; the spirit, instead, must become free and active in this *chith*-function. When by dint of all this way of beholding *Ñānam* begins to appear on her consciousness, the spirit is to just keep 'beholding' (contemplating) That which "sees and enables to see" (SÑB XI)¹³¹. This *sādhana*m covers the dimension of the spirit's *ñānam* in contemplation.

The Guru-instruction carries on:

"Consider the resultant relish as the loftiest mode of knowing,
And remain hidden (enveloped) in Wisdom's Light as the only true
light". (ThAP 59)

The resultant 'relish' is the *icchai*-function of the spirit's *chith*-power. This comes, as implied by Umāpathi, in the wake of the *Ñānam* that has appeared on her consciousness¹³². Further, the implication behind the words "consider the resultant relish as the loftiest mode of knowing" and the words "remain hidden" is that the interior ego-movements alluring the spirit's 'gaze' away from *Ñānam* would not be wanting. The disciple is therefore exhorted to take shelter from such allurements by 'hiding' in Wisdom's Light as the only true Light, and to keep hiding that way, since the relish that his spirit experiences in such vision is the highest way of perception (by experiencing); i.e., it pertains to the highest conscious-state.

By the above three *kuṭaḷ*s the three-dimensional contemplation of the Lord (by *kiriya*i, *ñānam*, and *icchai* respectively) has been enjoined by the Guru. The Guru-instruction does not relent yet. It adds a last *kuṭaḷ* on how to make this way of contemplation a steady possession:

"See in the way you remain seeing,
Do not see, as you did, unperceiving,
Stay possessed the way you remain possessed!". (ThAP 60)

The three-dimensional contemplation by the *icchai*, *ñānam*, and *kiriya*i of the spirit is the "seeing (*kāṇal*)" spoken of here. The Guru exhorts the disciple to keep on steadily "seeing" the Lord the way he

has been enabled to "see" in his contemplation, for this way of "seeing" is, in fact, "seeing with the Lord's Eye". "Do not see, as you did, unperceiving" contains the exhortation to ignore all the ways that in the past prevented him from "seeing" the Lord. That is, the disciple is exhorted not to revert to his former, screened state (in *Ahāṅkāra*-dominated, sense-indulgent life), nor to his former ego-dominated ways of contemplation (mental-prayer, i.e., being discursive, etc.). When the *Ahāṅkāra*-domination has thus been discounted in this way of contemplation, the "taking-possession (*ātkoḷal*)" of the Lord by His Aruḷ, which began in the spirit at *Satthikoḷal* (*Satthinibādham*, see ThAP 51), and was effected by the Guru through *dhūṭchai*, would become more and more consolidated. The exhortation of the Guru is: Let yourself be continually possessed; i.e., "stay possessed in the way you remain possessed"¹³³.

By a steady possession of this way of contemplation (enjoined by the above four *kuṇḍaḷ*s) the disciple becomes gradually transformed into a stable possession by the Lord through Aruḷ-*Nānam*. By this transformation, his old habit of being under delusion by the senses become effaced, and he passes on securely to a habitual way of being under the lead of Aruḷ-*Nānam* and of discernment. This habitual disposition is what Meṅkaṇḍār has described as "*Itaipāṇi nīṭṭal* (abiding in the Lord's service)".¹³⁴

B. ARUḷ'S ROLE IN THE PURIFICATION AND ILLUMINATION OF THE SPIRIT ("*UYIRVIḶAKKAM*")

We have seen, under "*Aṭiyumneṭi*" above, how Aruḷ-*Nānam* rescues the *nānam* of the spirit and leads her from illusion to discerning the truth. Under "*Inbuṇṇilai*" (The Nature of Attaining Bliss), we shall see how Aruḷ-*Nānam* gives the *icchai* of the spirit to reach out her arms of love to unite with Sivam, who is Love Supreme. In order to consolidate and perfect the former, and to make possible the latter, the spirit has to undergo a necessary transformation in her *kiriya*¹³⁵. This transformation would consist in being purified from her *Ahāṅkāra*-tainted (not only *Ahāṅkāra*-dominated) version of performing all her actions (thought, word, and deed) in terms of 'I'

and 'mine' (which constitutes *āṇmabōdham*), and in being illumined so as to remain possessed of *Aruḷprakāsam* (the shining of Aruḷ-*Ñānam* on the spirit's consciousness). The spirit, in this way, abandons her tendency to force, to assert herself, and to grasp at the Lord to make the possession of Him, as it were, her own achievement; instead, letting herself be illumined by Aruḷ-*Ñānam*, she draws and attracts the Lord's self-gift to her in bliss. This transformation, consisting of the double, simultaneous, yet opposite operation of purification and illumination, is effected by Aruḷ-*Ñānam* within the spirit¹³⁶. This is the subject of Umapāthi's chapter "*Uyirviḷakkam*".

a. The Spirit's Transformation

The Guru-instruction has three illustrations that portray the transformation of the spirit by Aruḷ-*Ñānam*.

A crystal pillar in the courtyard casts a light shadow as long as the sun is not at its zenith. However, when the (tropical) sun climbs to its zenith, the shadow of the pillar recedes and disappears into the pillar, and the pillar itself glitters with the blinding brilliance of the sun. In a similar way, as long as the spirit is not fully possessed by the Lord's Brilliance (Aruḷ-*Ñānam*), her *āṇmabōdham* dogs on. When however the spirit is transfused with the Lord's Wisdom, the *āṇmabōdham* disappears in a natural way, and the spirit shines with the Brilliance of the Lord's *Ñānam*. ThAP 61 reads:

"No need to tell the shadow to unite with the (crystal) pillar!¹³⁷
So too she (the spirit) will merge (with the Lord),
And thus stand as That (Lord)!"

By this *kuṭaḷ* Umapāthi points out: (i) that the *āṇmabōdham* cannot be removed by directly forcing it out — it falls off by itself and in a natural way; and (ii) that the union of the spirit with the Lord in wisdom too cannot be attained by one's effortful reaching out — it happens in a most natural way when the spirit becomes inundated with Aruḷ-*Ñānam*.

When a man is ill with jaundice, even milk, the choice food, becomes bitter and repungant to the tongue. As the tongue gets cured from its biliousness caused by jaundice, the milk begins to taste sweet.

Similarly, when a man is held captive to *Āṇavam*¹³⁸ and is infected by the sense of 'I' and 'mine', the gracious work of Aruḷ-Satthi (in *Mafaitthal*) would only be irksome and painful to him. He would keep on refusing and rejecting Aruḷ¹³⁹. As he gets gradually freed from this infection of *Ahaṅkāram*, however, he would begin to enjoy the good taste of Aruḷ-*Āṇam* now manifestly nurturing him towards 'life' in Love's communion¹⁴⁰. This *kuṭaḷ* (ThAP 62) goes to show the need for the removal of the infection of *Āṇavam* and *Ahaṅkāram*, for the spirit's *icchai* to find its true expression.

A man, lamp in hand, searches and finds a precious object in the dark. He was able to find it only because the light-medium illumined that object on to his eyes. In the same way, if the graced man got a glimpse of the Lord, it was because of the Lord's *Āṇam* that illumined Him upon his spirit. But the man forgets the Lord's Aruḷ, and hoists himself up in Her place as though by himself he would reach out to the true vision and communion with the Lord. Umāpathi's phrase "*thān kaṇḍa viṇ bāvam ennāḷ viḷum* (Oh, when will his empty pretense that of himself he sees, disappear)!"¹⁴¹ implies that it is only with great difficulty the spiritual pride of man is shed. This spiritual pride, by which a man (often a little advanced in spiritual pursuit) attributes to himself the spiritual gains bestowed upon him, eats its way up imperceptibly into his spiritual progress. This *kuṭaḷ* (ThAP 63) voices the earnest desire to be purified of such enslavement to *Ahaṅkāram*.

The above *kuṭaḷs* speak of the transformation of the spirit in the functioning of her *āṇam*, *icchai*, and *kiriyai* respectively.

b. Aruḷ-*Āṇam* and *Āṇmabōdham*

In the above *kuṭaḷs* Aruḷ-*Āṇam* has been represented as the sun's rays that make the shadow disappear into the crystal pillar, the milk that gives vigour to life, and as the light that enables the eye to see the desired object in the dark. The shadow (*nīḷal*), the biliousness (*pūṭham*) on the tongue, and the empty pretense (*viṇ bāvam*), representing the *Ahaṅkāra*-induced *āṇmabōdham* in the spirit, are placed antithetically to Aruḷ-*Āṇam*. Umāpathi underlines their

antithetical nature further in the *kuṟāḷ*s 64, 65 and 66, which are also typical *silēdais*¹⁴².

Light (both the light-medium and Aruḷ-*Ñānam*) and Darkness (both the elemental darkness and the screening *Āṇavam*) are of identical nature, in that they make the eye (spirit) that sees to be 'oned' with them¹⁴³. However, they are antithetical in as much as the one lights up while the other obscures (ThAP 64).

In those days when means of transport were not developed, there were men who would carry merchandise over short distances for payment. Umāpathi uses this as the basis for his double discourse on friendship in *kuṟāḷ* 65. It reads:

"Him who would all their burdens bear
Would only those this day deserve
That him do hold in friendship fair"

Let us illustrate this *kuṟāḷ* a little: You have taken a loan from a money-lender to do business, and you are not able to repay the loan by the appointed day. You are threatened with liquidation and confiscation. In such a situation, another man of a greater standing will come to your rescue, and bear the burden of your debt only if you had cherished a good friendship with him. Within this discourse of friendship Umāpathi implicitly states that, unless the graced spirit cherished her friendship with Aruḷ-*Ñānam*, she would not have Her to bear her burdens. Aruḷ-*Ñānam* bearing her burdens would refer to Her shouldering the removal of the *Kanmam* that may eventually gather as the fruit of her actions¹⁴⁴; it would also refer to her spiritual striving becoming more and more delightful¹⁴⁵. Cherishing friendship with Aruḷ-*Ñānam* would mean following her lead¹⁴⁶. Yielding to her lead would mean rejecting the promptings of *Ahaṅkāram*.

Kuṟāḷ 66 reads:

Do you think you can cunningly get away with that treasure (rich and rare)?
Tell me, has he that keeps it slept, or has he left?"

The surface discourse is amply clear. The deeper discourse says that the spiritual striver cannot, even with cunning, connive past Aruḷ-*Ñānam* and grab the ultimate gain Sivam (*Ñēyam*, that which is

known by Nānam); for Aruḷ is the vigilant Wisdom and the guardian of the ultimate gain. If She does not bestow It, the spirit can in no way obtain it. The 'cunning' refers to the *Ahaṅkāra*-tainted efforts of the spirit to attain the ultimate gain, the Lord.

Aruḷ-Nānam is presented in the above *kuṭaḷ*s as enlightening the spirit's knowing, accompanying and supporting the spirit's striving, and as bestowing the spirit's attaining of the ultimate gain. In all this She is antithetical to *Ahaṅkāram*. The implication, therefore, is that the spirit must espouse Aruḷ-Nānam's guidance and divorce *Ahaṅkāram*'s impostor-leadership. She should yield to the tuggings of the former, and resist the promptings of the latter, since union of action with Aruḷ-Nānam is an absolute precondition for uniting with Sivam in bliss.

c. The Attitudes to be Assumed

The Guru-instruction for the perfection of *uyirviḷakkam* takes on a new form as suiting to its nature¹⁴⁷. The disciple is not asked to do anything directly, as that may only reinstate the ego-element in the striving. In an indirect way of inculcating, the Guru points out to the attitudes that he must assume to realise his spirit's purification and enlightenment. They may be enunciated as follows:

In contemplation, the spirit is to let herself be pervaded by Aruḷ-Nānam, as the crystal lets itself be pervaded by light such that no shadow would remain to it; then no trace of *ānma-bōdham* would remain in her (ThAP 67).

The habitual disposition of the men possessed of Aruḷ should be always to do and to seek as Aruḷ-Nānam would give them to see in spiritual discernment. That would place them in a privileged position, similar to the one of those who, in the darkness of the night, possess a golden hand given them by the burning torch they raise (ThAP 68)¹⁴⁸.

The graced spirit is to esteem Aruḷ-Nānam above all else, since she sees that, but for Her, her *karaṇam* (senses) and herself too are of no avail for the glimpse of the Lord that has been granted to her (ThAP 69).

The spirit is never to attribute to herself any merit for whatever spiritual benefit bestowed on her. For, it would be impudent audacity

to claim as her achievement, when the Lord freely gave Himself in utter graciousness (ThAP 70).

The vein that runs right through the chapter on *uyirviḷakkam* is that Aruḷ-Ñānam brings about the purification of the *icchai*, *ñānam*, and *kiriyaḷ* of the spirit from the taint of *ānmabōdham* (that gives her the sense of 'I' and 'mine' in her functioning)¹⁴⁹, and that she adorns her, besides, by illumining, and thus transforming, her *chith*-powers (*icchai*, *ñānam*, and *kiriyaḷ*) to unite and function 'oned' with Hers, She being the *Chith-Satthi* of the Lord.

C. ARUḶ'S ROLE IN THE ATTAINING OF BLISS (*"INBUṚUNILAI"*)

Under "*Uyirviḷakkam*", as we have seen above, Umāpathi spoke about the graced spirit being purified of her *ānmabōdham*, and becoming transformed by her triple *chith*-powers becoming attuned with Aruḷ-Ñānam. By this insertion into Aruḷ-Ñānam, the spirit's "seeing with the Lord's Eye" becomes perfected. Seeing by the Lord that sees in her and gives her to see, she reaches out to Him with her arms of love outreached, and takes hold of His Feet as her safe haven¹⁵⁰, never again to return to "the sea of delusion" and of rebirth. Umāpathi speaks of this final phase of reaching out under "*Inbuṛunilai*".

a. Thiruvāṟuḷ's Mediation

Thiruvāṟuḷ's indispensable mediation for the attaining of the final gain has already been stated, negatively, as Her friendly accompaniment lifting the spirit's burden upon Herself (ThAP 65), and, positively, as an indispensable concurrence by which alone Sivam, the Supreme Bliss which She guards, can be reached (ThAP 66). ThAP 71 reiterates the same indispensable role of Aruḷ for the attaining of Bliss:

"They that follow the Rising Sun find delight;
They that precede it, due to dense D(d)arkness later pain endure".

The *kufal* has a double discourse, the one serving as the analogy for the other. The surface discourse is clear enough. In the deeper

discourse, the "Rising Sun" stands for Thiruvāṛuḷ. Those that follow the Rising Sun, therefore, are those that are interiorly illumined and are led by Thiruvāṛuḷ (ThAP 68). Those that are filled with *Ñānam*, whether in contemplation or in action, will attain Bliss ¹⁵¹. But as long as a man is under the darkness of *Āṇavam* he would never experience Bliss. In fact, by adding the word "*pin* (later)" Umāpathi seems to imply that the pleasure that man seeks under bondage-situation, though there and then it may afford delight, proves later to be a source of pain ¹⁵². The illumination by *Ñānam* (Aruḷ), therefore, is indispensable for the graced spirit to attain the unalloyed and unsullied experience of Bliss.

b. The Spirit's Attainment of Bliss

Umāpathi's seventy-second *kuṭaḷ* too has a double discourse:

"What gain to them if both be women?
When a man with a woman unites delight ensues".

The two women spoken of here in analogy are Thiruvāṛuḷ and the graced spirit. The *kuṭaḷ* implies that the relation between the two is a relation of companionship and of union. He points out, however, that this union does not yield Bliss; the graced spirit would attain Bliss only if she and Sivam would unite, as do a wife and a husband¹⁵³. The further import of the *kuṭaḷ* is that, though united with Aruḷ (being illumined and led by Her from within, ThAP 71), it is the graced spirit that unites with Sivam and attains Bliss. This point is even more explicitly traced in ThAP 73. It is the common experience of man that a delight does not come to be experienced as delight without the man attaining to it. So it is with Bliss. Only when the graced spirit attains It does Bliss afford Its delights to her. From this it is clear that Thiruvāṛuḷ neither attains nor affords Bliss; the graced spirit attains It, and Sivam, who is Saṅkaran (Bliss-giver, ThAP 8), Bliss Itself (*Inbaganam*, ThAP 73), confers His delights¹⁵⁴. However, the spirit would not attain It if Thiruvāṛuḷ had not given her to discern (to see with the Eye of the Lord), to be purified of her *ānmabōdham*, and be illumined by Her *Ñānam*. The "attaining of Bliss (*inbu eydhudhal*)" belongs chiefly to the appetite (*icchar*) of the spirit's *chith*-power, love being chiefly of this order.

Umāpathi further speaks of three types of mystics who have attained Bliss¹⁵⁵. He names them as "*uṭṭār*", "*peṭṭār*", and "*urai yoliyappaṭṭār*" (ThAP 76). *Uṭubavar* (those that have united with Bliss) are *uṭṭār*; they are spoken of in ThAP 71 and 72. *Peṭubavar* (those that are bestowed with Bliss) are *peṭṭār*; they are spoken of in ThAP 73. *Paṭṭubavar* (those that take hold) are *paṭṭār*; they are spoken of in ThAP 74 and 75¹⁵⁶. The specific usage of these words in Tamil will give us a further inkling into the three types. Thus, the husband and wife are *uṭṭār*, since they are united in marriage¹⁵⁷. The father and mother are *peṭṭār* (or *peṭṭōr*), since they are bestowed with children. The groom and the bride are *paṭṭār*, since the groom takes hold of the bride's hand in the marriage rite (*pāṇigrahaṇam*)¹⁵⁸. All these three types are said to be free from rebirth (ThAP 76). They are also said to taste every possible delight, but in their purest form and in the highest measure (ThAP 79). Their Bliss-experience never becomes stale, satiated, nor nauseating. These mystics need not turn away to any other delight elsewhere. They therefore repose in the sweet enjoyment of Bliss¹⁵⁹.

Paradoxical as it may appear, to reach out to this highest gain of Bliss, the illumined spirit is to continue to refrain from every action. That is, she is to stay still and receptive, devoid of any ego-propelled effort at union, as until there arises in her a possession by Sivam similar to the way the demon possesses a soul (ThAP 77)¹⁶⁰.

To those that have attained this mystic union with Sivam, whatever they do, their only gain would be the enjoyment of Bliss. The reference here is chiefly to the different religious practices that they had recourse to earlier as *sādhana*s (ThAP 78)¹⁶¹.

c. Bliss-Attainment is by Love

Concluding "*Inbuṭunilai*" Umāpathi writes:

"This, day, if you are indeed able to say:

'Oh, 'tis the Sweetest of the sweet!'

Then is Bliss yours this very day!

For such (Bliss), is the very state of love!" (ThAP 80).

If the graced spirit has attained that state in which her love, purified and illumined, is capable of tasting this union with Sivam and this

communion as the sweetest of the sweet¹⁶², Bliss would be hers forthwith. This is because Bliss-experience is nothing else but the very state of love¹⁶³.

This *kuṭaḷ* thus brings out more explicitly that the attainment of Bliss, which crowns all the gains hereto spoken of, is in the realm of love and communion¹⁶⁴. This would suffice to remove any impression that ThAP 77 might have created, that the attainment of Bliss is something passive. On the contrary, that *kuṭaḷ* points out to us of what sort the yearning (*iṅṇai*) of the spirit ought to be by which Bliss is reached out to. It is not one of total passivity, for in such a case the spirit would lack freedom, and would indeed be merely dominated: Bliss would be something imposed on her; this would turn out to be another sort of slavery or bondage. Neither is the yearning of the spirit one that tries to snatch at Bliss as though It could be grasped, for grasping would imply the spirit's inner bondage to *Āṇavam*. Instead, the seeking of the spirit that attains Bliss would be, on the one hand, one untarnished by inner drives of likes and dislikes and the sense of 'I' and 'mine'; and, on the other hand, it would be highly illumined and enabled by Thiruvāṛuḷ. It would be so graced as to ineluctably attract the free self-gift of the Lord in Bliss to be received in self-forgetting love. And the resulting communion in love would be the spirit's highest activity in the greatest freedom, being buttressed by, and united to, Thiruvāṛuḷ's; it would indeed be the direct 'gazing' at the Love Supreme with the Lord's own Eye (Thiruvāṛuḷ)!¹⁶⁵ Hence, this would be the opposite pole of the spirit's severe isolation under *Āṇavam*'s tyranny in *Kēvalāvasthai*, and the peak experience of the *Suddhāvasthai*.

It will be noted, in retrospect, that the role of the Guru (*Aruluru*) is chiefly to insert the matured spirit into Thiruvāṛuḷ¹⁶⁶. The Guru, being of the essence of *Āṇam* (*nānasvarūpam*), initiates the spirit into *Āṇam*, and places her under the tutelage of Aruḷ-*Āṇam*¹⁶⁷. Aruḷ-*Āṇam* then adorns the wise spirit with her own brilliance, and enables her to unite in love with Sivam, who is *Inbu* and *Anbu*. There is no Thiruvāṛuḷ without *Guruvaruḷ*; and there is no *Sivapprakāsam* without *Arulprakāsam*.

5. THE NATURE OF THE FIVE-LETTERS-GRACE ("AINDHEĻUTTHARUḶNILAI")

A. THE HIGHEST SĀDHANAM

In spite of the *dhitchai*, the Guru-instruction, and the *sādhana*s, and in spite of the overwhelming graciousness of Nānam (Arul) towards her, the graced spirit does not become totally rid of her ineptitude¹⁶⁸. Her proclivity to bondage perdures¹⁶⁹. The Preceptor Meykaṇḍār has an illuminating illustration to this effect: The worm that eats the fruit of the bitter margōsa (neem) tree returns, by habit, to eating them again, even after having tasted the sweet sugarcane. Even so, the graced spirit, in spite of having tasted the blissful moments of communion illumined by Nānam, returns, by force of former habit, to grasp at the fleeting pleasures that she was wont to seek under her state of delusion¹⁷⁰.

The remedy proposed by Meykaṇḍār to rectify these deep-seated bondage-yearnings is to contemplate the Sacred-Five-Letters in the manner handed over by the Guru to contemplate¹⁷¹. Meykaṇḍār expatiates upon this injunction in the last *adhikaraṇam* of his *Sādhanaṇiyal*. Instead Umāpathi, who has already been talking about elements of *Payaniyal* in the previous chapters, places this *sāadhanam* just before his concluding chapter describing the state of those that stably possess the highest gain, namely the mystic union with Sivam¹⁷². Whatever be their difference, it would however be clear that both Meykaṇḍār and Umāpathi consider the invocation of the Five-Letters-Grace as the highest *sāadhanam*¹⁷³, which is to be handed by the Nāna-Guru to only those that have attained the ripeness for it. This explains also why this chapter is very *esoteric*.

B. THE SIGNIFICANCE OF THE SACRED-FIVE-LETTERS

Thiruvaindhelutthu, the Sacred-Five-Letters (Skt. *Śrī Pañcākṣara*)¹⁷⁴ are *Si Vā Ya Na Ma* (சிவாயநம)¹⁷⁵. Taken together they mean 'Praise to Siva'¹⁷⁶. However, the Saivite esoteric tradition, from very ancient times, sees in these Five Letters five symbols to represent five realities. Thus, *Si* stands for Siva; *Vā* for Thiruvāṛuḷ (Satthi); *Ya* for spirits; *Na* for the material world-order, including

man's embodiment; and *Ma* stands for *Āṇavam* (Bondage). But these Five Letters, by virtue of their corresponding realities being placed in a certain relational order, together symbolize the entire salvation history of man upon earth. Thus, the ambivalent spirit *Ya*, when in bondage, is in *Kēvalāvasthai* with *Āṇavam* (*Ma*); by the mediation of the Lord's Satthi, the bonded spirit becomes embodied in the world order (*Na*) entering into *Sakalāvasthai*. This is as a lamp that has been given to the spirit, lost in darkness of *Āṇavam*, towards arriving at her discernment¹⁷⁷. With *Malaparibāgam*, *Satthinibādham*, and *Guru-dhitchai* the spirit begins to see with the light of the Sun, namely *Arul-Ñānam* (*Vā*), entering *Suddhāvasthai*; and thus, illumined by *Thiruvāruḷ*, she unites with *Sivam* (*Si*), her true home¹⁷⁸. This way, the Five Letters taken together become the sacred word-form (symbol, *mantra*) representing the Lord's salvific graciousness; and hence they are called the *Sacred-Five-Letters* (*Thiruvaindheḷutthu*). Being thus the name by which the gracious Lord is invoked and contemplated by the graced man, the *Sacred-Five-Letters* become the *Five-Letters-Grace* (*Aindheḷuttharuḷ*).

In ThAP 81 *Umāpathi* says that the total subject-matter of the Lord's revelation and man's search for meaning can be summed up in the *Sacred-Five-Letters*:

"The Āgama, the Veda, and the other works¹⁷⁹,
When you come to examine them,
Are but works that elucidate the Five"¹⁸⁰.

The significance of the *Sacred-Five-Letters* is further described in ThAP 82 as being the same as that of the Letter-*Ōm* (*Ōṅgāram*, also called *Praṇavam* and *Sūkṣuma Pañjākṣara*). The five realities (Lord, *Arul*-Satthi, spirit, *Māyai* and Bond), represented by the Five-Letters (*SiVaYaNaMa*), stand inserted and integrated in the wise man that contemplates it in the prescribed form, similar to how it happens when *Ōm-mantra* is recited¹⁸¹. The *Muṇḍaka Upaniṣad* has a picturesque illustration about the way *Ōm-mantra* embeds the spirit in the bosom of *Brahma*:

"The mystic syllable *Ōm* (*praṇava*) is the bow.
The arrow is the soul (*ātman*).
Brahma is said to be the mark (*lakṣya*).

By the undistracted mind is It to be penetrated.

One should come to be in It, as the arrow (in the mark)" ¹⁸².

And Meykaṇḍār speaks of the efficacy of the Five-Letters-Grace with the following illustration:

If a man keeps looking into this thought with the contemplation of the Sacred-Five-Letters, Siva will become present there, similar to the way flame is kindled on the firewood when you keep churning it with a stick; then the spirit's consciousness would be possessed by Him, similar to how the red-hot iron is possessed by fire ¹⁸³.

C. THE FIVE-LETTERS DANCE

We have seen how the Siddhāntham represents the Lord's Five Works toward man's liberation as a dance ¹⁸⁴. This is the Cosmic Dance of the Lord. ThAP 83 names two versions of this dance: *Ūna Nadanam* (Hobbled Dance) and *Ñāna Nadanam* (Wisdom-Dance) ¹⁸⁵. The stage where these dances are danced is in the spirit; and the dance is towards her liberation and bliss ¹⁸⁶. When the ambivalent spirit (*Ya*) is in *Sakalāvasthai*, she lives united to, and dominated by *Ma* (*Malam*) and *Na* (*Māyai*). The characteristic work of the Lord then is *Maṭaitthal* (Concealment), and His dance within such a spirit is a Hobbled Dance (*Ūna Nadanam*). *Uṇmai Viḷakkam* represents this Hobbled Dance of the Lord in terms of the Sacred-Five-Letters in the following way: The Lord dances within the bonded spirit with *Na* at His supporting foot, *Ma* at His abdomen, *Si* at His shoulders, *Vā* at His sacred face, and *Ya* at His crown ¹⁸⁷. The Five-Lettered representation of the Hobbled Dance would be with *Na Ma* first and *SiVāYa* following. Instead when the spirit (*Ya*) is in *Suddhāvasthai*, she lives led by, and united with, Arul-Ñānam (*Vā*) and Sivam (*Si*). The characteristic work of the Lord then is *Arulal* (Gracing), and His dance is the Dance of Wisdom (*Ñāna-Nadanam*). *Uṇmai Viḷakkam* represents this Wisdom-Dance of the Lord in terms of the Sacred-Five-Letters in the following way: In this dance of the Lord within the graced spirit, *Si* is the gathering hand that holds the soundiḡ little-drum; *Vā*, the Fullness of Wisdom, as the hand extended downward; *Ya* is at His hand holding the *abhaya-mudra* signifying protection; *Na* is the consuming flame; and *Ma* is the impressed under His foot ¹⁸⁸. The Five-Lettered representation of the Wisdom-Dance would be *SiVāYaNaMa*.

D. THE FIVE-LETTERED HOBbled DANCE

The Five-Lettered Hobbled Dance portrays graphically the force of bondage over the life's course of the bonded spirit. ThAP 84 renders this thus:

"Even with *Māyai* evolving¹⁸⁹, *Ma Na* prevail
And do not let *Ya* to get free from them".

That is, even with the Lord bringing about the embodiment of the bonded spirits and the evolution of the world-order from *Māyai* (*Na*) towards effecting *Malaparibāgam* of the spirits, *Āṇavam* (*Ma*) will not easily let go its hold on the bonded spirits. Now, we have already seen that the way *Aruḷ-Satthi* brings about the process of the spirit's *Malaparibāgam* is to compute her bondage-yearnings expressed in actions into *Kanmam*, to be lived out through different births (cf. ThAP 32). The *kuṭaḷ* 84 above, therefore, goes on to state that only when her vast *Kanmam* be spent the spirit would attain *Sī* (*Sivam*).

This being so, if, in the way of contemplating by invocation too (i.e. in its *Thūlapaṇjāṭṭharam* form), the spirit places her bondage-yearnings first, corresponding to how she does it in the way she lives, she will never get freed of her bondage. This is the burden of ThAP 85. Putting it as a rhetorical question *Umāpathi* writes:

"Can the spirit's bondage be ever reversed
If dense, deluding *Thirōdham* (*Na*) and *Malam* (*Ma*)
Stand first in the Five Letters Invocation,
Without *Sī* being reinstated to its precedence?"

The answer would of course be: "Certainly not!"

The close connection that exists between life and contemplation, by which one conditions the other, is brought out even more cogently in ThAP 86. *Umāpathi* says:

"Who indeed is the ultimate prop of all things?
Alas for the man who, not revising his (life's) orientations,
Continues to invoke (in his old way)".

Why is *Sī* to be placed first in invocation? Because the Supreme Lord (*Sī*) is the prime support of all reality and of salvation. If a man does

THIRUVAINDHEĻUTTHU OR THE SACRED-FIVE-LETTERS

LORD		SUBJECTS (People)	POSSESSION		In <i>Mukthi</i> (SNB 1.3.1)
<i>SATH</i>		<i>SADHASATH</i>	<i>ASATH</i>		Axiomatically (ThAP 17)
<i>SACCHIDHĀNANDHAM</i> The Real-Conscious-Blissful		<i>SATH-CHITH</i> Eternal Conscious	<i>SATH</i> (Indestructible)		Ontologically
<i>PATHI</i>		<i>PASU</i>	<i>PĀSAM</i>		The Basic Grouping
Father	Mother	the man	Friends	Concubine	Allegory/Pat- taṇṭhatadigal
Sun	Sunlight	Eye	Lamp	Darkness	Analogy
Siva	Saithi Aruḷ	<i>Uyir</i>	<i>Māyai</i> <i>Kanmam</i>	<i>Malam</i> (<i>Āṇavam</i>)	The Realities (ThM 2661)
சி SI	வா VĀ	ய YA	ந NA	ம MA	The FIVE- LETTERS GRACE
Bliss (Union)	Illumination	Illusion	Ignorance	Gain	
<i>SUDDHAM</i>		<i>SAKALAM</i>	<i>KĒVALAM</i>	<i>Kāraṇā- avatthai</i>	
<i>Mēlālavatthai</i>		<i>Kiḷālavatthai</i>		<i>Kāriyā- avatthai</i>	
LIBERATION		BONDAGE		State	
<i>ARULAL</i>		<i>MAṚAITTHAL</i>		Chief Work	
WISDOM DANCE		HOBBOLED DANCE		Dance (ThAP 83)	

N.B.: The tiles of reference are found in the last column on the right.

not discern this in his life, and does not accordingly review his life's orientation and yearnings, he would also in effect not revise his bondage-mode of invocation. He would carry on living and invoking with *Na* and *Ma* first, as though the world were for him the *real* on which he would found and orientate his life's course. In such a man, the Lord's Dance within his spirit would be the Hobbled Dance. To such a one the *Ñāna-Guru* will not hand the *Aindheluttharuḷ* as his way of contemplating the Lord.

E. THE FIVE-LETTERED WISDOM-DANCE

Who then are those that may invoke the Lord with the *Aindheluttharuḷ*? Umāpathi has the answer in his *Sivapprakāsam*:

"...The spirit, by the overwhelming hold of *Ma* and *Na* over her, will be caught within the cycle of births, with no desire for *Vā* and *Si*. Those instead who, this situation being changed, yearn intensely for *Vā* and *Si* may recite the Sacred-Five-Letters" (SP 91).

The *Ñāna-Guru* discerns as to who may take to the contemplation of the *Aindheluttharuḷ*, and at the fitting moment initiates him to it¹⁹⁰. Umāpathi couches in ThAP 87 the solemn handing of the *Aindheluttharuḷ*:

"If you keep contemplating in such a way
That *Si Vā* come always the first in your invocation
Birth will cease.
This is henceforward your way of invoking"¹⁹¹.

This way of invocation of the Five-Letters as *SiVāYaNaMa* not only expresses the Lord's Wisdom-Dance already begun within the graced spirit; it further enhances this dance within her¹⁹². Umāpathi speaks of this in the *kuṭaḷs* that follow.

In the *Ñāna Nadanam* of the Lord, *Ñānam* (i.e., *Aruḷ*, *Vā*) plays Her superb role within the spirit. Regarding this Umāpathi says:

"Bestowing access to *Si*, *Vā* grants 'life' to *Ya*.
That (*Vā*) too, moreover, is there the Lord's flawless form"¹⁹³
(ThAP 88).

In his *Sivapprakāsam* Umāpathi states clearly that this efficacy of *Aruḷ* (*Vā*) is potentially present in the *Aindheluttharuḷ*. The relevant part paraphrased would run thus:

By dint of this way of recitation (*adhaṇiḷ*) Aruḷ will, subduing *Na* and *Ma*, shine forth overpoweringly within the spirit (*nammēḷ olītharūṅgum*); moreover, in order that *Vā* may bestow her with *Śi* (*mīḷa*, *Vā Siyai yaruḷumā <īu>*), *Yā* would unite there (in *Vā*) with the Five-Letters-Grace as her support (*Yā maṭṭadhu paṭṭā uṭṭaṅgu*), and become oned with the Lord (*isanil ēgamāgum*). This is the hidden efficacy that is contained in the Sacred-Five-Letters (*Idhu thiru elutthi nide*) (SP 92)¹⁹⁴.

From the above it will be seen how the Lord's Aruḷ-*Ñānam* is at work in the graced-spirit taking the *Thiruvaindheḷutthu* invocation as Her vehicle.

The proper way of being for the graced spirit in the Lord's Wisdom-Dance is not between *Na* and *Vā*, fluctuating between delusion and discernment; it would be to abide with *Vā* and *Śi*. The former happens on account of continued ties with *Āṇavam*; the latter is effected by the intimate association with Aruḷ. ThAP 89 which states this implies, by Aruḷ, the *Aindheḷuttharuḷ*. By recourse to the *Aindheḷuttharuḷ* the stable abiding with *Vā* and *Śi* is made a secure gain.

F. THE VERSATILITY OF *AINDHEḶUTTHARUḶ*

Thiruvāṛuḷ's steadfast support and solicitude for the graced spirit is movingly portrayed by Umāpathi in ThAP 90. There he says that, on account of his long-standing association with *Āṇavam*, man is so prone to keep returning to his old bondage-habits that he would not easily keep himself away from them long¹⁹⁵. Thoughtful indeed of this behaviour of man, Thiruvāṛuḷ, assuming the *mantra*-form of the Five-Letters, would surround the man, that keeps yearning for the Lord by recourse to His Five-Lettered Name¹⁹⁶, with Her ingenious solicitude. As *Aindheḷuttharuḷ* would she (Aruḷ) graciously impart to him every saving way.

6. THE STATE OF THOSE WHO HAVE ATTAINED MYSTIC UNION ("AṆAINDHŌRTHANMAI")

The three chapters of Umāpathi "*Aṭiyumneṭi*", "*Uyirvilakkam*" and "*Inbuṭunilai*" have portrayed the three-dimensional role of

Thiruvāruḷ bringing out the *triple intermediary gains* of discernment, illumination, and attainment of Bliss within the graced spirit¹⁹⁷. Though logically these three phases of the spirit's process of insertion into, and union with, *Thiruvāruḷ* are successive, they are in truth simultaneous and mutually affecting, as they chiefly pertain to the triple *chith*-powers of the spirit (Hence we had called *Aruḷ*'s role "three-dimensional"). In "*Aindheluttharūṇilai*", *Umāpathi* imparted the highest *sādhana*m, the *Aindheluttharūḷ*, which is the *mantra*-form of *Thiruvāruḷ*. The graced spirit, by impersonating *Aruḷ-Nānam* through the single-minded contemplation of the *Aindheluttharūḷ*¹⁹⁸, attains a stable possession of her mystic union with *Sivam*¹⁹⁹. This state is the highest gain (*payan*) that *Thiruvāruḷ* bestows upon the graced spirit, and is the subject of *Umāpathi*'s final chapter — "*Aṇindhōrthanmai*"²⁰⁰.

A. THE MYSTIC UNION

Umāpathi describes the experience of the mystic union pithily thus:

"Steeped in flooding Consciousness (Wisdom)
With Bliss indwelling within
Remain these mystics in quiet slumber.
What experience can surpass this?" (ThAP 91).

The concomitant elements present in this unitive experience are said to be chiefly three: the flooding Consciousness (*Ōṅuṇarvu*), the welling-up of Bliss within (cf. *inbodunṅa*), and the cessation of every trace of alienation (This is described as 'quiet slumber')²⁰¹.

The participle "*ōṅu*" qualifying "*uṇarvu* (Consciousness)" denotes 'rising and reaching beyond'. "*Ōṅuṇarvu*", then, describes superbly the experience of Light that floods and fills the mystic's consciousness in such a way that every trace of boundary fades. The limitless expanse of brilliance immerses his spirit, as ocean filling cup²⁰². By contrasting with the little light that his spirit attains by merging with *karaṇam* in her various other conscious-states, the mystic will know that this unique Light that inundates his consciousness is beyond every possibility of his attaining it by his own prowess²⁰³; that it is incommensurate with his efforts; and that it is

in fact the Face of the Lord who has thus gifted Himself to be seen²⁰⁴. He will know it to be the form of Wisdom-Grace (*aṭṭivāṇṇuṇṇi*)²⁰⁵, the "flawless form"²⁰⁶ of Him who is thus "seen"²⁰⁷ to pervade and activate all the world-order, as the life-letter 'A' pervades and activates all letters²⁰⁸.

The word '*uḷḷadaṇṇi*' portrays the mystic's experience of finding himself enveloped in this flooding Consciousness. He experiences It as spreading, pervading, diluting, and dissolving, as it were, his own little consciousness within Itself; in other words, he loses his little consciousness to be immersed instead in this tidal Consciousness²⁰⁹.

'*Oduṇṇu*' in this context literally means 'to shrink', 'to reduce in size'. Used with '*Inbu*', Bliss (i.e., Sivam who is Saṅkaran, ThAP 9), it figuratively implies that the Lord, the Bliss-giver, humbly deigns to take His dwelling within the bosom of the mystic. "*Uḷḷatthul in-boduṇṇa*" thus describes how the relish of Bliss is experienced as welling up within the intimacy of one's bosom. Bliss, therefore, is the experience of the sweetest communion of the Lord; it is the immediate (i.e., without any intermediary medium) and pure enjoyment given by the Lord of Himself²¹⁰; it is the spirit's naked union in love with Sivam (Love Supreme) who is the Blissful (*Ānanda*), Bliss Itself (*in-baganam*, ThAP 73), and the Bliss-giver (Saṅkaran, ThAP 9)²¹¹.

In this mystic communion, therefore, the Lord is 'seen' as the Glorious Light, and is enjoyed as the Sweetest Love. This union of the spirit through knowledge and love is made possible through the destruction of every trace of bondage to *Āṇavam*. The *anuvā* (the nature of being an ego-conscious monad) given by *Āṇavam* being destroyed, the spirit attains her true nature of being *vibhu*, pervasive. Being flooded by the Divine Consciousness, she loses her *thaṭṭōḍham* (the sense of 'I' and 'mine')²¹². Devoid of a mind tossed by desires, devoid of subject-object confrontation, the spirit merges with Sivam in sweet communion. There then reigns a pregnant silence and a profound peace²¹³. This communion, therefore, is described by Umāpathi in *Thiruvāṇṇuṇṇi* 91 as a secure slumber. The description 'sleep' implies, moreover, that the mystic is no more aware or



conscious of himself, as a man is no more aware of himself in deep, dreamless sleep. During the period of such intense communion, his consciousness no more adverts him to his being possessed by the Divine Consciousness; he is unaware that his spirit is drinking deep of the Sweetest of the sweet, in the clasp of Him who is Love Itself. His most intensive action goes on in utter self-oblivion and self-abandon. His spirit's *iccha-nāna-kiriya* power is exercised in an unhindered way to its utmost degree, since it is totally engaged and engrossed by its highest and most adequate object — the Supreme Lord who is *Sath, Chith, and Ānandham* (the Real-Conscious-Blissful One) i.e., *Sacchidhanandham*. This is in fact the *advaita* (non-dual) experience of the *Siddhāntham*²¹⁴. Only on returning to himself, after such an advaitic experience, is the *mutthan* (Skt. *mukta*) able to recall and reflect over that experience, just as the man who, after a deep sleep, is able to say only on waking, "I had a good sleep"²¹⁵.

By the rhetorical question, "What experience can surpass this?", Umāpathi crowns his description of the mystic union by insisting that it is the highest, ultimate experience of man. This advaitic experience can therefore be referred to as the '*Andham-experience*'; that is, it is the experience in which the Lord is seen as the *Andham*, the Final, in whom all reality is found recapitulated, where He is seen as all-in-all.

B. THE ADVAITA ACCORDING TO THE SIDDHĀNTHAM

'*Advaita*' (T. *Atthuvīdham*) is the rock encountering which the various preceptors and commentators of the Vedas and the Āgamas have drifted wide apart, moored to widely different schools of thought²¹⁶. A brief treatment of the *advaita* of the *Siddhāntham* would, therefore, seem necessary to us at this point, before we take up the other characteristics of the *jīvanmukta*. The credit Thāyumanavar gives to Meykāṇḍār is that, unlike the other commentators, Meykāṇḍār has seen the truth about '*advaita*'. He says:

"Oh for that day when I would attain to the Grace
Of the Sire that saw the truth (*meṅkaṇḍanāthan*) of unsullied *advaita*
Unseen by those that falsehood saw!"²¹⁷.

We will now set forth briefly, first, the *advaita* as propounded by Meykāṇḍār; then, we will see how Umapathi explains it in his *Thiruvāṟutpāyan*.

a. Meykāṇḍār's Interpretation

As we have seen earlier, already in *Sūtra* II, Meykāṇḍār speaks of *advaita*, but of the *advaita* of the Lord with the world-order²¹⁸. However, instead of the word *advaita* he prefers to use, in the *Sūtra*, the phraseology of the Tamil Saivite mystics: "*avaiyē thāṇē āy*"²¹⁹. Only in its first *adhikaraṇam* he uses '*atthuvīdham*', and explains it. In the Tenth *Sūtra* he speaks of the *jīvanmukta* as having become 'oned' with the Lord the way He was 'oned' with him in bondage-state (*Avanē thāṇē āghiya anṇēṇi ēganāghī*); that is, the *mutthan*, aided by the Aruḷ of the Lord, attains to the advaitic oneness with the Lord, just as the Lord was 'oned' with him all the while when he was in bondage.

In commenting on "*avaiyē thāṇē āy*" of *Sūtra* II, Aruḷṇandhi says: "*ulaghelā māghī vēṭāy udanumāy*... (becoming as the whole world-order, as different, and even as 'oned' with...)"²²⁰. The Lord's oneness, therefore, is both with '*uyir*' (*chēdhana prapaṇ-jam*) and with '*jadam*' (*achēdhana prapaṇjam*). Pervading and being inseparably present in the whole world-order by His Satthi, as the spirit is to the body, He is 'as they' (*avaiyē āy* or *ulaghelāmāghī*). Ever remaining the autonomous universal self-shining Consciousness, as the sun is to the earth, He is 'as the (other) self' (*thāṇē āy* or *vēṭāy*). And governing all by His justice (*Aṭam* or *Āṇai*) through the Double Deeds (*Iruvinai*), and concurring with the human spirits by His fivefold works towards their discernment and enlightenment, just as man's consciousness operates united with his senses, he is 'as on-ed with' (*avaiyē thāṇē āy* or *udanumāy*). This way of union of the Lord with man-in-bondage Meykāṇḍār describes as the *advaita* of the Lord with him²²¹.

By a most terse reasoning, in the *ēdhu* of *Siva Nāna Bōdham* II.1, Meykāṇḍār explains the correct concept of *advaita*. The *ēdhu* reads:

If (describing the Lord staying as 'oned' with the spirits) by the word '*advaita*' is meant (that they, i.e., the Lord and the spirits, are not two but) one,

since there exists that which points out (or demonstrates it) to be one,

the word '*advaita*' (non-duality)' itself goes to make one realise the destruction of the difference between them, (and not in any way the destruction of either ontic reality)²²².

Meykaṇḍār uses "*anniya nāsthi*" (Skt. *anya nāsti*) to mean the destruction of the difference. *Anniyam* there would actually mean 'the nature of being alien one to another'.

Consistent with what he says in *Siva Nāna Bōdham* I and VI.1, Meykaṇḍār points out in VII.3 that the embodied spirit is only a limited *chith*, which knows only in a limited way and only when given to know. Hence it is a different reality from the Lord who, as the autonomous and self-shining *Chith*, pervades and moves the spirits and the whole material reality. He does so by uniting with them (without losing His identity) in such an inseparable union that He disappears, so to say, in the world-order. This is the Lord's *advaita* with the world²²³.

Meykaṇḍār then goes on to interpret the Scriptures:

When the *R̥g. Veda* says '*ēgam*', its true intent is that *Sath*(Real) is only one, namely *Pathi*.

You who say 'one', realise that (you are not *Pathi*;) you are with *Pāsam*. When it says "besides One nothing is", it is just as without the life-letter '*A*' no letters are (SN̄B II.1.2).

Since the Lord's Feet (i.e., *Arul* or *Satthi*) is universally present united with and pervading the whole world-order, like the music in the song and like the characteristic sweet taste in the given fruit ²²⁴, the scriptures describe this union, not as 'one', but as 'not-two' (*a-dvaita*) (SN̄B II. 1.3).

Next, taking up a yet more difficult expression of some of the Āgamas and of some *munivars*, such as Vāmadhēvar's who says that he is the world, he is life etc, Meykaṇḍār gives the key to understanding even such expressions:

Just as (in the stone used to rub gold to check its purity) the sand-dust thoroughly kneaded with molten sealing-wax is inseparably ('*pirippinti*', like '*nīkkaminti*' in SṅB II) present, merged, so does the Lord become inseparably merged as the world-order.

When this Lord enters the spirit's consciousness totally pervading it, the *mutthan* sees the characteristics of the Lord non-dually reflected in his own self, in such a way that he can even say, 'I am the world', 'I am all life' etc (This does not, however, mean that he is the Lord Himself) (SṅB II. 1.4)²²⁵.

The second part of the stanza, it will be noted, is Meykāṇḍār's reference to the state of *advaita* of the *jīvanmukta*, the subject of *Sūtra* X.

From all the above of Meykāṇḍār's statements, his mind seems to be that it is only the mystic in *advaitic* union with the Lord who is able to perceive the *advaita* of the Lord with the world; the bonded man cannot perceive it. The *Stōtra* also seems to point to the same truth. For instance, there is a revealing stanza of Māṇikkavāṣaṅgar, described as the heart of *Thiruvāṣagam*, that gives us a glimpse as to how the perception of the two *advaitas* (of *Sūtra* II and *Sūtra* X) are connected. He says:

This day of days coming to me in Grace
 Within my spirit chiding darkness away,
 You reign even as the sun rises to its zenith!
 This true nature of Yours did I, devoid of thought, contemplate:
 Such that excepting You none else remained as different (from You)
 Reaching out, out, thin thinning
 As (brilliant) atoms all pervading
 You became 'oned' with all, O Siva
 That dwells the Sacred Perundhuṛail
 You are none of that all; without You none of it all is.
 Oh! Who is there that can ever really know you!²²⁶

An exquisite poem indeed! What is important for us here, however, is that it is his *advaita* with the Lord that gives the *mutthan* to see the *advaita* of the Lord with the world-order.

For the *jīvanmukta*, then, staying in uninterrupted *advaitic* union, the Lord is seen as present in all reality as the Real of the real,

just as for the earthly man only the material exists as the only real. This enormous difference of perspectives of men is graphically illustrated by Thirumūlar. He sings:

"The giant rogue elephant screened the wood;
By the wood was screened the giant rogue elephant.
The *būtham* constituting the world screened God;
By God was screened the *būtham* constituting the world"²²⁷

This needs explanation. Standing before a block of wood sculptured as a raving elephant, if you, like an artist, look for the form of the mad elephant, the wood disappears for you; for, you are totally taken up by the form. But if you, like a carpenter, examine of what nature the wood is, the form of the mad elephant disappears for you; what is present to you is the wood. Similarly, depending on the perspective with which he sees, God disappears in the world for the earthly man; the world, as composed of the five elements (*būtham*), is no more the real for the mystic; it disappears for him in God. For, he vividly sees God present in, pervading, and sustaining all things.

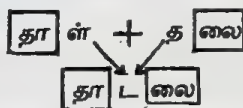
b. Umāpathi's Explanation

Let us now consider Umāpathi's description of the *advaita* of the spirit with the Lord²²⁸ found in *Thiruvārupāyan* 74 and 75. In 74 he says:

"They unite even as *thāl* and *thalai* become *thādalai*.

Such 'other' blissful communion in which the sense of self is effaced
Hold that as *ēgam* (at-one-ness), O disciple!"

'*Thādalai*', used here as illustration, is the word that results from the fusion, according to established grammatical rules of '*Puṇarachi* (union or fusion)', of two words தாள் (*thāl*) and தலை (*thalai*). The ள from தாள் and த from தலை merge, and ட emerges giving தாடலை (*thādalai*).



Why has Umāpathi chosen *thāl* and *thalai* for such illustration? The former means 'feet', and the latter 'head'. In Tamil religious literature, *thāl* refers to the Feet of the Lord, and *thalai* to the head of the devotee²²⁹. The Feet of the Lord is the privileged place of the

devotee's loving surrender, the safe haven from the Sea of Rebirth²³⁰. The head is the most predominant member of man, both as the high point and for its importance²³¹. Thus *thāḍalai* becomes pregnant with significance for the discourse on hand about at-one-ness (*ēgam*), both for the way *thāḷ* and *thalai* fuse (grammatically), and for the realities they symbolize. For, in *thāḍalai*, neither *thāḷ* nor *thalai* preserves its own individual form; yet neither is absent. They merge, not to yield one entity (just as the feet do not become the head, nor the head the feet); rather, they merge in such a way that both are there, however, in a union they did not enjoy before.

Similarly, when Sivam and the spirit unite, the spirit experiences a novel blissful communion. In that experience the spirit loses herself: her *thāṭpōdham* (ego-consciousness) goes²³², but she is not gone; her individuality is gone, but not her identity. Her identity however remains totally identified in the Lord that she has gained²³³.

'*Inbakkūdal*' has very strong overtones of marital union. That Umāpathi intends this is certain; for, two *kuṭaḷ*s before this (i.e., in ThAP 72) he says:

• "What gain to them if both be women?

When a man with a woman unites Delight ensues"²³⁴.

The 'two women' spoken of here in a type of personification are Aruḷ-*Ñānam*²³⁵ and the enlightened spirit. In the previous *kuṭaḷ* (ThAP 71) the two are portrayed as being in good rapport, the latter following the sure lead of the former. *Thiruvāṛutpāyan* 72, then, implies that the spirit's union with Aruḷ-*Ñānam* is not the final home of the soul, but only a medium stage; led by Aruḷ-*Ñānam*, reaching and uniting with Sivam is, in fact, the final gain of the spirit yielding endless bliss²³⁶. Sivam, it can be legitimately derived, is the 'husband', as it were, of the enlightened spirit. Bridal mysticism, therefore, is Umāpathi's version here of the mysticism of the Siddhāntham. No wonder then that Umāpathi likens the advaitic union of the spirit with the Lord as a blissful intercourse, clearly raising the discourse, however, to another plane by adding '*vēṭṭu*' to '*inbakkūdal*', thus stating that it is of a different kind altogether. It is the union of love, therefore, but of the utmost sublime kind yielding unalloyed bliss.

By the word "*ēgam enaḥ koḷ* (hold that as at-one-ness)" Umāpathi graciously imparts to his disciple about the advaitic union. It will be noted that the word used here is '*ēgam*'²³⁷. Only in *Thiruvārutpāyan* 75 Umāpathi explains the meaning of the term '*advaita*'. He says:

"If (as you say) they are one, they cannot unite!
If you say, 'two', no dialogue ensues!
Surely then they are neither one, nor two!"

If the Lord and the human spirit in union are, in fact, one reality only (as would appear in Saṅkarāchāriyār's view), then, one cannot be 'oned' (as indeed they become 'oned', experience showing it to be a discontinuous, new event). This is a philosophical impossibility, as a closed door cannot be closed. It is also not true to say that they are two, (as would appear in Mādhavāchāriyār's view)²³⁸; for, in the state of union there is no two-ness anymore, no subject-object confrontation; there is no dialogue, no 'sound' moving back and forth between the two ('Sound' here refers to even the slightest 'noise' or movement of consciousness as happens when *thāṭpōdham* persists)²³⁹. Hence they are, when in such union, neither 'one', nor even 'two'. Aruṇandhi's expression would serve to complete this picture of the *advaita*. In *Iṛupāvīrubadhū* he says:

"...neither becoming one, nor remaining two;
Nor even one or two becoming non-existent..."²⁴⁰.

The meaning is that in mystic union Sivam and the spirit merge; but they neither become one entitatively, nor do they remain as two aliens apart. Neither is their being one (oneness, at-one-ness) nor their ontic distinction (being two) becomes non-existent.

C. OTHER CHARACTERISTICS OF THE JĪVANMUKTA

a. *Īṣaipāṇi Nirṛaḷ* (Abiding in the Lord's Service)

Already in *Siva Nāna Bōdham* I.3.1, referring to the mystic recognizing the Lord as the *Andham* (the Final), Meykaṇḍār spoke of his becoming His servant (worshipper) there in the *mukthi*-state (*tholūmbām aṅgu*). Returning to it in *Sūtra* X he says: "...being oned

(*ēganāghu*) and abiding in the Lord's service (*īṭai paṇi nīṭka*), his bondage to *Āṇavam*, *Māyai*, and persistent *Kanmam* will cease". We may spell out the first part thus: The mystic, his spirit's *icchai*, *ñānam*, and *kiriyai* attaining pervasiveness by being fully pervaded and possessed by God²⁴¹, experiencing the truth of his own *sadhasath* nature, the *asath* character of the world, and the *Sath-rūpam* of the Lord as the Great Light, Great Power, and Great Consciousness, and seeing all else eclipsed in Him, yields and capitulates to Him in loving surrender. Loosed of the hold of *Āṇavam* that gives *anutthuvam*, and losing his own sense of 'I' and 'mine' by this surrender²⁴², he always moves and acts as led by the Lord's Aruḷ-Ñānam. This is the positive meaning of Meykaṇḍār's words "abiding in the Lord's service (*īṭai paṇi nīṭka*)"²⁴³. Umāpathi describes this negatively by stating what the *mutthan*, advanced in the art of abiding in the Lord's service, will not seek to act: he will keep himself far removed from attempting to do the fiveworks of the Lord, the work of the agent-deities (such as carrying out and supervising the work of creation, preservation, etc.), and any work with attachment to 'I' and 'mine' which would give a foothold for *Kanmam* and the reverting of bondage²⁴⁴.

b. *Kaṇḍukāttak- Kāṇal* (Seeing by the Lord Seeing and Giving to See)

In *Sūtra* V Meykaṇḍār paralleled the bonded spirit to the five senses. The senses perceive their respective objects thanks to the spirit pervading them; yet the senses are not conscious of the spirit. Similarly, the bonded man is not conscious of the Lord, through whose enabling 'seeing-in-him' only he is able to attain different levels of consciousness and knowledge according to his *Kanmam*²⁴⁵. In *Sūtra* XI Meykaṇḍār, speaking about the *mutthan*, returns to the simile and says:

Like the spirit gives the eye to see in its act of seeing (i.e., the eye sees because the spirit united with it sees in it and thus gives it to see),

even so, the Lord 'sees' in the spirit, and showing (*kaṇḍukāttak*)²⁴⁶, gives the spirit to 'see' (*kāṇa*).

The difference between *Sūtra* V and *Sūtra* XI is the implication that the graced man (*mutthan*), unlike the bonded man, 'sees' the Lord that sees in him and grants him to see, since he abides in His service and is 'oned' with Him (*Sūtra* X). This is made explicit in *Siva Nāna Bodham* XI.1.2. There Meykaṇḍār says, "Will not the One, that with the spirit became 'oned', see by that same spirit (*uḷḷatthal*) what is in the thought of him that thinks?"²⁴⁷. The lady mystic Kāraikkāl Ammaiyār (fourth century) has beautifully expressed this experience of the Lord's role in the mystic. She sings:

"He is the One that knows, He is the One that gives to know.
He is the One that as knowing knows.
He too the Real that one knows; the irradiating sun,
The cosmos and the sky too He truly is"²⁴⁸.

Teaching this characteristic of the mystic who, advanced in this way of seeing, beholds only the Lord as the Real of all reality, Umāpathi says:

"In spite of attaining the all-knowing Wisdom,
These mystics would only know This One
In this state, and desire none other" (ThAP 93)²⁴⁹.

c. *Arankāl Selal* (Taking Refuge in the Lord)

When a tortoise senses danger, it draws its five members (head and four feet) under its strong shell for protection, and remains still. Thiruvalluvar uses this as a simile to exhort people to draw in their five senses in order to protect themselves from enslavement to devouring desires, which leads to their earth-boundedness and to the sevenfold recurring birth²⁵⁰. Such control of the senses is of paramount importance for the *jīvanmukta* too, since there always exists the danger, as long as he is alive of *Āṇavam* staging a come-back²⁵¹. Umāpathi describes the mystic as an adept at this art:

"Like the tortoise that walks the earth,
(Which draws its five organs <head and legs> within its shell)
Would these men in their Lord their refuge find
With their five senses within them drawn;
And they would not loose their hold on them" (ThAP 94).

The mystic is said to be an adept at the control of his senses, since he has taken his heart's rest in the Lord who is the "*pōgāppugal* (un-forsaking refuge)" (ThAP 4)²⁵². Meykandār points out that this taking refuge at the Feet of the Lord (*arankāḷal selal*) comes to the mystic as a result of the unforgetting love (*ayarā anbin*) that wells up within him when his knowing becomes oned with the Knowing of the Lord (cf. *kaṇḍukāttak kāṇal*, SÑB XI)²⁵³.

In these three characteristics traced above (under *īṛaiṇṇi nīṛ-īḷ*, *kaṇḍukāttak kāṇal*, and *aran kāḷal selal*), Umāpathi shows, in *Thiruvāṛutpāyan* 92, 93 and 94 respectively, how the conative, cognitive, and appetitive dimensions of man find their redeemed and perfected function in the mystic.

d. Universality of Outlook

In *Thiruvāṛutpāyan* 95 Umāpathi has a bold assertion about the mystic. He says:

"There is no place bereft of Him (*avan*, Lord):
Wherever you go, there too He is;
Nor would He ever be without him (*ivan*, mystic)".

While it may be a way of picturing the loving fidelity of the Lord, who would refuse to be present anywhere without the *mutthan* now become oned with Him, one cannot miss the purport of the *kuṇal*, that the mystic attains a certain universal presence to the world-order in the universal gracious presence of the Lord. Aruḷnandhi too speaks in a similar strain about the Lord impressing His own characteristics upon the united spirit²⁵⁴. The expressive imagery in the following stanza of *Thirumūlar* may give us an inkling as to how the mystic's joy (bliss), gracious action, and wisdom attains the all-reaching, godly character. He sings:

"As space goes and gets mingled in Space,
As (gracious) love goes and is contained in Love,
As light goes and is eclipsed in Light,
The *Sivusiddhar* are they that so get clarified"²⁵⁵.

In other words, being freed of *aṇutthuvam* given by *Āṇavam*, and possessing a god-like, unbounded universalism and pervasiveness of

spirit, these *Siddhars* become universal men, men for all men, without barriers of caste, creed, and the like, transcending conventional particularisms and rigid religious institutionalisms. Their kindness and compassion reaches out not only to all men, but to *all the living*.

e. Bestowed with a Unified Vision

Abiding in the Lord's service, the mystic sees, within him and without, the Lord's benign presence. He therefore finds all reality integrated in Him. He rises above the apparent irreconcilable polarities and paradoxes of human existence. He sees a harmony in the apparent disharmony of the world. Hence he is not able to hold in contempt even the seemingly insignificant (ThAP 96). Umāpathi, however, seems to refer here in a particular way to the various religious *sādhana*s²⁵⁶. For, having attained this state, where *whatever he does his only gain is the Lord*, the mystic does not spurn the practices he had recourse to earlier. He neither wantonly drops them, nor does he cling on to them as though he were dependent on them. His disposition towards them can be compared to how a sleeping man, in all serenity, loses his grip over the object he held within his palm (ThAP 78)²⁵⁷. This implies too that these mystics, often, show no difference, outwardly, in their life. They would look just like ordinary men, at times even strange men²⁵⁸. Yet, with delight within, with joy within, with a rare freedom within, they would live a harmony given them by their unified vision²⁵⁹.

f. Men of 'Yield-free' Works

All works done with the sense of 'I' and 'mine' are done with a gain for the 'ego' in view. The meet reward for them, be they good or bad (*puṇṇiyam* or *pāvam*), will be endured, according to the Lord's Justice (*Aṭam*), in one of the worlds²⁶⁰. These actions include even acts of worship in *Sariyai*, *Kiriyai*, and *Yōgam*, done devoid of *Ñānam*. Only works done in *Ñānam* yield the real gain, viz. the Lord. This does not mean, then, that the Lord is merited by one's works. Works done in *Ñānam*, it must be remembered, are precisely works done devoid of the sense of 'I' and 'mine' and under the light and guidance of Aruḷ-*Ñānam*. Such works are therefore called 'yield-free'

works (*vaṟuntholil*), i.e., works that do not yield a crop of *Kanman* to be further enjoyed in a next birth²⁶¹. They are likened to fried seeds²⁶² — they do not sprout leading to further births. The wise man, who is under the hegemony of *Arul-Ñānam*, discerns the truth from falsehood²⁶³, and, leaving all that is false, follows the True. Then Truth (*vāṟmai*), namely the Real (*Sath*), becomes his gain²⁶⁴. For such a man there is no more *Kanmam* and rebirth.

g. Their Yonder-life Already Begun

The *jīvanmukta* is still with a body that functions conditioned by *Prāraddha Kanmam*. Cannot then *Agāmiyam* gather for him?²⁶⁵ And if *Kanmam* gathers, rebirth must needs follow!

The effects of *Prāraddham* continuing in the *mutthan* is likened by *Meykandār* to the weak smell of the spices that lingers on in the vessel even after it is washed clean. When, with death, the body assumed in birth falls off, the *mutthan* becomes free of it once and for all²⁶⁶. The taint of *Kanmam* that would normally arise as the effect of actions done conditioned by *Prāraddham* is burnt off for the *mutthan* by the Lord's *Arul*²⁶⁷. This is because he always 'abides in the Lord's service', and acts illumined and led by *Ñānam*²⁶⁸. Thus all the three types of *Kanmam* fail to gather for the *jīvanmukta*²⁶⁹, and hence they do not endure after his death. *Umāpathi* goes a step further and says, "Their (mystics') yonder-life is already in this life begun"²⁷⁰. This is in fact the meaning of '*jīvanmukta*', i.e. he who has gained *mukthi* already in this life.

h. Endowed with Gracious Compassion

Umāpathi concludes his *Thiruvāṟutpāyan* (*The Gain of Divine Grace*) with this gem-like *kuṟaḷ*:

"Deeply concerned by the sorrows of those still
possessed by the impostor-leader,

They are deeply agitated by a flood of compassion" (ThAP 100).

'The impostor-leader' is the *Āṇavam* lurking within *Ahaṅkāram*. 'Those possessed of the impostor-leader' are those driven by the sense of 'I' and 'mine'²⁷¹. Paradoxical as it may seem, just these men

who have found their greatest peace and sweetness in the gain of the Lord, who is "to possess so precious" (ThAP 3), *do not close themselves in on their gain; rather, they almost instinctively reach out to suffering men*. They become tossed about in genuine self-less concern and care for the real well being of their fellow-men²⁷².

CONCLUSION

As mentioned earlier, the entire book, the *Thiruvārutpaṇai*, speaks of Thiruvāruḷ. We saw, under Chapter II, that "*Pathimudhunilai*", "*Uyiravainilai*", and "*Irulmalanilai*" contain clear references to Thiruvāruḷ. The remaining seven chapters of the *Thiruvārutpaṇai*, as we have shown in Chapter III, speak directly about Thiruvāruḷ. We will now, in this "Conclusion", gather together briefly what has been said about Thiruvāruḷ in the *Thiruvārutpaṇai*.

Before entering upon the exposition of Thiruvāruḷ in Chapter III, we briefly described the understanding of the Tamil siddhars regarding *aruḷ*. *Aruḷ* implies the renunciation of the attachment to 'I' and 'mine'. This comes to one in the process of healing of the alienation which is in bondage. This healing is fostered in a normal way through living the ethic of family life and through maturing in the intimacy of human and divine love. In other words, *aruḷ* is the brimming over of the cup of love in self-transcendence and self-donation — reaching out a person's goodness (in a way, the person himself) towards others in all inner freedom.

The Siddhāntham sees the man possessing *aruḷ* as having attained a godly state. For, in the Lord (*Pathi*) there is no trace of any alienation or of any bondage. On the contrary, He is Love (Bliss) Itself. His brimming over in kindly compassion, reaching out to spirits-in-bondage, is called *Aruḷ* (Thiruvāruḷ). This *Aruḷ* is seen as the Other-Half of His all-transcendent Self, and is often attributed with personhood, as the Lady of the Lord. Especially for the people who have not yet reached the *Nāna*-state, this *Aruḷ* is referred to as the Lord's *Satthi*, and is mythically represented as the Consort of Siva, and, in popular religion, as the Mother of all the living and as the Mother Goddess.

The Lord who is the *Andham* becomes the *Ādhi* by His *Arul*. Becoming Siva and Satthi, the Lord, by His *Arul*, undertakes the fivefold works for the salvation of the spirits-in-bondage, and remains in advaitic process with them even though they are unconscious of His gracious ways and are uncooperative with His works.

While all the five salvific works of the Lord wrought through His *Arul* are works of grace, *Maṭaitthal* and *Arulal* correspond particularly to the phases of *Sakalāvasthai* and *Suddhāvasthai* in the spirits' journey from bondage to total liberation.

As long as the bonded spirits are in *Kēvala*-state, they are in total bondage. Initiating their process of liberation, the Lord by His Satthi gives each of His bonded spirits, at their proper time, a suitable body equipped with *karaṇam* towards the exercise of their *icchai*, *nānam*, and *kiriyai*. Through the exercise of these *chith*-powers, the spirits attain various conscious-states in the various worlds as suited to their bondage-conditionings. The *thanu-karana-puvana-bōgam* with which the bonded spirits thus get equipped are evolved from *Māyai* according to the patterns of their *Kanmam*; and all this happens according to the *Aṭam* and *Ānai* of the Lord operative under His Satthi. Thus begins and continues the spirits' *Sakala*-state and their journey towards final liberation.

The spirits' *Sakala*-state is the phase of their growth and maturation in knowledge-states; and when finally they become ripe for housing the Divine Wisdom (*Arul*), they are illumined by Her, and under Her sure lead they go and unite with Sivam healed of the alienation innate in their bondage. The bonded spirits however become ripe for wisdom only when the grip of *Malam* (*Āṇavam*), which has been clinging to them from time immemorial, is weakened and its hold over them is loosed. This event, known as *Malaparibāgam* comes about through the incessant and pursuant work of the Lord's *Arul*-Satthi, down the days and down the births, hidden and operative as the *Thirōdhāyi*.

The Lord's *Arul*-Satthi, hiddenly operative as the light-medium through the *karaṇam* and the *anthakkaraṇam* of the bonded spirits, gradually effects the free and proper functioning of their *icchai*, *nānam*, and *kiriyai*, which remained warped or atrophied under the screening powers of *Āṇavam*. As these spirit-powers get more and more freed, the man-in-bondage begins to perceive the rule of *Āṇavam* over him, and to shed the false-securities he had enjoyed

in the past in his *Ahaṅkāra*-dominated way of life (with the urgent sense of 'I' and 'mine'). Uneasy over his earlier ways, he now seeks for support that which has been imperceptibly, but surely, seeking him out. This inner development is symptomatic of the *Malaparibāgam*, the *Iruvinaiyoppu*, and the *Satthinibādham* that have set in his life. Thus draws to a close the long period of his bondage main-staged by *Āṇavam*, as also the awareness-stage called the *Sakalāvasthai*. The Lord's *Maṭaitthal* then reaches the threshold of the Lord's *Arul* in *Suddhāvasthai*.

When the hold of *Āṇavam* over the bonded man is loosed, the Lord's Satthi imprints Herself upon his spirit and leads him to meet the Lord as his Guru. The Lord by His *Arul* takes on the perceptible form of the Guru, the same that had been all the while operative imperceptibly. The *Satthinibādhan* perceives in the Guru the Lord's form of wisdom, and betakes himself to him with docile devotion. The Guru then imparts the appropriate *dhītchai*, frees him from his store of *Sañjitha Kanmam*, initiates in him His Wisdom, and inserts him into His *Arul-Nānam*. Thus dawns on the graced spirit the phase of grace known as the *Suddhāvasthai* through the Lord's *Arul*.

The first gain that the graced man is invested with is in the form of discernment. The man first discerns his own nature as a spirit, which is pervasive, and which is destined to find its merger in his true home which is Sivam. He begins consequently to value the things of the world accordingly, in their proper perspective, and sets his highest store by the Divine as His ultimate support and ultimate home. The Guru, in union with the *Nānam* within him, leads him and consolidates him in the art of thus seeing everything with the Lord's own Eye (Wisdom).

As the graced man becomes more and more united with the Lord's *Nānam* in his way of seeing, he perceives more and more the futility of any ego-propelled striving after his highest gain. The Lord's Wisdom shining on his spirit purifies him gradually of his *ānma-bōdham*. Then, led on by the guru-instruction, the man lets his strivings become more concurrent with the Lord's *Nānam* that draws him to the Lord. In the process, the savouring of his spiritual pursuit of God and of godly things become more illumined, more easy, more aided, more delightful, and more single-minded. In this way the graced man's union and communion with Sivam as Love becomes more perfect.

Knowing the force of bondage-habits even in the graced man, and aware therefore of the possibility of his backsliding to bondage, the Guru hands the spiritual striver the Lord's own grace-bestowing name in the form of the Five-Letters-Grace (*Aindheluttharuḷ*). By incessant invocation of His salvific Name, the graced man becomes not only liberated of his lingering bondage-habits, but he becomes securely embedded in Sivam to attain the *jīvanmukthan*'s state.

In the *jīvanmukthan*'s mystic vision of the Lord, which has been attained by him through the mediacy of Thiruvāṛuḷ, the Lord's Aruḷ becomes eclipsed on his consciousness; yet She remains on as the flawless form of Sivam there.

In the state of *jīvanmukthi*, the Lord's Aruḷ becomes the graced man's leading light, following which he never errs. Whatever he may do, his gain would always remain the intimate communion with the Lord. If ever any *Kanmam* were to gather for him, the Lord's Aruḷ would singe it off, and thus the man would remain as the Lord's servant in all he does. Though enjoying by Aruḷ the Lord's sweet communion, he would however be genuinely concerned about the pains and sorrows of his fellowmen who are yet in bondage, and would give himself no rest so that the bliss that he possesses may one day be also their possession (cf. ThM 147). Thus, this highly graced man (*jīvanmukthan* or *aṇaindhōn*) becomes the very embodiment of the Lord's graciousness and compassion for the benefit of all the living, particularly of all mankind.

PART TWO

CHARIS
IN THE
LETTERS OF ST. PAUL

In Part One, we have presented, we believe in a manner adequate for the purpose of our study, the Siddhāntham's understanding of *Thiruvāruḷ* (Divine Grace) as set forth in the *Thiruvārutpaṇan*, after an introductory chapter on the Siddhāntham, and another on its general doctrinal setting as supplying the needed background. We will now, in Part Two, proceed with our study of the Christian experience of *Ḥharis* (Grace) as found in the *Letters of St. Paul*, in order to get an adequate understanding of the Pauline *charis*.

As we are writing in a Christian context, an introductory chapter on Christianity would be, to say the least, superfluous. We therefore come straight away to the *Letters of St. Paul*. After briefly introducing Paul and his *Letters* at the beginning of Chapter IV, we will, following a pattern similar to the one in Part One, outline the general doctrinal setting as can be gathered from Paul's *Letters*; and, against this as background, we will, in Chapter V, present the position of Paul on Grace.

CHAPTER IV

The General Doctrinal Setting of St. Paul as Traceable from His Letters

1. THE *LETTERS* INTRODUCED

A. THE AUTHOR

a. Paul Before Damascus

Paul¹, also known as Saul², was a younger contemporary of Jesus Christ³; but he never met Jesus 'in the flesh'. Jérôme (saint) makes mention of the tradition that Paul was born at Giscala in Galilea, and that, already when an infant, his family moved to Tarsus of Cilicia in Asia Minor when the town Giscala fell to the Romans, and settled there⁴. Of the twelve Jewish tribes, Paul was of the tribe of Benjamin (cf. Rom 11/1; Phil 3/5), and he was brought up in a very orthodox Jewish family and setting, of the group that were called the Pharisees (cf. Phil 3/5; Acts 23/6; 26/5)⁵. He was a Roman citizen because his father was one (cf. Acts 16/35-39; 22/25-28; 23/27)⁶. His early formative years were spent in Tarsus, a city of no mean importance for commerce and learning⁷.

As a young man Paul must have come to Jerusalem a few years after the death of Jesus to learn at the Rabbinical school where the

renowned Rabbi Gamaliel taught (cf. Acts 22/3; 26/4-5)⁸. It was probably at this time that the Pharisaical section of the Aramaic-speaking Jews, especially, incensed at the Greek-speaking Jews, the proselytes, and the God-fearers⁹ becoming believers in Christ in considerable numbers, and at the Christians becoming organised as a group¹⁰, thus posing a threat to the Jewish orthodoxy, took strong action against the Christians in general, and the Greek-speaking Jewish Christians in particular, in the form of persecuting and killing them. Being inclined to religious fervour, it would not be surprising if Paul subscribed whole-heartedly to such actions himself, as is natural for fervent adherents to get particularly irate at those that abandon their ranks. As he would have been only a young man then at the Rabbinical school, coming from the Jewish Diaspora, he was merely the man that kept the garments of those that took out Stephen the Deacon and stoned him to death (cf. Acts 7/54-58; 22/20)¹¹. However, a very few years later, perhaps in his later twenties, having outdone his peers by his zeal in championing the cause of Jewish orthodoxy almost to the point of fanaticism (cf. Gal 1/13-14), he found himself at the helm of a group, commissioned by the Sanhedrin, heading towards Damascus in Syria to stifle the growth of the Diaspora Christians there¹². It was when he was on such a mission that Christ 'met' him, and turned the passionate persecutor into his ardent apostle.

b. Meeting Christ

True, Paul persecuted the followers of Jesus¹³ with a self-righteous attitude of being "zealous for God" (Acts 22/3) and being, "as to righteousness under the law, blameless" (Phil 3/6)¹⁴. Yet, he was not really a religious fanatic. He was, rather, a man capable of tremendous ego-involvement, of singular dedication to a cause, and of single-mindedness of purpose. He considered Jesus, who was hung upon the cross, as a man accursed by God (cf. Deut 21/22-23 and Gal 3/13; also Acts 5/30), and hence, his followers as a group to be exterminated from the face of the earth. Being the well-disposed and sensitive man that he was, however, he could not have remained insensitive, as fanatics usually are, to the indescribable human suffering he was causing and to the heroism of those that silently suf-

ferred, though he might have kept effortfully ignoring and pushing such sentiments below his conscious concern¹⁵. But the mystery of the cross of Christ that he thus encountered so forcefully, and which lay buried while his ego battled, worked its way up surely and steadily until the day he was on his way to Damascus¹⁶. Then it burst forth, as a flood he could never tide over, into the brilliance of the revelation of the Risen Christ. Paul became blinded when his inner eyes were opened; and while he with his ego fell, Christ became his 'Lord', to whom he surrendered as his slave (*doulos*; cf. Rom 1/1; Gal 1/10; Phil 1/1; Tit 1/1). Aptly does Paul describe this event to the Philippians, later, as being 'seized' by the Lord (cf. *katelemphten*, Phil 3/12).

About the exact content of what he saw on the road to Damascus Paul is rather reticent. He would call it a revelation (cf. Gal 1/16; also v. 12), and state it as 'seeing the Lord' (cf. ICor 9/1). He would even equate it to the appearances of the Risen Christ that the apostles and disciples earlier to him had, saying, "Last of all, as to one untimely born, he (Christ) appeared also to me" (cf. ICor 15/4-8)¹⁷. His expressions such as "the light of the gospel of the glory of Christ who is the likeness of God", and "it is the God who said, 'Let light shine out of darkness', who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Christ" (IICor 4/4,6), bear the stamp of his reminiscences of Christ's appearance to him. When we compare such expressions with those of Acts 9/3; 22/6 and 26/13¹⁸, we are led to understand that Paul's 'seeing' of the Risen Christ was bathed in a blinding brilliance of light¹⁹. But because Paul speaks of it as God revealing His Son to him (cf. Gal 1/16), it certainly was for him much more than a mere appearance or a vision of the Risen Christ; it was a true mystical experience that carried a revealed knowledge-content²⁰ that gave him, though perhaps only in an embryonic form, a glimpse into the true salvific design of God in Christ, for himself and for all mankind²¹.

From the flash-backs that Paul characteristically makes to this event on the road to Damascus every time his credentials as apostle is called to question (cf. Gal 1; ICor 9; 15; IICor 4; Phil 3; cf. also Acts 22; 26), it is clear that the event was, for him, most extra-

ordinary; and that it formed the basis for the sudden, qualitative difference and the discontinuity that was effected in his life²²; as well as for his launching upon the arduous apostolate that would ultimately take him to his beheading in Rome. Christ's revelation gave him a sense of his election and his vocation as comparable to that of the great prophets (cf. Gal 1/15-16; also Is 49/1; Jer 1/5; Lk 1/14). It erected a totally new value-system in his heart, such that he would count "knowing Christ Jesus my Lord" as of "surpassing worth"; and all that he valued and treasured earlier, before the Damascus-event, he would now count "as loss". In this new realization Paul would see 'the power of Christ's resurrection', and in reposing his faith in him, he would be secure to find justification and salvation (cf. Phil 3/4-11). This 'meeting' of the Risen Christ, moreover, was of such a mystical nature that Christ would henceforth become for him a dominantly living reality. Thus, Paul would even declare, "It is no longer I who live, but Christ who lives in me" (Gal 2/20)²³.

c. The Apostle of Jesus Christ

From the revelation that he had of the Risen Christ, Paul acquired the firm conviction of being called to be an apostle (cf. Rom 1/1; ICor 1/1; IICor 1/1; etc)²⁴, on par with the other apostles (cf. Gal 2/7-9; ICor 15/9-11; IICor 12/11-13), to preach the gospel, particularly to the non-Jews (cf. Gal 1/16; 2/7,8,9; etc). This task took him to far-off lands, since his ambition was "to preach the gospel not where Christ has already been named" (Rom 15/20). The *Acts* describes his preaching in Asia Minor and Greece in three successive missionary journeys, in 13/1—14/28; 15/35—18/22; and 18/23—21/16 respectively²⁵. Paul's apostolate consisted chiefly in (i) preaching the gospel of Christ towards eliciting from his hearers their "obedience of faith" (Rom 1/5) (He would call this 'begetting them' in faith, cf. ICor 4/20; Phil 10); (ii) consolidating the believers in their faith (He would liken this to giving 'solid food' instead of 'milk', cf. ICor 3/1-2); and (iii) founding churches in the different regions where he preached, in organising and directing them, so as to build up 'the Body of Christ'. An integral part of such an apostolate was his ingenious practice of writing pastoral letters²⁶, ordinarily to

the churches he had founded. In these *Letters* he sought to reinforce mainly the second and the third forms of apostolate mentioned above.

Like Christ, Paul too was a man of contradiction to a great section of his fellow-Jews. He was continually plagued by them, and by the Judaizers, all along his missionary career. And when, finally, he went to Jeruslaem, carrying the offerings of the Gentile churches to the poor of the Jerusalem church, he was identified by the Asia Minor Jews when he was in the Temple. He was then dragged out of the Temple by an enraged crowd of Jews, and he would have been done to death by them had not the Roman tribune, with a body of soldiers, intervened and taken Paul away as prisoner. This was in 58 AD. Seeing his situation unsafe, and using his privilege as Roman citizen, Paul appealed to Caesar. He was then deported to Rome in the Autumn of 60 AD, where he remained a sort of prisoner awaiting trial. It is most likely that Paul's Letters to the Colossians, Ephesians, and to Philemon were despatched at this period. Probably Paul was freed after two years for want of sufficient accusation. It is possible also that Paul visited Asia Minor again. This may be the time that Paul gave origin to the Letters to Timothy²⁷ and Titus, and perhaps to what has been redacted as ch. 16 of the *Romans*. There is a revered tradition, going back to the very ancient times, that Paul, the apostle of Jesus Christ, was beheaded at Acque Salvie, off via Ostiense, in Rome, during the persecution in the reign of Emperor Nero, and was buried where now stands the Basilica of St. Paul Outside the Wall. We may place the date of his beheading between 63-67 AD²⁸.

B. THE LETTERS

a. The Pauline Authorship

The only canonical writings attributed to Paul's authorship are the *Letters*²⁹. But they form three-fifths of the non-narrative section of the New Testament³⁰. They are thirteen in number³¹, written between 50-67 AD³². The earliest of them are *I* and *II Thessalonians*. The group of Letters: *Galatians*, *I* and *II Corinthians*, *Philippians*³³, and *Romans*—comes next in time. Then come *Colossians*, *Ephesians*, and *Philemon*. Finally, come *I Timothy*, *Titus*, and

II Timothy. It is generally agreed, among those who have studied this question, that *I Thessalonians*, *Galatians*, *Philippians*, *I & II Corinthians*, *Romans*, and *Philemon* bear evidence of a great homogeneity of authorship and a clear Pauline stamp. From this point of view, *II Thessalonians* and *Colossians* are nearer to Paul than *Ephesians* and the so-called Pastoral Letters. *Hebrews* does not claim Pauline origin, and from the earliest times Paul's authorship of it was called into question. However, admitting a growth (over the many years of preaching) in Paul's understanding of the Christ-event and of its significance for the believers, and admitting also for the influence that his varied experiences, the mellowing over the years, and his various life-situations would have had upon his manner of thinking and writing letters, we may safely assume that the *Letters*, ascribed to him by Tradition, have Paul as their author, in the many ways that authorship is wont to be given to illustrious men and teachers.

In our study of the *Letters* of Paul, therefore, we have taken the above assumption as the point of departure, when looking for the coherent doctrinal content of St. Paul. The Letters that bear greater relevance for the understanding of the Pauline *charis*, however, are Gal, I & II Cor, Rom, Phil, Eph, and Col.

b. The Nature of the *Letters*

i. THE OCCASIONAL CHARACTER OF THE *LETTERS*

The *Letters* of Paul are not of the type of one private person writing to another. They are written as an official person, an apostle³⁴, writing to a church, a local group of believers³⁵, removed from him through distance, but present vividly to him on account of some special situation needing his authoritative guidance. Paul's letters, therefore, are a substitute for his personal presence³⁶, at times to reprove and correct, but mostly to encourage and to exhort, to clarify and to teach, to give directions and to lead. Because their nature was such, his letters were read and re-read in the respective churches during worship-assemblies, and were circulated in the Christian communities. In later years, when Paul was more and more widely accepted as an apostle, his letters took the character of circulars³⁷

What strikes one when he reads Paul's *Letters*, therefore, is the occasional character of these *Letters*. They are seen to be addressed to real situations, to the questions and problems that troubled the respective Christian communities. Paul addresses himself in a most personal and forthright way, conscious of his duty as an apostle to intervene; and his preoccupation is always to preserve for them "the truth of the gospel" (Gal 2/5), and to provide them the necessary guidance so that they may grow into 'the full stature of Christ' (cf. Col 1/28; Eph 4/13). The various contingencies of the Christian communities spurred Paul on to interpret the true significance of the reality of Christ for them in the light of their needs, and coloured the entire tone of the *Letters*. The *Letters* are, therefore, not a systematic setting-forth of the Christian doctrines, since Paul was interested not so much in erecting a system, as Christian communities. They were, instead, his efforts to grapple with the pressing problems that baffled and beset the Christians, since he was eager to nurture their faith in their real life-situations.

ii. THE THEOLOGICAL CONTENT

Of the content of the *Letters*, that which is of unique worth, and which forms the infrastructure for the paranetical part, is the theological texture in Paul's writings³⁸. For, in his writings, we not only see him to be a cultured man, one trained in the Jewish scriptures and the Rabbinical traditions; we see him, above all, to be a man who writes with a certain authority, arising from his consciousness of being especially called by God to be a harbinger of the salvation found in Christ. The authenticity of his claims to be an apostle, and of the teachings he imparts, are rooted in the revelation of Jesus that he had on the road to Damascus³⁹, and in the consciousness of his possessing God's Spirit (cf. ICor 7/40). Thus, Paul does not write in the way a theologian writes, who seeks to explain what the inspired writers have written, and to abstract out of it a coherent logical system of theological thought; he writes, instead, as an inspired author himself. And hence, his writings become incorporated into the body of the New Testament canonical writings, as constitutive of, and normative for, the Church's true tradition. The wisdom (i.e., the theological content) that is found in his *Letters*, as he himself attests,

is not "the wisdom of the world" (ICor 1/20), but 'the hidden wisdom of God', a wisdom which God Himself decreed before the ages (cf. ICor 2/7), and which He revealed to the apostles and prophets (Eph 3/5). It is the wisdom that God has revealed for man's salvation.

iii. THE *CATECHETICAL* CONCERN

The way Paul dispenses this theological content (wisdom) through his *Letters* needs to be particularly taken note of for its importance to our context. What we find in Paul's writings is not, primarily, the first level proclamation (*kêrygma*); it is, rather, the second level preaching that presupposes the first, and the acceptance of it in faith⁴⁰. Paul's teachings in his *Letters* are intended to take the believer by a friendly hand, in the context of his community, in order to lead him to see more deeply into the implications of his faith in Christ, and to live it more meaningfully in the context in which he finds himself, with all its problems and possibilities. They are aimed at helping the Christians, from being *nêpioi* (babes) in Christian wisdom, to grow to be *teleoi* (perfect men) (cf. ICor 2/6; 3/1; 14/20; Eph 4/14). And Paul seeks to do this not merely through written word, but especially by appeal to his lived example. Hence his invitation to the Christians to be his imitators as he is of Christ (ICor 11/1; cf. also 4/17). We may describe this way of Paul's teaching, if we may use a word of later coinage, as *catechesis*⁴¹. The teaching element in Paul's *Letters* would therefore be his adult catechesis of the new Christians, both the Jews and the non-Jews, who lived largely in non-Christian milieus.

Understandably, it is for their theological content (wisdom, as mentioned above) that the *Letters* of Paul become the object of our present study; and, necessarily, it is under the *catechetical* perspective of Paul that this theological content has to be examined and expressed in our present exposition. The contextual character of his *Letters*, however, while throwing light on the discourse developed in answer to the divergent contingencies, hinders a global vision of the theological basis which is in Paul's knowing, which forms a coherent kernel, as it were, of his preaching, and against which, as background, he is engaged in interpreting Christ to his Christians in the particular in-

stances. There arises, therefore, the necessity to sift the theological content of Paul's *Letters* from their contextual moorings, and to set it forth into a general comprehensive pattern of basic doctrines, before we can set about the task of tracing out the Pauline *charis*. In answer to such a need, we propose to proceed, neither in the way of scriptural exegesis, nor in the form of theological analysis⁴². Instead, identifying ourselves with Paul's own *catechetical* concern, and using both exegesis and theological reflection in the measure they are useful and necessary, we intend, in this Chapter IV, to draw out of the *Letters* the Christian wisdom, in its major outlines, which Paul conveys in his *Letters* to enlighten man on his own sinful situation, and to entice him to aspire after the noble destiny to which God, in His great graciousness, has called him through His Son, Jesus Christ—our Lord.

Towards such a task, reading Paul by Paul⁴³, we will first speak, in the existential way Paul himself adopts in *Romans*, about man's situation of radical sinfulness and his consequent need for salvation. We will counterpoise this by Paul's vision of the gracious design that God has revealed for man's salvation. As this salvific plan of God becomes present to man in history in the Christ-event, its significance for man will be pointed out under 'Christ and the Revelation of the Mystery'.

2. MAN UNDER THE POWER OF SIN (ROM 1–8)

A. MAN IN NEED OF SALVATION (Rom 1/18–3/20)

By his apostolic calling, Paul feels himself under obligation to preach the gospel of Christ to everyone, Jew and non-Jew alike (1/14), because he sees in his gospel-preaching the vehicle by which the power of God for salvation becomes proffered to all men, the Jews and the non-Jews (1/16), since all men are under Sin (*Hamartia*) (3/9), are accountable to God because of Sin (3/19), have fallen short of the glory of God (3/23), and thus stand in need of God's salvation.

This general sinful situation of mankind Paul argues in Rom 1/8–3/20. He does it, however, not as an exercise in inductive,

polemical process of reasoning, but in a global sort of a way⁴⁴, from the observable manifestations of sinfulness that would have met any careful eye. This discourse is addressed to a multi-cultural audience, which Paul, however, places under two broad groupings: (i) the Jews converted to Christianity and the Jews; and (ii) those who were once proselytes of the Jews or attended their synagogue meetings, but had later entered the Christian fold, as well as the rest, that belonged, broadly, to a Hellenistic culture⁴⁵. The assumption of Paul is that, prior to their becoming Christians, those of the Jewish faith were decidedly in a favoured and advantageous position when compared with the others⁴⁶. Hence, if the generality of the Jews were under the indictment of Sin, all the more so were the generality of the non-Jews (cf. Rom 3/19). In Rom 1/18-32 Paul exposes the sinfulness of the non-Jews; in Rom 2/1—3/20, that of the Jews.

a. The Sinfulness of the Non-Jews

If the Jews have no excuse because of their advantage in possessing the Torah (Law), the non-Jews too are in nowise exempt from blame either; for, the eternal power and the divinity of God, though invisible in themselves, are perceivable to the intelligence of man from the things that God has done from the creation of the world (vv. 19-20). In fact, the depravity of men consists, not so much in their not-knowing-God (for indeed they knew Him)⁴⁷, but in not worshipping Him with praise and thanksgiving (v. 21). The two words that Paul uses to describe the basic stance of the sinful man in reference to God are *asebeia* (impiety) and *adikia* (injustice). *Asebeia* consists in not giving God due honour, setting Him aside from one's life, thought, and action, in total indifference and neglect; *adikia* would amount to an affront against God by wantonly going against what one knows to be His just demands in his life's conduct. In this sense *adikia* is "stifling the truth" (1/18, NEB)⁴⁸.

The sinful man manifests this basic stance against God in the following ways:

- "They did not honour him as God or give thanks to him" (v. 21)
- "they became infatuated with their intellectual discussions" (tr., *ibid.*)
- "claiming to be wise... they exchanged the glory of the immortal God

for images resembling mortal man or birds or reptiles" (vv 22-23)
 "they exchanged the truth about God for a lie and worshipped and served the creature rather than the Creator" (v. 25)
 "they did not see fit to acknowledge God" (v. 28)
 "... they not only do them (evil deeds) but approve those who practise them" (v. 32).

In other words, the sinful man, though knowing himself to be a creature, does not acknowledge God his creator as the source of his life, but suppressing this truth, closes in on himself, setting proud store in intellectual disputations, erecting his own gods, and approving, in himself and in others, a conduct that is contrary to God's degree.

Paul says that "God's wrath" has been revealed against such conduct. In what way?

"their senseless minds were darkened" (v. 21)
 "they became fools" (v. 22) by exchanging God's immortal glory to images of man, birds, etc.
 "God gave them up to the lusts of their heart ..." (v. 24);
 "...to dishonourable passions..." (vv 26-27); "...to a base mind and to improper conduct..." (vv 28-31).

In other words, God's wrath was revealed against the impiety and depravity of sinful man by his ego-propelled efforts to attain 'life' heaping ruin upon himself, and by the paths he chose ending up in blind alleys.

b. The Sinfulness of the Jews

Coming to the group of people who were highly conscious of their privileged position⁴⁹, Paul sets himself to chip away at the crust of their self-assurance ("rigid obstinacy of heart", 2/5, NEB) in matters religious by a type of arguing suited to their culture. He begins by showing the hollowness of their standing in judgement over the irreligion of the non-Jews; for, they (the Jews) "were doing the very same things" (2/1), and they were presuming on God's "kindness and forbearance and patience" (2/4). Paul further points out that they too, out of self-seeking (*ex eritheias*), were disobeying the truth

(*aletheia*), "but were letting themselves be persuaded instead by wickedness (*adikia*)" (2/8, tr.). He then goes on to discount the Law and circumcision, the sources of their boast, on the ground that the one was broken by them, and the other was a mere external thing, while at times were found non-Jews that kept the one (the law written in their hearts) and possessed the reality of the other (circumcision of the heart) (vv 12-29). Then, citing a string of scriptural quotations, Paul argues, also for the Jew who may consider himself blameless in observing the Law, that the scriptures place "the whole world under God's judgement" (3/19), on which account, Paul concludes, no one would be justified by the Law, the Law being capable of giving only the knowledge of Sin, and not righteousness (3/20)⁵⁰.

The form of self-seeking which Paul calls "boasting" (*kauchêsis*)⁵¹ is that which is pointed out as the basic sinful attitude of the generality of the Jews. Their conduct was, in point of fact, no better than that of the non-Jews. Yet, on the assumption of certain privileges, and on the pretext that they observed the Law, they set themselves as superior to others, and sat in judgement over them.

B. THE UNIVERSALITY OF MAN'S SINFULNESS (Rom 5/12-19)

After showing, globally, that the whole world is in need of salvation (Rom 1/18—3/20), Paul irresistibly gets deeper with his theological reflections. He speaks of the initiative of God in saving sinful man, the line of which initiative was already testified to by the Law and the prophets. That gracious initiative "has been manifested" (*pephanerôtai*, 3/21) in Jesus Christ, "whom God put forward as an expiation by his blood to be received by faith" (3/25). In chapter 4, retrospectively on Abraham — regarding his faith, Paul shows that it is the basic commitment of faith which makes a man partner in God's covenant and the beneficiary of His promises. Similarly, says he, we too will be made covenantal people if we believed in Him who raised Jesus our Lord from the dead (4/24). This necessitates, therefore, faith in the Christ-event. Paul then takes up faith in Jesus Christ as the theme of his discourse, and dilates on the optimal situation of the man who reposes his faith in Jesus Christ as the argument of chapter 5⁵². What interests us here (esp. in 5/12-21), however, is the way

Paul reflects on man's sinful situation against the abundance of salvation⁵³ offered to man in Jesus Christ.

By the words such as 'weak (*astheneis*)', 'impious (*asebeis*)' (v. 6), 'sinners (*hamartōloi*)' (v. 8), and 'enemies (*echthroi*)' (v. 10), Paul portrays, in 5/6-11, the pitiable plight of the unredeemed man. In v. 12, he traces the mystery of man's sinfulness back to the very origin of human history. Sin (*Hamartia*)⁵⁴, he says, entered (*eiselthen*) the world⁵⁵ by the sin of the first man Adam. This sin of Adam was of the nature of a transgression (*parabasis*) (v. 14), of an offence (*paraptōma*, which is the product of *parabasis*) (vv 15,17, 18), and of disobedience (*parakoē*) (v.19)⁵⁶. Through that sin of Adam, Death (*Thanatos*)⁵⁷ too entered and reached out (*diēlthen*) to all men, in as much as they approved the sinfulness that was within them by their own sins. Even before the Law was given through Moses, therefore, Sin was in the world; and Death too reigned due to the sins of men. However, those sins were not of the type of Adam's, in that they were not transgressions of explicit commands of God (cf. also 4/15); and on that account, those sins were not laid to their charge towards their judgement⁵⁸.

Paul then proceeds to dwell on the effects of Adam's transgression when highlighting the salvific effects brought about by Jesus Christ into the world, placing Adam as a type, by contrast, to Jesus Christ. Not only Sin (*Hamartia*), but also its concomitant, Death (*Thanatos*), became the inheritance of mankind due to Adam's offence; in fact, it reigned supreme (v. 16). Because Adam sinned, the judgement on his one offence became the condemnation of all (vv 16,18); through his disobedience all were constituted sinners (*hamartōloi*) (v. 19)⁵⁹. On such a scene came the Law through (*pareisēlthen*) to curb Sin. However, it gave cause for multiplying offences (*paraptōmata*), which offences, similar to the offence of Adam that gave cause for *Hamartia* to enter, made it (*Hamartia*) abound even more in the world (cf. v. 20)⁶⁰.

The close link between *Hamartia* and *Thanatos* surfaces clearly in Rom 5/12-21. The *asebeia* and *adikia* of the non-Jews, and the

paraptōmata and *kauchēsis* of the Jews are traceable to *Hamartia* as their source; and the "wrath of God" in the face of it becomes manifested in the 'no-exit' situations of the man in Sin, which are, in their ultimate analysis, the perceivable expressions of *Thanatos*. *Thanatos* is, therefore, the inbuilt sanction of God for Sin, which the sinful man experiences with pain when he endorses the sinfulness within him (cf. 1/32; also 6/21,23). When man seeks life away from God, he cultivates Death. Thus Paul could say that "Death came through Sin", that "it spread to all men because all men sinned", that "Death reigned from Adam to Moses", and that "Sin reigned in Death"⁶¹. The Death spoken of here, then, is a reality that pervades the sinfulness of man: on the physical level of manifestation, it unfolds in man's earthly life to the day of his death in his bodily existence; on the spiritual level, it gathers on in the wicked man to the day of his judgement, condemnation and ruin on the final day. That would be the 'wrath of God' manifested on the sinfulness which a man has approved of in his own lifetime⁶².

Hamartia and *Thanatos* emerge, from the way Paul speaks of them⁶³, as cosmic powers or forces that have pervading dominion over the totality of unredeemed human existence and over the whole world. Yet, for their origin and their strength, somehow, man himself seems to be the cause; for, Paul clearly says that through the disobedience of one man — Adam — all were constituted (*katestathēsan*) sinners (v. 19); that by mankind sinning further and further, Death spread to all men (v. 12); and that by the further transgressions of men, Sin abounded in the world the more (cf. v. 20).

C. MAN UNDER THE SLAVERY OF SIN (Rom 6)

Paul concludes chapter 5 presenting the superabundance of salvation offered to man in the Lord Jesus Christ, as against the abundance of Sin in the world. Chapter 6 begins by speaking about the grafting of the believer into Christ by baptism, by virtue of which he becomes radically freed from his sinfulness, to live a "newness of life" (6/6;4). In this whole context of chapter 6, it will be noted, Paul describes the situation of man under *Hamartia* as slavery (*douleia*)⁶⁴.

We have seen above that *Hamartia*, and with it also *Thanatos*, is represented by Paul as a cosmic power. This power gets described in quite personalistic terms in chapter 6 as an evil Ladyship⁶⁵ lording over her servants as slaves. Thus Paul, who spoke of *Hamartia* as 'coming into the world' (5/12) and as 'reigning in Death' (5/21), could state that she 'holds her dominion over' individual men (6/14). The men who are thus ruled over are slaves of *Hamartia* (*douloi tēs hamartias*, 6/17, 20)⁶⁶. The specific area of man ruled by *Hamartia* is the mortal body (*thnēton sōma*, 6/12)⁶⁷. Just as *Hamartia* makes those she enslaves to obey the lusts of their body (6/12; cf. also v. 19) she can also constrain them, as her slaves, similar to the way one does with the conscripted soldiers, to put their body (*sōma*)⁶⁸ and its members (*melē*) at her disposal as weapons towards wickedness (*adikia*, 6/13), impurity (*akatharsia*), and towards an ever increasing iniquity (*anomia*) (6/19). She pays them her wages (*opsōnia*), namely *Thanatos* (6/23); and she has her juridical claims over them⁶⁹. The sinful man is, then, a true bonded slave of the evil Ladyship of *Hamartia*; and because this bondage is a true bondage, though not of an earthly kind, Paul could speak of being liberated from her (6/18, 22)⁷⁰.

D. THE DEEP—SEATED ALIENATION OF MAN (Rom 7)

In chapter 7 Paul analyses the nature of the slavery to *Hamartia* in the personal life of every man. In doing so, he chooses to speak in the first person⁷¹. As he reaches the end of his analysis, he finds the experience of this slavery to be so acutely felt that he comes out with the near-desperate cry: "Wretched man that I am! Who will deliver me ...?" (7/25). His analysis is, summarily, that man feels his slavery in a form of a deep cleavage within himself, with one part of him warring against another. He finds this cleavage to be caused by *Hamartia*, and to be abetted by *Nomos* (Law); and he localizes this slavery in the *Sarx* (flesh).

a. The Inner Cleavage Experienced

Analysing his moral actions, Paul begins by saying, "I do not understand my own actions" (7/15)⁷². In giving utterance to his deep perceptions, the 'I (*egō*)' that Paul as the analyser impersonates is

that which becomes explicit later (in v. 22) as "the innermost self" (*ho esō anthrōpos*). This innermost self distinguishes the two parts within the human composite, in identification with which it says 'I' (*egō*): (i) the part that wants (*thelō*) or hates (*misō*); and (ii) the part that effects (*poiō*) or carries out (or accomplishes, *prassō*). It finds that in the former part man wants (*thelō*) one thing, but in the latter part he finds himself belied, in that he does not accomplish (*prasso*) what he wants, but ends up bringing to effect (*poiō*) what he hates (*misō*) (7/15). He concludes, therefore, that what is so brought about (*katergazomai*) by the unintegrated man is not really his own doing but that of another master dwelling within him, namely, of *Hamartia* (7/17). And the source of man's disharmony is then localized to be in *Hamartia*'s indwelling (*enoikousa*) in, what is called, his own 'flesh' (cf. *sarx mou*, 7/17,18)⁷³.

The analysing inner self, to its great chagrin, finds nothing good dwelling within such a disharmonious person (which is himself, 'me') due to the travesty in his 'flesh' (cf. 7/18); for, it finds that while the 'wanting (*thelein*)' to do good was within his reach, the 'bringing-it-about' of it (*katergazesthai*) was not (cf. 7/18), since it is not himself but the indwelling *Hamartia* in the 'flesh' that dominates the 'bringing-it-about' (cf. 7/18-20). From such an analysis Paul traces the pattern (*nomos*) that is at work in man⁷⁴: that when a man wants to effect something good, evil becomes perforce present to him admixed (cf. 7/21).

In the final analysis, Paul finds that his innermost self delights in the Law of God (cf. 7/22)⁷⁵; and his reason (*nous*)⁷⁶, too, following the innermost self for its pattern in its 'wanting (*thelein*)' or in its 'hating (*misein*)' (which pattern therefore becomes "the law of the reason, *ho nomos tou noos*", v. 23), serves the Law of God (7/25). But he experiences a severe violence done to himself, and senses a deep alienation of which he is unable to rid himself⁷⁷, when he, standing in his innermost self, finds himself humiliated into being a captive to, and a slave of, the law of *Hamartia* that dwells in his own other part, namely, in the 'members (*melē*)' (v. 23) of his mortal body, which is the 'flesh (*sarx*)' (v. 25). This latter pattern (*nomos*), cast in his 'flesh' by *Hamartia* determining his behaviour, is not

only frontally at war with the pattern his reason (*nous*) wants to follow, but it even constrains him to actions which, from his innermost self, he does not approve of (cf. also 6/21). This schizoid condition of man (in the moral order), which Paul analyses to be the plight of sinful man, is what would constitute the core of man's captivity to *Hamartia* and of his resultant pain of self-alienation.

b. The Law as Pertaining to the Old Aeon

Paul's analysis of the slavery of man, as consisting in an operational cleavage within his person, comes in the wake of his representation of him as 'under the Law' (6/14) and 'under the oldness of the written code' (7/6, tr). In fact, Paul finds this cleavage to be heightened due to the anomalous character of the *nomos* (Law), which indeed is 'holy' (7/12), but which 'proved to be death to him' (7/10). By Law Paul, in this context, primarily refers to the Torah⁷⁸; but he also universalizes it in a way to contain all ethical commands, of which the Torah is the best exponent⁷⁹.

From his key verse, "I was once alive apart from the law (*nomos*), but when the commandment (*entolē*) came, Sin revived (*anezēsen*) and I died (*apethanon*)" (7/9), and from his words "now we are discharged from the Law ... so that we serve ... in the new life of the spirit" (7/6), we can distinguish three phases of the tryst of man with the Law. The first is the phase of being outside of the Law (*chōris nomou*); the second, of being under the Law (*hypo nomou*); and the third, of being discharged from the Law (*katergēthemen apo tou nomou*). These three phases Paul seems to trace, both in the salvation history of all mankind, as well as in the unfolding of the individual man's salvation⁸⁰. Thus, in reference to the general history of salvation, the first phase is the period between the Fall of Adam and the time the Torah was given⁸¹; the second, that between Moses and Christ⁸²; and the third, the period of grace brought about by Christ. In the context of 7/7 ff, however, the phases intended are more those in the life of the individual man stylistically represented by Paul as his own lived experience. The first phase is that of his early childhood when he lived in much freedom and spontaneity, without consciously experiencing the alienation occasioned by inhibitions and laws⁸³;

the second, the phase where, coming to the age of reason, he passes under the law as under a sort of a pedagogue⁸⁴; and the third, the mature phase where he is "under grace" (6/14) and 'serves in the newness of the Spirit' (7/6).

The phase that pertains to our present argument, however, is the second in both the schemes, namely, the phase of being-under-the-Law. It remains for us to see how the being-under-the-Law heightens the bondage-experience of man.

The burden of Paul's illustration in 7/1-6 is that Law appertains to the old aeon of being-in-the-flesh (7/5), of being under the power of *Hamartia*. The new aeon of being-in-Christ through faith, therefore, discharges the believer from the obligation of the Law⁸⁵. Just as the married woman, when her husband dies, becomes discharged from the law binding her to him (7/2), so too, the believer becomes 'discharged from the Law, having died to that (*Hamartia*) which held him captive' (7/6)⁸⁶.

Because the Law appertains to the old aeon, it does not thereby mean that it is evil. In itself the Law is 'the Law of God' (7/25); it is holy; and its commandment (*entolē*) too is 'holy and just and good' (7/12). Because it belongs to the aeon of being-in-the-flesh, it does not become carnal (*sarkinos*); it is spiritual (7/14). The Law came intruding (cf. *pareisēlthen*, 5/20) into human history to contain the reign of *Hamartia* and *Thanatos*⁸⁷. It was supposed to be a pedagogue (custodian) until the Christ-event became realized (Gal 3/24)⁸⁸. For, the Law is "the embodiment of knowledge and truth" (Rom 2/20), and it teaches "God's will" (cf. 2/18). If a man were to remain under its tutelage by observing its commandments, he would attain the 'life' according to the Law promised to him by God (cf. 7/10; also Gal 3/12; Rom 10/5; 9/31). But if he were to breach its commandments, his transgressions would be reckoned against him towards his judgement and condemnation.

Though 'holy' and 'spiritual', the Law belongs to the old aeon, because it becomes oppressive in its turn by turning out to be the occasion for the wickedness of *Hamartia* to triumph over the unredeemed man. The reason for this lies in the powerlessness of the

Law; for, the Law only seeks to curb the sinful man without giving him the inner power to resist evil⁸⁹. It wins over the *nous* of man to want (*thelō*) to carry out (*prassō*) what it says. But it does not give the power in the inner man (*esō anthrōpos*), uniting with his *nous*, to bring his members (*melē*) to carry out (*prassō*) what his *nous* wants (*thelō*) to effect (*poiō*). *Hamartia* instead, being an evil power herself, rouses up the sinful passions (*ta pathēmata tōn hamartiōn*) residing within the bodily members which she rules, against the curb imposed by the powerless "thou-shall-not" of the Law, and compels the man to bring about (*katēgazesthai*), through his members, fruits towards his own death (7/5)⁹⁰. Taking the occasion of the command 'You shall not covet', she rouses up all kinds of covetousness in him (7/8). Thus, the Law becomes the occasion for *Hamartia* to seduce him (*exēpatēsen*) and kill him (*apekteinen*) (7/11)⁹¹. And even when the man under the Law carries out the injunctions of the Law⁹², he continues to remain "confined under the Law and kept under restraint" (Gal 3/23; cf. also Rom 7/6)⁹³. In either case, be it by transgressing or be it by observing (out of restraint), the sinful man is 'under the law' (6/14), belonging to the 'dispensation of death' and 'of condemnation', and to 'the old covenant' (II Cor 3/7, 9, 14). In other words, being-under-the-Law belongs to the old aeon; so does the Law itself.

By arousing man's sinful passions that reside in his flesh, by creating the imbalanced and conflicting situation within him between his *nous* and his *melē* (*sarx*), and by thus pushing him into the experience of his helplessness and self-alienation in succumbing, against his will, to the law of *Hamartia* dwelling in his members, the Law gives him 'to know' *Hamartia* in personal experience⁹⁴. Hence Paul says that, but for the law, he would not have known Sin (7/7). Moreover, only when the Law, lodging itself in the *nous* of the man, places a curb against *Hamartia* dwelling within his members, the seductive nature of *Hamartia* (cf. *exēpatēsen*, 7/11) and her wickedness in working death through what is good (namely Law) come to the fore (7/13). In other words, only with the Law in the picture may *Hamartia* appear (*phainō*) to be the wicked power that she is⁹⁵; and, by inducing transgressions, she becomes sinful (*hamartōlos*) beyond

measure (7/13). In this way, the Law, as pertaining to the old aeon, serves to heighten man's experience of the slavery to *Hamartia*.

c. The 'Flesh' as the Seat of *Hamartia*

The man who is in bondage to *Hamartia* (sold to Sin, 7/14) and serves 'the oldness of the written code' (7/6) is said to be 'in the flesh (*en tē sarkē*)' (7/15)⁹⁶. Such a man is carnal (*sarkinos*, 7/14). In him *Hamartia* indwells (cf. 7/17, 20); his members obey her law (*ho nomos tēs hamartias*, 7/23); in them his sinful passions become energized (7/5); and in them he serves *Hamartia* by yielding them as weapons of wickedness (6/13), to impurity, and to ever greater iniquity (6/19) towards bearing fruit for death (7/5). This whole area of man, where he finds nothing good dwelling within him, Paul circumscribes as 'flesh' (*sarx*) (7/18). It is in this area of 'flesh' that *Hamartia* lurks; lurking, she creates a schizoid condition in man's moral realm in the context of the demands of God's Law, and reigns over him holding his spirit in hostage⁹⁷.

E THE BEING-IN-THE-FLESH (Rom 7 & 8)

The juridical tenor of ch. 7⁹⁸ finds its climax in the cry: "Wretched man that I am! Who will deliver me from this body of death?" (7/24); for, that cry itself is born of the fear of impending judgement and condemnation⁹⁹. The motive that Paul finds to set his mind at rest in the thought of Christ the Lord (7/25) becomes verbalized in 8/1: "so now, there is no condemnation for those who are in Christ Jesus" (tr)¹⁰⁰. Paul carries over this juridical tenor into ch. 8 as well. This is clear from his use of *katakrima* (condemnation) in v. 1, *katekrinen* (... condemned) in v. 3, *dikaiōma tou nomou* (ordinance of the law) in v. 4, and *opheletai* (debtors) and *mellete apothneskein* (you are destined to death) in v. 12¹⁰¹. It finds its expression also in the two mutually exclusive realms about which Paul speaks in vv 1-17. These two realms, the realm of the flesh (*sarx*) and the realm of the spirit (*pneuma*), operate in man, each with its own power and with its own code, establishing, however, a different and an opposite relational status. In the realm-of-the-flesh *Hamartia* is the mistress, and the man-in-the-flesh is a slave to her ruled by fear (cf. 8/15). In the realm-of-the-spirit, instead, the man-in-Christ is

a son of God and an heir, and God is his father whom he calls "*Abba*, Father" (8/15, 17)¹⁰². In the former realm there is condemnation; in the latter, none (8/1).

Paul uses *sarx* in ch. 8 in its pejorative sense, as something evil. This is clear from his statement about Christ: God sent His Son "in the likeness of sinful flesh (*en homoiōmati sarkos hamartias*)" (8/3)¹⁰³. Further, Paul envisages *sarx* as a sort of an evil kingdom, with *Hamartia* as its ruler. Thus he could speak of God condemning *Hamartia* in the *sarx* (8/3). The man who belongs to this realm-of-the-flesh is the "carnal man (*sarkinos*)", because he is "sold under bondage to Sin (*pepramenos hypo tēn hamartian*)" (7/14). Consequently he is a debtor (*opheiletēs*) to the *sarx* so as to be under compulsion to live according to the dictates of the *sarx* (*kata sarka*) (cf. 8/12).

This evil realm of being-in-the-flesh (*en sarki*) is opposed to the realm of being-in-the-spirit (*en pneumati*) (cf. 8/9; also 7/5, 6), which consists in being-in-Christ (8/1) and in letting oneself be guided and led by the Spirit of God (cf. 8/14)¹⁰⁴. The men in these two realms operate in opposite ways. Thus, those who follow the realm-of-the-flesh set their minds (*phronousin*) on the things pertaining to that realm, while those that follow the realm-of-the-spirit set their minds on the things pertaining to the spirit (cf. 8/5)¹⁰⁵. The thing that the realm-of-the-flesh strives invariably after is Death (*Thanatos*)¹⁰⁶, while that which the realm-of-the-spirit aspires after is life (*zōē*) and peace (*eirēnē*) (cf. 8/6)¹⁰⁷.

The reason why the realm-of-the-flesh militates against the realm-of-the-spirit lies in this, that its intents are hostile to God. The mind of the man that is set on the 'flesh', therefore, does not submit to God and to His Law; indeed, it cannot (8/7).

Herein lies, then, what would ultimately constitute the basic stance of the man-in-the-flesh: It consists in his closing in on himself, seeking his own sufficiency away from God, and in asserting his own autonomy by pursuing what is earthly, transitory, fleshly, perishable, and ephemeral, in opposition to God's Law¹⁰⁸. On this account, those that belong to the realm-of-the-flesh cannot possibly please God (8/8). Putting this in another way, being-in-the-flesh is being under

'the wrath of God' (cf. Rom 1/18; 5/5-8); it is the antithesis of being 'under grace' (*hypo charin*) (cf. 6/14).

Summarising what we have said so far, we may state Paul's view of 'Man under the power of Sin' as follows:

The sinful man, in his individual life, experiences his sinfulness as a slavery that constrains him, at times even flagrantly against his will (*thelein*) and goaded on by passions (*pathemata*) and desires (*epithymia*), to do things which his conscience (*syneidesis*)¹⁰⁹ does not approve of, and which are opposed to God's laws. He experiences it, further, as a deep-seated alienation in his inner self, which is beyond his powers to remedy. In certain cases, as it happened with many Jews who were morbidly conscious of being among the 'chosen' people, the sinfulness of man expressed itself even more assertively, as a sort of a holy 'boasting' which, when truly discerned, amounts to none other than a proud self-exaltation on the pretext of certain privileges or one's good works (cf. Rom 10/3). In every instance, such expressions and experiences of sinfulness are the result of individual men, singly or collectively, in the context of ethical command or of Torah observance, endorsing, in their personal life and in others, the Sin (*Hamartia*) that dwells within them, the same that entered the human race with the first sin of Adam constituting all men sinners, and which keeps growing with the growth of the sins of men. With the growth of the resultant sinfulness of mankind, Death (*Thanatos*), which is the inbuilt sanction of God for Sin, grows too, and reigns over the whole world.

F. THE GROANING OF CREATION (Rom 8/18-21)

Now, the death that the sinful man is paid with as "wages" for his sins is the inbuilt corruption (death) which is seated in the 'flesh', and which he unwittingly endorses for himself when, deceived by *Hamartia*, and wishing to pluck the fruit of life from the 'flesh', he "sets his mind on the 'flesh'" in opposition to God's laws, and "lives according to the 'flesh'".

Hence the warning of Paul: "Do not be deceived; God is not mocked, for whatever a man sows that will he also reap" (Gal 6/7). He says, further, that when the man-in-the-flesh (*sarkikos*), desirous of the fruits thereof, "sows seed in the field of his lower nature (*sarx*),

he will reap from it a harvest of corruption" (Gal 6/8, NEB) ¹¹⁰. From the above it will be surmised that by 'flesh' Paul symbolizes the closed-circuit ambit of the material, perishable, corruptible world-order (inclusive of man's mortal body). He sees it to be the realm in which the man under the power of Sin seeks refuge, though possessed of an immortal spirit, in quest of his autonomy away from God. He sees it to be also the medium through which God metes out to the sinful man what he had in fact been seeking — death.

It must however be noted that 'flesh' does not symbolize for Paul the total reality of the material world-order. The passing, corruptible, perishable world-order, of which man's *sōma psychikon* also is composed, being God's creation manifesting His invisible power and divinity (cf. Rom 1/20), would not be thwarted by *Hamartia*'s dominion over it through the sinful use which man would put it to. For, the created universe waits with eager longing for the day when God's sons, freed from their bondage to *Hamartia*, would be revealed in glory. Such a longing is there in creation since it has been subjected to futility, not due to its own fault, but owing, in some way, to the sinfulness of mankind. The whole creation is, therefore, groaning as by some labour-pains in hope of the newness which it would share with the children of God. This newness would consist in being freed, like them, from bondage to decay and death, and in obtaining a share of their glorious liberty (cf. Rom 8/19-22).

The unredeemed situation of man (old aeon), then, would place not only him under the power of Sin, but, through him, also the entire creation¹¹¹. While it would draw out from him the near-desperate cry, "who will deliver me...?", it would also place the whole creation groaning for its liberation, to be attained in his liberation.

G. THE GROANING OF 'THE INNER MAN' (Rom 8/22-25),

The man 'under the Law' (Rom 6/14) is one who, though illumined and compelled by the Law, finds himself powerless to live upto its demands in inner freedom, and unable to resist the dominion of Sin over him. This is due to the fact that he remains weakened by the 'flesh' ¹¹². The situation of the man 'under the Law' is

therefore desperate (though not without a ray of hope: cf. Rom 7/24-25), and that is how such a one belongs to the old aeon and to 'the dispensation of death'. *A fortiori*, the situation of the man without the Torah is even more desperate.

While this be so, it is to be noted that, even for the man who has entered the new aeon, his path towards final salvation (eternal life) is far from easy, and his newly budded 'life' is in no way insured against all perils. True, his situation is not near-desperate, as it is for the man 'under the Law'. His situation, instead, is pervaded by hope, like that of the farmer who, with joy, has seen the firstfruits (*aparchē*) in his fields¹¹³. But, just as the farmer in question is in anxious longing and waiting that the promise of the rich harvest be not in any way thwarted by adverse events or enemies, but that it mature to the day of its gathering, so too, the man who has entered the new aeon is in constant inward groaning (cf. *en eautois stenazomen*) for the firstfruits of salvation (which he has already experienced within him) to mature, till the inamissible possession of the fullness of his sonship of God, which will coincide with the final redemption of his body from death at his resurrection. This groaning of the inner man, in the case of the man-in-the-spirit, is discerned by him, and in his 'groaning' he is sustained in hope, by the Spirit of God indwelling within him.

The situation of the man in the new aeon will be taken up in greater detail later, under Chapter V. But the point to be brought home here is the precariousness of salvation even for the just man as long as he is in this world. This consideration serves to shed further light on how radical the situation of man's sinfulness is, on how composite his enslavement to Sin, and on the dire need that he has of God's sustained gracious intervention, at every step, towards his salvation. In other words, the experience of the inner 'groaning' of the 'just' man helps us to infer in clearer light that the universality of mankind, left to itself, is powerless against Sin (*Hamartia*); for, Sin would always keep the enslaved man under her tyrannous bondage through the agency of the realm of the 'flesh' (*sarx*).

3. GOD'S GRACIOUS DESIGN OF SALVATION (*MYSTĒRION*)

Against the situation of the closed-circuit dominion of Sin (*Hamartia*), in which the fallen man remains enmeshed, moored onto the beautiful world wrought with corruption (*sarx*), God, in His gracious goodness, has envisaged, from time immemorial, a situation redeemed of this slavery — a new realm of salvation in which the man of faith can find freedom from Death, and a share and an inheritance in God's own glory as His son. Paul's own understanding of this grand design of God, that burst into his consciousness with his revelation on the road to Damascus, grew only gradually, as he was given, by stages, to see more and more clearly into "the unsearchable riches of Christ" (Eph 3/8)¹⁴. Aptly would he name it "the Mystery of God".

A. *MYSTĒRION* (THE MYSTERY)¹⁵

a. The Mystery of God

In antithesis to the state of man *being in bondage* to *Hamartia* (Rom 6/20), Paul speaks of his state of being a *servant* of God and of righteousness (6/22,18). Likewise, to his situation of having been once a *slave* of Sin (6/16) Paul places in antithesis his new situation of being *obedient from the heart* to the standard teaching to which he was committed (6/17). Towards the eliciting of this "obedience of faith" from his hearers is Paul's Gospel and his preaching directed (cf. 1/5; 16/26). And what constitutes his Gospel and his proclamation of Jesus Christ is the mystery (*mystērion*), which was kept in silence (*sesigēmenon*) for ages, but which has now been revealed (cf. *kata apokalypsin*) and manifested (cf. *phanerōthentos*) in order to be made known (cf. *gnōristhentos*) to all the nations according to the command (*kata epitagēn*) of the eternal and the only wise God (Rom 16/25-27).

The *mystērion* of which Paul speaks¹⁶, then, is the *mystērion tou theou* (mystery of God) (ICor 4/1; Col 2/2; Eph 1/9: "the mystery of His will")¹⁷. The genitive *tou theou* is not a genitive of apposition, to mean that the mystery is God Himself; it is a genitive of

proprietorship. The mystery is the project of God for man's salvation. This emerges all the more clearly from the fact that, for the verbs expressing the revelation of the mystery, 'God' is either the subject, or, where the verbs are in the passive and 'mystery' is the subject, He is understood as the 'doer'.

b. God's Hidden Wisdom

Being the mystery of God, the *mystèrion* shares in the hiddenness of the very God who "dwells in unapproachable light" (ITim 6/16). It was "hidden (*apokekrymmenon*) for ages in God who created all things" (Eph 3/9; cf. also ICor 2/7; Col 1/26); it was 'kept in silence for long ages' (Rom 16/25, NEB)¹¹⁸. The added implication of this would be that the hiddenness of the mystery shares also in the eternity of God. In other words, this 'hidden' mystery would not have been an after-thought of God.

In this mystery of God hidden for ages is contained the wisdom of God; for, writing to the Corinthians Paul says, "We speak to you of God's wisdom (wrapped) in the mystery"¹¹⁹, that wisdom which was hidden, and which God fore-ordained before the ages for our glory" (ICor 2/7, tr). Comparing this verse with Col 1/26 and Eph 3/9, we see that that which was hidden for ages in the mystery, and that which is the content of the mystery, is the wisdom of God, which too is hidden for ages. This can be further gathered from the fact that Paul speaks of God's wisdom almost invariably in the context of the mystery (cf. ICor 1-2; Col 1/9, 28; 2/3; 3/16; 4/5; Eph 1/8, 17; 3/10; Rom 16/27: "to the only wise God").

The hiddenness of God's wisdom, and hence the hiddenness of the mystery, existed not only from the beginning and before its historical revelation, but it continues to exist even in the present. It is on this account that not all can come to possess this wisdom. It is also in this sense that 'the wisdom of God' is inaccessible to 'the wisdom of the world'¹²⁰. The world cannot know God through its wisdom (ICor 1/21). People who are considered wise, powerful, and of noble birth according to worldly standards (*kata sarka*) do not arrive at the wisdom of God. Their ego-led efforts are thwarted by God, lest they (cf. *pasa sarx*) should boast of anything before God's

presence (cf. ICor 1/26-29; also v. 19). Paul, too, could not speak of this lofty wisdom even to the Corinthians, since they were still in the flesh (*sarkinoi*); they continued to be so (*sarkikoi*) being full of their own ego, wrangling among themselves and jealous (cf. ICor 3/1-4); for, this wisdom is to be imparted only "to those who are ripe for it" (*teleioi*, ICor 2/6, NEB)¹²¹, i.e., to the spiritual men (*pneumatikoi*, cf. ICor 3/1)¹²².

c. God's Hidden Wisdom and the Cross of Christ

Paul sees this hiddenness of God's wisdom enshrined in 'the cross of Christ'¹²³ (cf. ICor 1/17). Thus, he says that he brought his gospel to the Corinthians, not in philosophies and well-worded speech, but in "the word of the cross" (ICor 1/18). Christ consummating his earthly life by dying on the cross, when preached to the Greeks, who were wallowing in philosophical disquisitions (cf. also Rom 1/20), was an utter folly; when preached to the Jews, who were awaiting great apocalyptic signs to herald the coming in majesty of the Messiah, it was to them an utter weakness. The puffed-up wordly wisdom clothed in the mantle of philosophy (for the Greeks), or of the scriptures (for the Jews), by erecting itself as the decisive criterion, made the *sophos*, or the scribe, devoid of discernment, to identify the folly, or the weakness, of the cross with the one who was hung on it; and thus, despising the preaching of the 'word of the cross', failed to accept in faith the Christ that was sent by God. On account of a similar opacity of spirit, 'the rulers of this age', earlier to them, shut themselves off from the wisdom of God (which was also His power and which He had decreed for our salvation), and crucified 'the Lord of Glory' (cf. ICor 2/7-8).

To the spiritual man (*pneumatikos*), instead, God reveals His hidden wisdom, wrapped in the mystery, through His Holy Spirit that scans "the very depths of God" (ICor 2/10). In words taught by the Spirit (*en didaktois logois pneumatos*) does the spiritual man become instructed "in spiritual truths" (*pneumatika*, cf. ICor 2/13), and he discerns them spiritually (cf. ICor 2/14-15). Thus, only the spiritual man discerns, in the man who was crucified on the ignominy of the cross, the Christ who is "the power of God and the wisdom of God"

(ICor 1/24), and "whom God made our wisdom, our righteousness and sanctification and redemption" (ICor 1/30).

d. The Mystery of Christ

Now let us come to the mystery of Christ. Rom 1/19-20 implies that since God's eternal power and divinity, invisible in themselves, were made manifest by Him to man (cf. *phaneron*) ever since the creation of the world, he should have been able, *per se*, to perceive these invisible truths from the visible things He had made, and come to worship Him. But because of his sinfulness, man, in fact, did not arrive at it (cf. *passim* Rom 2/1 -- 3/8). Thus, as was seen under 'Man under the Power of Sin', the whole humanity remained in a situation of helplessness under the power of Sin, and was unable to know God's wisdom and His power for salvation (cf. *passim* Rom 3/9-20).

In the light of the revelation that was given him in Christ, Paul infers, in the above context, that a gratuitous soteriological intervention of God in man's history has even been in God's plan, about which the Torah and the prophets of old had already in some manner testified to (cf. Rom 3/21), to bring about the freedom of man from his closed-in-the-world situation, and to reveal to him God's hidden wisdom. This gratuitous soteriological intervention of God was brought into effect and traced out in man's history at the fullness of time by Jesus Christ, who had been appointed by God (cf. *proetheto*, JB) to bring about man's redemption (cf. Rom 3/24-25), and who is the "yes" to all the promises God made to man (IICor 1/20).

Thus it was that the eternal hidden mystery of God, conceived in wisdom before all ages, found its point of insertion into history in the event of the incarnation of Christ; and through Him, now dead and gloriously risen, it continues to unfold in the life of the believers till the end of time. Hence Paul could speak of 'the mystery of God' as 'the mystery of Christ'¹²⁴ (Eph 3/4; Col 4/3). Nay more, he could even go on to say that "the knowledge of God's mystery" is the knowledge "of Christ in whom are hid all the treasures of wisdom and knowledge" (Col 2/2-3). And when Paul speaks of the mystery as "this mystery which is Christ in you, the hope of glory" (Col 1/27),

he opens out the understanding of the mystery to its far-reaching dimensions: not only to the Christ-event and to the unfolding of it in the individual believer, but also to the newness of that section of the humanity in which are reconciled to God the Jews and the Gentiles into the one body which is the universal Church¹²⁵ of God (cf. Eph 2/14-16), and which will find its consummation in the glory of the Parousia.

e. The Revelation of the Mystery of Christ

The hidden wisdom of God wrapped in the mystery, which God "fore-ordained before the ages" (ICor 2/7), which was "not made known (*ouk egnōristhē*) to the sons of men in other generations" (Eph 3/5; cf. also Col 1/26), and which will find its consummation in glory at the end of time (cf. Apoc 10/7; Col 1/27; 3/4), is *the mystery of Christ* which 'has now¹²⁶ been revealed (*apēkalyphthē*) and made manifest (*ephanērōthē*) to the holy apostles and prophets by the Spirit ' to be made known to all the nations (Rom 16/26)¹²⁷.

In the mind of Paul, this revelation of the mystery of Christ does not evolve out of the dispensation of the Torah as a natural outgrowth from it and as a *continuum* with it; it is abrupt, and is discontinuous with the old. For, Christ is the end (*telos*)¹²⁸ of the Torah¹²⁹ (Rom 10/4); and the newness He brings (the new covenant: ICor 11/25; II Cor 3/6; the new man and the new creation: IICor 5/17; Col 6/15; Eph 4/24; Rom 6/4; 7/6; the new community: Eph 2/15; etc) is in marked discontinuity with what was of old¹³⁰. It is discontinuous with the old dispensation also because it is addressed, not to any particular people, but to all the peoples of the world (cf. Rom 16/26; Eph 3/6; Col 1/27).

The Greek verbs that express God's revelation of the mystery are chiefly three: *apokalyptein* (to reveal, to disclose), *phaneroun* (to make manifest, to show), and *gnōrizein* (to make known). Though these words are used in varying shades of meaning, we may get a general 'feel' for them as follows: *Apokalyptein* is removing the hiddenness and bringing the hidden reality to light (Since the mystery is hidden in God, God alone can reveal it); *Phaneroun* is giving one to know in perceptible and intelligible forms what was not so before (Its passive

would therefore chiefly mean 'to appear', as in I Tim 3/16)¹³¹; *Gnōrizein* is making a thing known more in the cognitive level of knowing, particularly through verbal, interpretative communication, of what has been revealed and made manifest¹³².

The Greek verbs used to describe the action of carrying the primary revelation to all the nations are : *lalein* (to speak), *euangelizein* (to announce something good), *katangellein* (to proclaim), *gnōrizein* (to make known), *phōtizein* (to illumine), and *didaskhein* (to teach). The words used to describe the reception of the revelation are: *ginoskein-gnōsis*, *epiginoskein-epignōsis*, *eidenai*, *katalabesthai*, *syniēnai-synēsis*, and *sophia-sophos*¹³³.

f. The Response of Man

The three groups of words listed above place the revelation of the mystery, the proclamation of it, and the reception of it chiefly in the realm of knowledge. We know very well that knowledge in the New Testament was never limited to notional, cognitional knowledge alone ; it is employed instead as affecting, in some manner or other, the various aspects and levels of the consciousness of man, which, in its turn, conditions his life's orientation and action. In addition to that, the mystery of Christ being a hidden wisdom, the knowledge of it is the knowledge that is discerned by the spirit of man, illumined by the Spirit of God (cf I Cor 2/13-14; 12/8; Eph 3/5)¹³⁴. It was for this reason that Paul, thanking God for the faith of the Ephesians, prayed that God may give them "a spirit of wisdom and of revelation" in their knowledge of Him, that "the eyes of their heart be illumined (*pephotismenous tous ophthalmous tēs kardias*)", etc. (Eph 1/17-18)¹³⁵. From this it would be inferred that, just as the wisdom of God is discontinuous with the wisdom of the world, so too, the knowledge of the mystery is qualitatively different from, and hence discontinuous with, the other types of knowledge, requiring, as it does, a new gracious intervention of God. The response that the spiritual man who arrives at this knowledge makes, be it in whatever measure, to this gracious initiative of God is by his "obedience of faith" (cf. Rom 16/25-26; also 1/5)¹³⁶.

B. THE GOD OF THE MYSTERY

Through the revelation of the mystery of God and through the faith-response of the believer, the wisdom of God, which was hidden for ages, which became revealed in Jesus Christ, and which has now been made known through gospel-proclamation, becomes the gifted wisdom of the believer and the saving light within his faith. By this wisdom, what becomes known in all depth and richness is the very God of the mystery as He manifests Himself in the Christ-event for our salvation (cf. Eph 1/17, also vv 15-23)¹³⁷. Through Christ, therefore, the transcendent God, "who dwells in unapproachable light" and "whom no man has ever seen or can see" (ITim 6/16), gifts Himself to be intimately known, and, through the gift of His Spirit, draws the man of faith to commune with Him in filial love. It is clear then that the key to man's access to God (as son to the Father) in the Spirit is the incarnate Son of God, Jesus Christ our Lord (cf. Eph 2/7), whom God has made "our wisdom, our righteousness and sanctification and redemption" (ICor 1/30). We will therefore take up now for our consideration how Christ is the revelation of God.

4. CHRIST AND THE REVELATION OF THE MYSTERY

The fullness of God's revelation of Himself to man, made as he is of *soma*, *psyche*, and *pneuma*, became manifested, at the fullness of time, in and through the gracious form of Jesus Christ (cf. Tit 3/4). Appearing in the form of man, Christ, who ~~was preordained~~ to bring man God's salvation, became the vehicle of the revelation of God's mystery. In this manner, unfolding in ~~and through the man Jesus~~, who is called the Christ, Messiah, the mystery of God becomes, indeed, the mystery of Christ. The revelation of Christ, then, takes up for us a most central significance in God's ~~gracious design~~ of salvation. It is therefore important for us, in the context of the revelation of God's ~~Mystery~~, to see what is the total significance for salvation that Christ and the Christ-event had for Paul, as he gathered it, both in his personal life and in his preaching, from the lived experience

of the revelation that was given to him, and which he enshrined in, what he calls, his gospel.

Before proceeding to expose the central theme of the revelation of Christ as envisaged by Paul in the *Letters* (under the title "The Christ-event according to Paul"), it would be helpful to us, under the title "The Revelation of Christ and Paul", to first get acquainted with Paul's involvement with it, so as to place it in proper context.

A. THE REVELATION OF CHRIST AND PAUL

a. Christ's Revelation to Paul

About this mystery of Christ Paul would neither have the knowledge, nor would he enjoy the authenticity to speak of it, if it were not divinely revealed to him, in a way similar to the manner it was revealed to the other apostles. Now, Paul did possess an unassailable inner assurance that he had both the riches of the knowledge of Christ firsthand through a special revelation, and the due commission, in virtue of his revelation, to proclaim Christ with an authority of an apostle¹³⁸.

Regarding Christ's revelation to Paul, as compared with that of the other apostles, the difference lay in that he did not know Jesus 'in the flesh'; the identity, in that he too 'saw Jesus the Lord' (ICor 9/1) "as the last of all and as one untimely born" (ICor 15/8). This 'seeing' of the Lord Paul himself describes as God's revelation of His Son to him (Gal 1/16). The absolute genuineness of this claim can be gathered from the impact that that revelation had on him. For, turning away from his previous intent of persecuting the Christians, he ends his Damascus mission by whole-heartedly confessing, with the entire apostolic church, that "Jesus is the Lord" (cf. also ICor 12/3; Rom 10/9; Phil 2/11; etc)¹³⁹

This historic revelation (*apokalypsis*) that Paul had of Christ on his way to Damascus formed the nucleus, as it were, of the total revelation which he had of the mystery of God. It was the window that was thrown open to him through which he might, illumined by the Spirit, scan the unfathomable "riches and wisdom and knowledge of God"

(Rom 11/33). It was the glorious dawn that progressively lit up for him God's grand design manifested in the Christ-event.

b. Christ's Gospel

Paul enshrines the Christ of his revelation and his understanding of the total Christ-event in, what he calls, "my gospel" (Rom 2/16; 16/25; IITim 2/8; cf. also Gal 1/8,11; 2/2), or "our gospel" (IIThes 1/5; IIThes 2/14; IICor 4/3; cf. ICor 15/1). It is to be noted that by gospel (*euangelion*) Paul does not refer to the act of proclamation alone (as he does in Phil 4/3,15; ICor 9/14,18; IICor 2/12; 8/18); for him *euangelion*¹⁴⁰ mostly denotes the content of his preaching; and its content is none other than the very reality that is proclaimed, namely Christ, who is "the power of God and the wisdom of God" (ICor 1/24). Hence Paul would call it "the Gospel of our Lord Jesus" (IIThes 1/8).

It is important, however, to take cognizance of the fact that Paul's gospel tells us pretty little about the life-events of Jesus or his teachings¹⁴¹. Paul turned his focus elsewhere — to what would, instead, shed ample light on the true and total significance of the one who became 'Christ according to the flesh' (*kata sarka*; cf. IICor 5/16; Rom 1/3; 8/3). For, Paul truly felt that his gospel, which is the gospel of Christ, was, in fact, the gospel of the Son of God (cf. Rom 1/9); nay, it was even more the gospel of God concerning His Son (cf. Rom 1/1-3). He felt that the God, who reconciled the world to Himself through Christ and created a new aeon in him for salvation, was now making His appeal to all men, including the non-Jews, through him (Paul), having appointed him an ambassador for Christ, in order that through his preaching he (Paul) might beseech them, on behalf of Christ, to become reconciled to God and receive His righteousness (cf. IICor 5/18-21). It is on this score that Paul keeps his focus on the core of the *kerygma*, which he himself had received (*parelabon*, cf. Gal 1/12), and which he in turn passed on (*paredōka*) to those who heard his preaching, "that Christ died for our sins in accordance with the scriptures, that he was buried, that he was raised on the third day in accordance with the scriptures, and that he appeared to Cephas, then to the twelve" (cf. ICor 15/1-5).

Paul's gospel then, being no different, in its essence, from that of the apostolic church, was the authentic gospel of Christ. Thus, Paul would lay claim to its authenticity, not only because "those reputed to be pillars" (Gal 2/9)¹⁴² had nothing to say against it (cf. Gal 2/1-10), but also because it was God's gospel, not man's (cf. Gal 1/11), coming, as it did, "through a revelation of Jesus Christ" (Gal 1/12).

c. Paul — A Steward of God's Mysteries

Through the revelation that he received, Paul also gets the firm conviction that he has been approved by God to be entrusted with the Gospel (cf. IThes 2/4), in order to proclaim it especially to the non-Jews (cf. Gal 1/16; 2/7). He becomes growingly aware, with the advance of his missionary years, that he has been appointed a minister (*diakonos*) of the gospel (cf. Col 1/23; Eph 3/7; cf. also IITim 1/11), and a steward (*oikonomos*) to dispense the riches of God's mysteries (ICor 4/1)¹⁴³. Towards this task he finds himself set apart and called by God even before he was born (cf. Gal 1/15; Rom 1/1). He moreover feels that it is Christ that has sent him, more than to baptize, to preach the gospel (cf. ICor 1/17). He thus senses himself, on the one hand, to be under a compulsion, even an inescapable obligation, to do so (cf. *anankē moi epikeitai*, ICor 9/16)¹⁴⁴. On the other hand, he considers this ministry as spiritual worship (cf. *latreuō*), nay, even as a priestly act at that ('priestly' in the cultic sense, cf. *leiturgon...hēiourgounta*; Rom 1/9; 15/16). Hence, he is eager to preach the gospel, and he can never bring himself to be ashamed of it (cf. Rom 1/15-16). He is ready to endure anything rather than put an obstacle to anyone in the way of the gospel (ICor 9/12). For preaching the gospel he is ready to put up with any pain; in fact, for it he even bore the chains of captivity (cf. IITim 2/9; Phlm 13).

d. The Christ-event is Soteriological

What would be the clue to understand Paul's unabated zest in preaching Christ's gospel¹⁴⁵? In his long and harrowed apostolate as minister of the gospel¹⁴⁶, Paul had experienced, beyond even a shred of doubt, that the gospel of Christ has a secure salvific efficacy, just

as the revelation of Christ was in his own personal case. He therefore calls the gospel "the power of God for salvation to everyone who has faith" (Rom 1/16). He recalls to the Thessalonians how his preaching of the gospel came to them "not only in word, but also in power and in the Holy Spirit and with full conviction" (I Thes 1/5; cf. also I Cor 2/4). He tells Timothy that through the gospel Christ, who abolished death, brings "life and immortality to light" (II Tim 1/10). Thus, he could speak of "the hope of the gospel" (Col 1/23), since the gospel was truly "the gospel of peace"¹⁴⁷ (Eph 6/15), "the gospel of the Blessed God" (I Tim 1/11), and hence "the gospel of salvation" (Eph 1/13).

The salvific dynamism of the gospel lay in this, that in it (the gospel) "the righteousness of God is revealed through faith for faith" (Rom 1/17), i.e., through the faith of the preacher for the faith of the believer. The saving, justifying faith¹⁴⁸ that is communicated by the preaching of the gospel, however, is rooted and centred on the person of Christ as the project put forward by God in history for the salvation of man. This would mean that the Christ-event (which the gospel seeks to make a present reality for the man who would accept it and grow in it in faith) is itself soteriological in essence and in character. This truth is to be underlined as expressing the unshakeable conviction of Paul.

B. THE CHRIST-EVENT ACCORDING TO PAUL

a. Jesus — Christ, Lord, and Son of God

Appellatives and titles attributed to a person are always evocative of something of the nature or function of that person. In the case of Jesus of Nazareth, even his proper name is highly significative of his person and his mission. For, Jesus (Gk. *Iēsous*, Hb. *Yehōšūʿa*, Ar. *Yeśūʿa*, meaning 'Jahweh saves'), not too uncommon a Jewish name in itself¹⁴⁹, was the heaven-indicated name for the one who was born of the woman, Mary, and born under the Jewish Law (cf. Gal 4/4). Matthew's Gospel gives the heavenly message thus:

"...an angel of the Lord appeared to him (Joseph) in a dream, saying, 'Joseph, son of David, do not fear to take Mary your wife, for

that which is conceived in her is of the Holy Spirit. She will bear a son, and you shall call his name Jesus, for he will save his people from their sins (*hamartiōn*)' " (Mt 1/20-21; cf. also Lk 1/31; 2/11).

This Jesus Paul never met 'in the flesh'. Yet, it was of this Jesus he said, referring to his saving death, 'he loved me and gave himself up on my behalf' (cf. Gal 2/20; also Rom 5/6-11; 1Tim 1/15).

In keeping with the Jewish practice in referring to persons of importance¹⁵⁰, Paul seldom names this Jesus merely as 'Jesus'. In the more than five hundred references he makes to his person, he either adds appellatives such as 'Christ', 'Lord', 'our Lord' etc. to 'Jesus', or he names him merely by those appellatives¹⁵¹. We have taken here for our consideration those titles that have the more frequent occurrence and the greater importance for Paul — namely, 'Christ', 'Lord', and 'Son of God', in order to make more explicit the significances, nuances, and overtones that those appellatives carried for Paul and his contemporary Christians. This would be, we believe, a good way to get a first overall idea of the significance of the Christ-event for Paul. The point that must however be strongly underlined here is that, whatever these appellatives meant, for Paul, they are all rooted in the historical person of Jesus, the son of Mary and of the line of David (Gal 4/4; Rom 1/3), and form one inseparable *continuum* with him; this, notwithstanding the fact that Paul does not evince any wide interest in the life-events or teachings of the man Jesus.

i. CHRIST

While Paul uses the proper name 'Jesus' less than two hundred times, his use of the title 'Christ' nears four hundred times. From this it would not seem legitimate to conclude that 'Christ' became for Paul the Jew, in its usage in the Hellenistic context, more or less an equivalent of a proper name¹⁵². It would be nearer to the truth to say that for Paul 'Christ' became *the* appellative, or the most 'proper' appellative ('proper' used as in 'proper name') for Jesus. To understand the full import of this title 'Christ', it would be necessary to get an idea of what 'Messiah' meant for the Jews of Paul's time.

(1) THE MESSIAH

'Christ' is the English rendition of the Greek *Christos*, meaning 'the anointed one' (from *chrīō* - to anoint), which is the translation of the Hebrew *Māšîaḥ* (Ar. *Mešîḥā*) transliterated *Messiah* in Greek. Anointing with the oil signifies for the Jew the outpouring of God's Spirit, by which the person anointed would be set apart for God in view of a representative function, on God's behalf, towards His chosen people¹⁵³. In the course of the post-Exodus religious history of Israel, such anointing became assigned towards three types of functions: (i) of kings (cf. ISam 9/16; 10/1,10; 16/13; IISam 2/4; 5/3; IKg 1/39; etc) ; (ii) of prophetic persons (cf. IKg 19/16; Is 61/1; also Ps 105/15)¹⁵⁴; and (iii) of priests, taking a cue from the anointing of Aaron (cf. Ex 29/7; 28/41; 30/22-33; etc). Of these, the one of kings was always present, and even prevailed in the *animus* of Israel, almost in a religious and national folkloristic way, flowering forth into the unabated longing and the hope, ever since the golden age of David and especially because of the oracle of Nathan to him (cf. IISam 7/4-14; esp. vv 12,13 and 16), that a Messiah from the line of David would, towards the end-time, bring about a culmination on earth of God's kingdom through Israel, and that all God's promises to them would find their ample fulfilment during his reign. This Messianism grew the stronger¹⁵⁵, through prophetic writings, when Israel was taken away captive in exiles. Evolving further, and taking on apocalyptic overtones, it was uppermost in the minds of the people, especially among the fervent groups like the Pharisees and the Qumran sects¹⁵⁶, during the later intra-testamental period¹⁵⁷ which saw so many adverse political upheavals for Israel. This messianic expectation was keenly alive during the period of Jesus and of Paul. However, it is undeniable that people had only a vague idea of what the real nature of the promised Messiah would be. In popular hope, probably influenced by the interpretation of the Pharisees, God's Messiah was expected to be a just and wise one, a kingly figure, who would vanquish pagan rule and slavery, and establish justice in the land by powerful portents and signs¹⁵⁸.

The vagueness that hovered over Israel regarding the real nature of the Messiah on the one hand, and her keyed-up expectation of

him on the other, set the scene for the traumatic history of the people of Palestine between 63 BC and 70 AD¹⁵⁹. In God's design, however, this same period was revealed to have concealed 'the fullness of time' (cf. Lk 2/6; Gal 4/4), which saw the coming of Jesus the Christ, the birth of the 'New Israel' embracing the universality of mankind, and the inauguration of the new economy of salvation of the eschatological aeon.

(2) 'JESUS IS THE CHRIST'

While the generality of the Jews, particularly the Pharisees and the priestly class, rejected outright the claim of this man, Jesus of Nazareth, to be the Messiah (cf. for instance Lk 4/16-30; 7/18-23), and contributed to, and even constrained, the Roman might to do away with him, the puny group of the apostles and disciples that believed in him to be God's Messiah (cf. e.g., Peter's confession, "You are the Christ...", Mt 16/16) lived through a traumatic experience — They slowly made the painful passage: from the paralysing disillusionment they had in their hope that Jesus would eventually manifest himself in his earthly glory¹⁶⁰ (when they saw him die helpless, crucified ignominiously between malefactors)¹⁶¹, through the heartening and illuminating experiences they had (as individuals and as groups) of the Risen Glorious Jesus and the outpouring of his Spirit on them on the Pentecost day, to the dawning and maturing of their knowledge, as a community of believers, regarding the true nature of the Messiah that God had designed Jesus to be, whom they had, while he was alive, accepted in faith. The schooling they went through at the hands of the Risen Jesus is succinctly put in Lk 24/25-27:

"And he (the Risen Jesus) said to them, 'O foolish men, and slow of heart to believe all that the prophets have spoken! Was it not necessary that the Christ should suffer these things and enter into his glory?' And beginning with Moses and all the prophets, he interpreted to them in all the scriptures the things concerning himself" (cf. also vv 44-49).

Paul, a late-comer on this scene with the revelation he had of the Risen Christ on the Damascus road, undergoes a similar traumatic schooling himself at the hand of this Risen Jesus to recognizing him

to be the expected Messiah. And he would thereafter glory in the knowledge and in the preaching of this 'Christ crucified' (cf. Gal 6/14; ICor 2/2) — 'a stumbling block' for the Jews, 'foolishness' for the Greeks, but to those on the way to salvation, be they Jews or Greeks, 'the power of God and the wisdom of God' for salvation (cf. ICor 1/22-24).

From Paul's own letters it is possible to gather how he could bring himself to confess and to preach the crucified Jesus (whom he at first considered as accursed of the Law) to be the Christ¹⁶²; for, along with the primitive Church, he realized that it was about him that the Law and the prophets had testified (cf. Rom 1/2; 3/21; etc) :

Jesus was the pre-ordained 'Christ' whom it belonged to Israel, as her highest privilege, to have as a member of her race (cf. Rom 9/5) ; he was the offspring of Abraham's promise (cf. Rom 1/3; Gal 3/16; IITim 2/8). This Jesus was 'the meek and gentle one' (ICor 10/1), 'the sinless one' (IICor 5/21), 'the just one' (Rom 5/18), 'the obedient one' (Phil 2/8; Rom 15/8) — all references to the Suffering Servant of Is 42/1-9; 49/1-16; and 52/13—53/12. He had not come to please himself (cf. Rom 15/3), or do his own will; but he sacrificed himself vicariously in his crucifixion, in order to save man (cf. Col 1/21-23; Gal 2/20; cf. also ICor 15/3-5; Rom 4/25). This Jesus attained the plenitude of God's anointing in the Spirit of Holiness (and hence the plenitude of his being the 'Christ') through his resurrection, which conferred on him the plenitude of salvific power by which he becomes ordained as the 'Lord' and as the 'Son of God' (cf. Rom 1/3-4; compare this with Acts 10/38). He is the eschatological Saviour who abrogated the old Law (cf. Rom 10/4)¹⁶³, and became the Law of the new order (cf. ICor 9/21; Gal 6/2). To him God entrusted his kingdom (cf. e.g., Col 1/13; Eph 5/5), and at the end of time he would come to judge the living and the dead (cf. *passim* IThes 4/13—5/10; IITim 4/1; Acts 10/42; 17/31; etc).

However, the experience of the Risen Jesus was of such impact on the primitive Church and on Paul, and the total saving reality of him was seen to be so different and so far exceeding the common Jewish Messianic expectations, that the title 'Christ' alone seemed to them insufficient¹⁶⁴. Moreover, there remained the concern, especially for Paul, of making the non-Jew, who was not attuned

to the Jewish Messianic expectations, understand adequately the full import of what 'Christ' meant¹⁶⁵. This problematique naturally takes us to the consideration of the other titles used by Paul. Before going over to such a task, however, it seems to us of paramount importance to point to the following fact: that the divinely ordained reality referred to as the person of 'Christ' is not only co-extensive with the man Jesus who was born a babe of Mary in the manger at Bethlehem and died crucified on the cross on Calvary; that reality was pre-existent to him in God, and now continues as the Jesus who lives on 'risen' and 'glorified'¹⁶⁶. This Christ is God's (ICor 3/23); and he will, in the end, deliver the kingdom to God the Father (ICor 15/24). It is on this 'Christ' that the whole edifice of Paul's Christology is erected.

ii. THE LORD

(1) THE EXPERIENCE OF THE RISEN CHRIST

The title 'lord (*kyrios*)' is a relational one implying authority and power over persons or groups of people. It is certain that Paul uses the title *kyrios* with this relation in mind¹⁶⁷. The fact that this title belongs to the earliest confessions of the primitive Christian community¹⁶⁸ shows how overwhelmingly the early Christians had vividly experienced the salvific power and the presence of the Risen Jesus. This experience is witnessed to also by Paul in his own regard:

Paul would describe his encounter with the Risen Christ as 'being seized' by him (Phil 3/12). He would even enthusiastically call him 'my Lord' (Phil 3/8). But his usual expression is 'our Lord', or simply 'the Lord', since his experience of Christ's dominion over him was as one directed towards the kingdom of God and the upbuilding of the community. He would feel himself 'sent' by the Lord Jesus to preach, and therefore vested with the message and the authority to speak in his name (cf. ICor 7/10; 9/14; 14/37; etc)¹⁶⁹. The frequency and the insistence with which Paul uses the phrase 'in the Lord (*en kyriō*)', be it in the context of teaching, guiding, or whatever other service he or those in solidarity with him in ministry and in faith are engaged in (cf. e.g., Rom 14/14; 16/2,8,11...; ICor 9/1,2; IICor 2/2; Eph 1/15; 4/1,17; etc), tell us forcefully that Paul had a constant con-

sciousness of being under the living and pervasive presence of the Lord Jesus in power, guiding him and the communities he was addressing.

This divine (lordly) salvific presence of the Risen Jesus in power was so keenly and clearly felt, and even longed for, in the early Church that we find the title *kyrios* occurring, not only in the confession formulae and in preaching (spoken above), but also in the contexts of worship, of liturgical and sacramental celebrations, and of invocations (cf. ICor 1/2; 5/4; 10/21; *passim* 11/23-27; Eph 5/19-20; etc)¹⁷⁰. In a similar way, the name 'Jesus' (i.e., the name of the One who was highly exalted, and to whom 'a name which is above every other name' has been bestowed, cf. Phil 2/9) became lovingly invoked; and such loving invocation was experienced to have been endowed with divine power (cf. vv 10-11)¹⁷¹.

(2) THE LORDLY POWER AND GLORY

Paul is emphatic in saying, "one is our Lord" (ICor 8/5; Eph 4/5; cf. also 2/21). For, Jesus has been exalted and made 'Lord' by God, over all the worlds and deities (cf. Phil 2/9-11), and over all the living and the dead (cf. Rom 14/9). He has been given the power that enables him to subject all things to himself (Phil 3/21). Even the last agent of deception on earth, the so-called Lawless One (*Anomos*) (whose coming will be by the activity of Satan), and Satan himself will be overcome and crushed (cf. IIThes 2/8: also vv 5-10; Rom 16/20). The last enemy to be overcome is Death (*Thanatos*); and Death's poisonous sting is due to Sin (*Hamartia*) (cf. ICor 15/26,54-56)¹⁷². Hence, with the destruction of Death, Sin too will be decisively overcome¹⁷³. This final victory will take place at the resurrection of the dead on the last day, 'the day of the Lord' (IThes 5/2; IIThes 2/2), which is also 'the day of the Lord Jesus Christ' (ICor 1/8; IICor 1/14)¹⁷⁴. On that day Christ will come in his lordly power and glory as the supreme judge (cf. IIThes 1/5-10). It is to be kept in mind that this lordly power and glory of Christ would ultimately redound to the glory of God the Father (cf. Phil 2/11).

It will be noted that in the title *kyrios* the expectations of the Messianic triumph and those of the apocalyptic glory of the Parousia find their merger and the promise of their fulfilment¹⁷⁵.

iii. THE SON OF GOD

(1) THE LORD'S DESIGNATION

While the title *kyrios* established the relation of the Risen Christ with reference to man and the universe, his designation as 'the Son of God' (*hyios <tou> theou*)¹⁷⁶ points out to his relationship to God (called the Father) with reference to mankind. For an introduction into the true significance of this title, let us take Paul's carefully-worded introduction (part) in the *Letter to the Romans*:

"... the gospel of God ₂ which He promised beforehand through His prophets in the holy scriptures, ₃ the gospel concerning His Son, who was descended from David according to the flesh ₄ and designated Son of God in power according to the Spirit of holiness by his resurrection from the dead, Jesus Christ our Lord..." (Rom 1/1-4).

In this text, *proepēngēilato* (promised beforehand) and *ek spermatos David* (descended from David), both point out to the Messianic reality of Jesus. The *kata-sarka* — *kata-pneuma* polarity intends to show that there was, in this Messiah, something more than an earthly dimension that would pass away with death (cf. II Cor 5/16): on account of the Holy Spirit that was present in him in power in virtue of his resurrection, Jesus Christ has been pointed out to be more than the Messiah that was commonly expected — He is pointed out as the *risen*, exalted *Lord* with divine salvific power. Vested in a new way with God's Spirit by the Father who raised him from the dead (cf. Rom 8/11), this Risen Christ is now no more merely the pre-ordained and pre-promised, but *hidden*, Son of God who took flesh in David's line: he is now the Christ that is designated-and-proclaimed (*horisthentos*, RSV+JB) as the Son of God in power, *to be recognized as such by those who have the faith* given them by his revelation. To Paul he was so revealed, and hence he would declare that God ~~was~~ *pleased to reveal His Son*" to him in order that he might preach him among the Gentiles (Gal 1/16).

(2) THE PRE-EXISTENT SON

Paul, who realized that the Risen Christ he encountered so powerfully on the Damascus-road was the designated Son of God in power,

the same that was pre-ordained and promised in the Scriptures, realized also that this Son was pre-existent to his coming upon earth. He saw him as the one in whom all the blessings for the believers were pre-ordained (cf. Eph 1/3-14). He saw him also as the Wisdom¹⁷⁷ (cf. ICor 1/23,30) that was hidden in God for ages, and which was pre-ordained for our glorification (cf. ICor 2/7). Christ's origin, then, belonged to the sphere of the divine, of the heavenly (cf. ICor 15/47; also 3/23). Reminiscent of the revelation of the Risen Christ bathed in divine splendour as 'the Lord of Glory' (ICor 2/8), Paul describes him to be the image (*eikōn*)¹⁷⁸ of the invisible God (cf. Col 1/15; IICor 4/4; also vv 4-6; Hb 1/3; Phil 2/6: 'form of God'). Christ was from the beginning; and through him were all things made, and through him they hold together (cf. Col 1/15-17; ICor 8/4; Hb 1/3).

(3) THE BEARER OF GOD'S SALVATION

This pre-existent divine being that Christ is, is appropriately called 'the Son of God'¹⁷⁹ by the Early Church, Paul included, following Jesus' own reference to himself, not only because he is seen to be the image of the Father, but also because of the way he is seen to be carrying out God's own work — namely, the gracious work of man's salvation, both, in the intimacy and obedience as "the Son of His benevolent love (*ho hyios tēs agapēs autou*)" (Col 1/13, tr), and in his role of being the one 'sent' as God's plenipotentiary. Thus, Christ coming into the world to save sinners (ITim 1/15) is described as God sending His own Son in the likeness of man at the fulness of time (cf. Gal 4/4; Rom 8/3), and as an act of obedience on the part of Christ (cf. Phil 2/6-7)¹⁸⁰. Christ's death is designed by God to be sacrificial in character in order to reconcile sinful man with Himself (cf. Rom 3/25; 5/10; 8/3-4; etc); and the acceptance of such a sacrificial death by Jesus is described as his filial obedience to the Father (cf. Phil 2/8). Paul would see all this as an expression of God's love (cf. Rom 8/32; Eph 2/4-5; also Jn 3/16), which Christ would faithfully manifest in his own stead (cf. Gal 2/20; Rom 5/6-8). Nay more, God's love was in Christ Jesus (cf. Rom 8/39), and in him the goodness and kindness of God our Saviour has appeared (Tit 3/4). In this way, Christ would be the 'yes' to all the promises that God made to man (cf. IICor 1/19-20). Paul would therefore see the in-

visible God as being manifested by the recognizable form of Christ reconciling the world to Himself (cf. II Cor 5/19; Col 1/13-14,20). In this Christ, now designated Son of God in power, the fullness of the godhead perceivably dwells (cf. Col 1/19; 2/9). It is in him that God bestows on the believers his Spirit of sonship, and thus, too, the adoption as His sons and a share in his inheritance of glory (cf. Gal 3/26; 4/5-6; I Cor 1/9; Rom 8/15-17,29). This same Son of God will come on the final day (Parousia) to deliver them from 'the wrath of God' (cf. I Thes 1/10).

b. The Abasement and the Exaltation of Christ

The pre-existent Son of God, who was pre-ordained to be the bearer of God's saving graciousness and love, becomes designated as the Lord and as the Son of God in power, according to the Spirit of holiness that was in him, through his self-abasement and his subsequent exaltation by God. This truth is succinctly worded in an arresting way in the theological hymn¹⁸¹, which Paul places in Phil 2/6-11¹⁸².

The literary composition of Phil 2 is certainly intricate. We may safely allow for the possibility that, in Phil 2/1-13, the theme of the hymn itself and the theme in the context of which the hymn is inserted in the letter have different thrusts, but that they merge, in as much as they overlap.

The chief intent of Paul in quoting the hymn (Phil 2/6-11) is exhortative. At the time he writes to the Philippians, Paul is 'a prisoner for Christ' (cf. 1/13). He identifies them with himself in the cause of the gospel; says he, "you are all partakers with me of grace, both in my imprisonment and in the defence and confirmation of the gospel" (1/7; cf. also vv 22-26). He encourages them (cf. 2/1) to brace up to strive (*synathlountes*) for the upholding of their faith and to suffer (*paschein*) for Christ's sake (cf. 1/27-30). The suffering that Paul would exhort them to willingly accept would be that involved in being *selfless* and *humble* (cf. 2/3), so as to preserve and foster unity and charity among themselves (cf. 2/2,4). Towards such conduct Paul would propose Christ as their model (cf. 2/5), and would quote for them the hymn about Christ which reads as follows:

"...Jesus Christ,

⁶who, though he was (cf. *hyparchōn*) in the form (*morphē*) of God,
did not count equality with God a thing to be grasped

⁷but emptied (*ekenōsen*) himself,
taking the form (*morphē*) of a servant,
being born in the likeness (*homoïōma*) of men.

And being found in human form (*schēma*)

⁸he humbled (*etapeinōsen*) himself
becoming obedient unto (*mechri*) death,
even death on a cross.

⁹Therefore God has highly exalted (*hyperypsōsen*) him
and bestowed (*echarísato*) on him
the name which is above every name

¹⁰that at the name of Jesus
every knee should bow,
in heaven and on earth and under the earth,

¹¹and every tongue confess
that Jesus Christ is Lord,
to the glory of God the Father".

This hymn is a hymn of obedience-exaltation¹⁸³, with rich Old Testament overtones, particularly of the Servant of Jahweh of Is 52/13—53/12. The obedience of Christ is manifested in two major phases: (i) in taking 'the form of the servant' and in being born 'in the likeness of men'; and (ii) in humbling himself and becoming obedient unto death. Both phases involve *self-abasement*: the former is described by the word *ekenōsen* (he emptied himself), and the latter by *etapeinōsen* (he humbled himself). Under these two aspects of self-abasement the hymn leads itself superbly for Paul's exhortative intent — namely, to exhort the Philippians to avoid vainglory (*kenodoxia*) (i.e., to be selfless) and to cultivate humility (*tapeinophrosynē*) (cf. 2/3) as basic to unity and charity¹⁸⁴

For us, however, it is the theological content of the hymn, and not Paul's exhortative intent, which is of interest here. We will, therefore, take Christ's abasement and exaltation, spoken of in vv 6-8 and 9-11 respectively, for a more detailed consideration¹⁸⁵

i. CHRIST'S ABASEMENT

The explicit references to the humanity, the death on the cross, and the name 'Jesus' hinge the entire hymn of Phil 2/6-11 on the historical person, the man Jesus. The hymn, however, attaches other references to this Jesus that protract his reality, in point of time and space, far beyond his earthly existence. From his vivid experience of the Risen Jesus, the composer of the hymn, guided by God's revelation and in the light of the Scriptures, particularly the Messianic (Servant of Jahweh) and wisdom texts¹⁸⁶, arrives unhesitatingly at the pre-existence of the reality of Christ. Thus, the hymn holds together before our mind's eye the total view of Christ — as being in the form of God and with God from the beginning, as taking up a human form, as dying on the cross, and as being exalted and enthroned as the eternal Lord above all powers and deities.

It would be anachronistic, to say the least, to read back into this first-century Christological hymn the fifth-century Chalcedonian *formulae* regarding two natures, one person, and the like¹⁸⁷. We must not also lose sight of the poetic imagery of the hymn when looking for its theological content. The expressions such as *ekenōsen* (emptied or divested himself), *labōn* (assuming), *morphē* (perceivable form), the antitheses *doulos* — *kyrios* (servant — lord), *etapeinōsen* — *hyperypsōsen* (humbled — exalted), and the like, are not only anthropomorphical, but even contain flourishes of poetic imagery. Taking the first three verses that speak of Christ's abasement, we can gather chiefly the following three theological messages: (i) that Christ is a divine person; (ii) that his incarnation¹⁸⁸ and his death are the loving and gracious condescension of this divine person undertaken in voluntary obedience to God, the Father; and (iii) that this entailed a sacrificial, redeeming, and saving action on his part (This is implicit).

(1) CHRIST'S DIVINE BEING

The expression "*en morphē theou hyparchōn* (subsisting in the form of God)" and "*to einaī isa theō* (being equal to God)" in v. 6 refer us to the divine status of Christ.

Only in Phil 2/6-7 the word *morphē* is found in Paul. In comparison with it, Paul uses *eikōn* (image) more frequently and more

characteristically¹⁸⁹. In the Jewish religious literature, where images to God (Jahweh) are frowned upon, man alone is said to be the image of God in comparison with the rest of creation¹⁹⁰. The only reality that is described as the image of God participating of His divinity is Wisdom, as found in the Wisdom literature¹⁹¹. From his revelation of the Risen Christ, Paul heaps the attributes of this Wisdom of God on Christ — Nay, he even calls him 'the Wisdom of God' (ICor 1/24,30). Similar to the way Wisdom had been described as "the pure emanation of the glory of the Almighty", and "the reflection of the eternal light... the image of His goodness" (Wis 7/25-26), Paul speaks of "the light of the knowledge of the glory of God in the face of Christ", and says that Christ is the "image of God" (IICor 4/6,4). Paul would thus speak also of "the glory of the Lord" (namely, of Christ, IICor 3/18), and of "the Lord of Glory" (ICor 2/9). Now, we know that Christ's glory' is intimately connected with his resurrection from the dead in the power of the Holy Spirit, by which he has now become 'the life-giving Spirit' (*pneuma zōopoion*) ('the last Adam') in reference to mankind, similar to the first man Adam who became a living soul (*psychē zōsa*) (ICor 15/45)¹⁹². In this way too Christ has become "the firstborn among many brethren" (Rom 8/29; also Col 1/8: "the firstborn from the dead"). From all this we can gather how the term 'image of God' is rooted in the experience of Christ's glory and immortality, which he is seen to share intimately and in fullness with God (Col 1/19; 2/9), and which he is destined to impart to mankind.

Paul's post-resurrection experience of Christ, while identifying his glory and immortality as constitutive of his divinity, and placing him, therefore, to be the same reality as the Wisdom which is God's image, refers him, further, to his (Christ's) pre-incarnational divine status, which was unknown to man in the past, and which remained eclipsed through his divine condescension in taking the human condition. This divine status and its attributes Christ shares with God as 'being equal to Him' (cf. *to einai isa theō*). In this light, the Risen Christ is seen to be "the image (*eikōn*) of the invisible God" (i.e., of the all-transcendent God; cf. ITim 6/16), "the firstborn of all creation, because in him all things were created, in heaven and on earth, visible and invisible ..." — "All things were created through him and

for him". "He is before all things and in him all things hold together" (Col 1/15-17). From these references too, the identity of experience about Christ as God's Wisdom is reiterated; for, Wisdom too is spoken of as 'existing from the beginning, before the origin of the earth' (Pr 8/23), as "an untarnished mirror of God's active power" (Wis 7/27), and the like.

Further, on account of the divine attributes and functions that Christ is thus seen to share with God, all the fullness of the godhead is said to dwell perceivably in him (cf. Col 1/19; 2/9). Christ is therefore called, in a unique manner, God's Son¹⁹³; and in this sense too, he is seen to be 'the image of God', as appertaining to Him, and as being His (1Cor 3/23). However, by characterising his sonship as being "the firstborn from the dead", "the firstborn among many (i.e., all) brethren", and "the firstborn of all creation", Christ's intimate rapport with the world and with man is implied; as well as the filial role of this divine person of Christ to God, who is the Father, is taught. Thus, even with all the references to him as being of a divine status, Christ is never equated with God (Father)¹⁹⁴, who always remains for Paul the Ultimate Reality as 'the Father of all' and as 'the Father of Glory'.

(2) THE DIVINE CONDESCENSION

What is poetically presented as 'not deeming being equal to God a thing to be grasped (*ouch harpagmon...*)', 'emptying oneself (*ekenōsen*)', 'assuming the form of a slave (*morphēn doulou labōn*)', and 'humbling oneself (*etapeinōsen*)', as well as pointing out to the extent to which Christ went (namely to dying -- and that on a cross), are intended to move the reader to realize the noble condescension of the divine being called Christ, and the degree to which he thus manifested God's graciousness and love for sinful man.

Similar to how *morphē* in *morphē theou* (v. 6) implied the perceivable¹⁹⁵ aspects and attributes of Christ as a divine person, *morphē doulou* (v. 7) pictures to the reader the aspects of man's nature, including mortality, which Christ had assumed for all to perceive. The poetry of the hymn conveys in moving imagery the divine condescension of Christ in his becoming a man; i.e., the divine being

that Christ is, assumes the true condition of a mortal out of a willing obedience to his Father's will and a loving condescension towards, and solidarity with, man who is a slave to Sin and to creaturely powers. A similar imagery is found in IICor 8/9: "For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, so that by his poverty you might become rich". While not placing the reality of Christ's donning 'sinful (mortal) flesh' (cf. Rom 8/3) in jeopardy¹⁹⁶, the hymnic imagery carries the conviction that such condescension of Christ was for God's pedagogical purpose of manifesting to man His righteousness and His graciousness (cf. IICor 5/21; Rom 3/24-26). .

(3) 'A FRAGRANT OFFERING AND SACRIFICE'

We have seen above how the hymn conveys also the message that Christ's assuming 'sinful flesh' and undergoing the death on the cross was a divine pedagogy — both, as God's design to manifest His salvation in a perceivable human form, and as Christ's reflection of God's goodness through his divine condescension. Now, this theme of the hymn contains implicitly the total drama of the justification (*dikaio-synē*) of sinful man. Here we enter into a complex area about which Paul is explicit in a variety of expressions in other instances. Let us telescope them together through one representative text.

In the incarnation and death of Jesus Paul sees God's project of rectifying a situation gone wrong. Says he:

"For God has done what the Law, weakened by the flesh, could not do: sending His own Son (*ton heauton hyion*) in the likeness of sinful flesh (*en homoiōmati sarkos hamartias*), and as a sin-offering (*peri hamartias*), He condemned Sin in the flesh, in order that the ordinance of the Law (*to dikaiōma tou nomou*) might be fulfilled in us, who walk not according to the flesh but according to the spirit" (Rom 8/3-4)¹⁹⁷.

As we have seen earlier, the context of Rom 8 is a strongly juridical one. Sin (*Hamartia*) has usurped the lordship over the sinful man (and through him over the world), residing in his sinful flesh; and the Law (given as a custodian) is utterly unable to do anything except to declare what is right and wrong, and what is the just requirement (*dikaiōma*) to remedy the adverse moral effects caused by man's deeds done under slavery to Sin. In this hopeless situation of man

God takes an extreme initiative to save man: To meet the just requirement of the Law in regard to sinful man, He sends His own Son in the likeness of sinful flesh, (and thus Christ becomes incarnate as a mortal, taking the name of Jesus). He sends him as a plenipotentiary to handle the situation created by *Hamartia*'s dominion¹⁹⁸. In order to save man who is 'sold to Sin' and has become a 'slave' of hers, Christ vicariously takes on the moral effects of man's sins ('wages', Rom 6/23; the poisoned 'sting of Sin', ICor 15/57; namely Death) on himself, and willingly undergoes a shameful death, suffering excruciating pains and shedding even the last drops of blood on the cross¹⁹⁹, as a supreme act of love of condescension for man (Gal 2/20), and of filial obedience to the Father (Phil 2/8)²⁰⁰. The Early Church, Paul included, sees in this sacrificial death of Jesus²⁰¹ not only the fulfilment of the just requirement of the Law to rectify the moral debts of the sinful man²⁰², but also the way his redemption from the slavery of Sin is wrought²⁰³ and his liberation to be a 'slave of Christ' is effected, so as to be adopted into the sonship of God by receiving His Spirit²⁰⁴, and to be enabled to walk according to the Spirit. The redemption that Christ effected by his blood is thus seen as an expiation for sins²⁰⁵, by which man becomes purified (Tit 2/14), forgiven (Col 1/14; Eph 1/17), and thus reconciled to God in Christ (cf. IICor 5/18-19; Rom 5/10-11; Col 1/21-22). The blood of Christ, moreover, besides reconciling man with God, becomes also the blood that seals the new covenant (ICor 11/25) creating a new People of God²⁰⁶, which is not limited only to Israel, but which embraces all the peoples of the earth²⁰⁷.

Christ thus paved the way towards the salvation of man by being so gracious as to renounce to himself his divine prerogatives in taking human flesh, and in going to the extent of dying even a most shameful and accursed death — the death on the cross. All this was in obedience to His Father's design. By his supreme example of love, Christ mirrored the infinitely gracious love of the Father for sinful man²⁰⁸. With perhaps all this in mind, in another exhortative context, Paul would say:

"Walk in love, as Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God"²⁰⁹ (Eph 5/2).

From what we have so far said, it will be clear that Christ's condescension in his incarnation and death was sacrificial in character — not only for rectifying a relationship wronged by the transgression of Adam and his posterity (the juridical aspect), but also, on the wake of it, for establishing a new relationship of God's favour (grace) and communion with man (the covenantal aspect). It will be noted that the sacrificial character of the incarnation, and particularly of the death of Christ, is but the historical unfolding of the sacrificial element innate in the self-renunciation with which Christ responded to God's will. In essence, therefore, Christ's abasement was an act of supreme, self-effacing, and outgoing love, towards his Father, and on behalf of mankind.

ii. CHRIST'S EXALTATION

The words *dio kai ho theos* (wherefore also God...) in Phil 2/9 implies a certain response by God to Christ's self-abasement described in vv 6-8: The obedience of Christ who became man receives acknowledgement by God his Father, and his loving self-effacing sacrifice of himself finds favour with Him. He therefore highly exalts (*hyperypsōsen*) him who willingly made himself lowly²¹⁰. The identity of the one who died on the cross with the one who was revealed to have been raised from the dead and to have ascended into heaven²¹¹, to the right hand of the Father²¹², is thus asserted by the hymn. Christ's resurrection is not mentioned in vv 9-11; but it is implied. And with his resurrection, a new exalted state is accorded him by which his lordship over all the worlds and peoples is inaugurated for the glory of God the Father. Below, we proceed to consider the significance of Christ's resurrection, and the eschatological triumph of God that has been inaugurated with it.

(1) CHRIST'S RESURRECTION

(a) 'RAISED FOR OUR JUSTIFICATION'

Though Christ's death alone is mentioned in some instances speaking about his work of redemption (cf. IThes 5/10; Rom 5/6, 9-10; Gal 2/20; Rom 3/25), his resurrection is an inseparable part of his saving work, as can be seen from IThes 4/14; ICor 15/12,17,

20-21; II Cor 5/14-15; 13/4; Rom 8/34; 10/9-10. Rom 4/25 expresses this inseparability thus: Jesus our Lord "who was given up (to death) (*paredothē*) for our trespasses (*paraptōmata*) and raised for our justification (*dikaïōsis*)" (tr).

The resurrection of Jesus was not in the form of a resuscitation to life, as was the case with Lazarus (Jn 11). The two words used by Paul, *ōphthē* (was seen) in I Cor 15/5-8 and *apokalypsaî* (to reveal) in Gal 1/16, taken together, point out to the pneumatic reality of the Risen Christ that he had perceptibly encountered. Christ was 'seen' to have, no more a passible, perishable, corruptible body (*thnēton sōma, sarx, or sōma psychikon*), but a *sōma pneumatikon* (a spiritual body)²¹³ exuding the very power and glory of the Supreme God Himself (cf. Eph 1/19-21). From being limited to a determined body with which he walked the dusty roads of Palestine bringing the good news of God's kingdom to the people that thronged to him, he has become, with his glorious body, an all-pervading reality possessing perceivably (cf. *sōmatikōs*) the very fullness of the godhead (Col 2/9; 1/19). His perceivable glory and his immortality are the inheritance that God has bestowed on him as His firstborn, to which all those who are inserted in him in the one Spirit are destined to become co-heirs with him, having shared his sonship and the ensuing newness of life. From all this, the indispensable nature of Christ's resurrection for mankind's salvation can be inferred. In fact, Paul would emphatically affirm:

"If Christ has not been raised, your faith is futile and you are still in your sins" (I Cor 15/17).

(b). 'THE LAST ADAM'

The new aeon of salvation that has been inaugurated by God in virtue of the obedience and exaltation of Christ as against the old aeon of sinfulness is fittingly illustrated by Paul when he calls Christ "the last Adam (*ho eschatos Adam*)" (I Cor 15/45).

In Rom 5/12-21 Paul presents Adam as a type, by contrast, to Christ (v. 14): type, in as much as Adam and Christ inaugurate two different aeons for mankind — Adam, the aeon of slavery to Sin and of God's wrath; and Christ, the aeon of justification and grace²¹⁴.



ICON OF CHRIST

ICON OF CHRIST

Here, the cross is in the background, and the risen Lord is in the foreground. Christ is presented in a state of glorification...

Christ is clothed in a *Kāvi* shawl, which is the sign of passage from this world: total renunciation of everything for a total possession of everything... The blue border shows that Jesus is already in heaven. His looks are hieratic and fixed: a deep penetrating and fixed look is the sign of eternity...

His gestures are *abhaya mudra* (sign of victory), in which one can take refuge, and the *varadha mudra* (sign of gift), in which the fruit of his victory is given to us as grace...

Cf. D. S. Amalorpavadass (ed), *Indian Christian Spirituality* (NBCLC: Bangalore, 1982) pp 366-367.

Courtesy
NBCLC, Bangalore.

By his disobedience (v. 19) and his transgression (vv 14,15,17,18), Adam gave occasion for Sin, Death, and Law to enter (cf. *eisêlthen*, *diêlthen*, and *pareisêlthen*, respectively in vv 12, 20). All men became a guilty party to this in as much as all sinned (*eph' hō pantes hêmarton*, v. 12). Through Adam, therefore, all were constituted sinners (v.19), and a just condemnation was placed on them (v. 16). This is the old aeon. In the new aeon brought about by Christ, however, grace, justification, and eternal life (vv 15,17,21) are not given to man as something owed to him for some meritorious act of his (for indeed he cannot merit them), but are bestowed on him by God graciously and gratuitously²¹⁵. This bestowal is by an act of His covenantal righteousness (cf. *dikaiosis*, v. 18) which God makes in virtue of the obedience (v. 19) and the righteous deed (*dikaiōma*, v. 18)²¹⁶ of Christ His Son, who mirrored to man God's righteousness (covenantal goodness) by dying an expiating death on our behalf when we were yet sinners and enemies of God (cf. Rom 5/8, 10). Through the Risen Christ, therefore, will the believers be *constituted righteous* (v. 19), and will reign in eternal life through him who is their Lord (vv 17,21). Thus, where Sin abounded through the fault of Adam, grace abounded all the more through the Risen Christ, the Last Adam, through whom the eschatological aeon of salvation has been inaugurated.

In ICor 15, where Paul refers to Christ as 'the Last Adam', the context is about the resurrection of the dead. Paul is at pains to explain how it will be a resurrection with a body (*sōma*), not of the type of a resuscitation (i.e., with a perishable body), but of the type of Christ's own resurrection. The futuristic predications of Rom 5/12-21 about salvation (esp. v. 21) thus find their fulfilling counterpart here.

Gen 2/7 says, "God fashioned man of dust from the soil. Then he breathed into his nostrils a breath of life, and thus man became a living being" (JB). Becoming 'a living being (*psychē zōsa*)' (ICor 15/45), Adam passes on the *sōma psychikon* (i.e., a *sōma* enlivened by *psychē*) to all mankind. Thus, all men are also from the earth and are of dust, and bear the image (*eikōn*) of the man of dust (vv 47-49). Being 'flesh and blood' (i.e., being a sinner and bearing a perishable garb), man cannot inherit God's kingdom and His glory (v. 50). In contrast to Adam, Christ, by his resurrection, has become 'a

life-giving Spirit (*pneuma zōopoion*)' (v. 45). Thus Christ becomes the new man (Adam), "the second man (Adam)"²¹⁷ (v. 47). This 'second man' is not formed from the earth and of dust; he is from heaven. And hence, those who receive the life-giving Spirit through him also become men from heaven, bearing the image of the man of heaven (vv 48-49). On the final day they too will rise from the dead with an imperishable, glorious, spiritual body (*sōma pneumatikon*) (cf. *passim* vv 42-44; 51-54). That will be the moment of total redemption and final victory (vv 54-56). They will then receive in full God's sonship, and inherit His own glory.

(c) THE RISEN LORD AND HIS SPIRIT

In the Old Testament, the Spirit of God, frequently found in a variety of contexts²¹⁸, signifies a divine reality which is seen mostly as an outgoing activity of the transcendent God. Paul, who has a more evolved doctrine of the Holy Spirit as compared with the Synoptics and the Acts in the New Testament, speaks both of the Spirit of God (cf. ICor 2/11-12; IThes 4/8; etc) and of the Spirit of Jesus Christ (Phil 1/19), or the Spirit of the Lord (IICor 3/17-18), or even the Spirit of His Son (Gal 4/6). That he is referring in both cases to the same Spirit can be gathered from Rom 8/9-11. From the distinctive assertions he makes about Christ and His Spirit, it is clear that the two are not the same reality ontologically. Thus, the Spirit is never spoken of as dead, risen, and exalted as Lord, or as coming to judge at the Parousia; nor is the Christian community said to be the body of the Spirit; etc. Similarly, Christ is not spoken of as 'pledge'; nor is he the principle of communion and sonship; etc. However, from the common salvific effects that are traced back to Christ and to the Spirit (God's love comes to us through Christ and through the Spirit: cf. Rom 8/39; 5/5; similarly too, peace, joy, justification, life, and the like), the two are seen to be dynamically oned in the work of salvation²¹⁹.

The Holy Spirit, who is the eschatological gift ('the promised Holy Spirit', Eph 1/13), was present in Jesus, the anointed of God (i.e., Messiah, Christ), throughout his earthly life. But, by God raising him from the dead through His Spirit (implied in Rom 8/11; cf. also IICor 3/6: "the Spirit of life"; Gal 6/8), and by designating him

as the Son of God in power according to the Spirit (Rom 1/4), the Spirit of God becomes the reality that pervades and permeates the risen and glorious body of Christ, and the medium by which his power as Lord and his glory reaches out in efficacy over all the worlds. In other words, the Spirit of God with His dynamism becomes the glorious heritage of the Son of God. By this Spirit, the Risen Christ becomes 'the life-giving Spirit' (ICor 15/45) and *ho eschatos Adam* inaugurating the eschatological aeon. Thus too, Jesus the Lord becomes a 'perceivable' reality (not in the physical sense) to the man of faith, to the spiritual man (*pneumatikos*): the form he perceives is of Christ, but the way he experiences his salvific dynamism in himself and in the community is as by the Holy Spirit. In this way the Risen Christ becomes, for the eschatological times, the source of the outpouring of the Spirit; and hence the Spirit of God now becomes the Spirit of the Risen Christ.

(2) THE APOCALYPTIC LORD

In Paul's gospel, with the Risen Christ as *ho eschatos Adam*, the eschatological period of salvation has been inaugurated in the world. This period is, for Paul the Pharisee²²⁰, apocalyptic²²¹ in cast. The Parousia, with Christ coming in apocalyptic glory, is but the grand finale of the eschatological show that has already begun. In fact, in *I Thessalonians* Paul thought this coming to be imminent, and he even expected to live to see it.

Christ, who will come as the apocalyptic Lord at the end of man's history creating "a new heaven and a new earth" (Rev 21/1), already stands at the beginning of this new aeon as the head of the new humanity. He has been placed at the head of it by God his Father, who has highly exalted him over all the worlds and all the powers (cf. also Col 2/15), when He transferred those whom He delivered from the dominion of darkness to the kingdom of this His beloved Son (Col 1/13). With the reconciliation of man to Himself in Christ (IICor 5/19), God has inaugurated the reconciled humanity as the one eschatological community, the Church, which is the Body of Christ, and of which Christ is the head (cf. Eph 2/13-16 & 1/20-23).

With the reconciliation of mankind in Christ, God has also established "the economy of the fullness of time (*oikonomia tou plērōmatos tōn kairōn*)", which too was in His eternal design. In this new economy, He would reconcile all things to Himself in Christ by gathering everything in heaven and on earth and placing them under Christ as the head (cf. *anakephalaiōsasthai*) (cf. Eph 1/9-10; Col 1/19). When all things have been so subjected to him, Christ will subject himself to the Father (1Cor 15/24-28), for Christ has been exalted "for the glory of God the Father" (Phil 2/11).

Thus, the apocalyptic triumph of God, which will reach its culmination in Parousia when the righteous will appear in glory with Christ (Col 3/4), and the whole creation will share in the glorious liberty of the children of God (Rom 8/21), *has already been inaugurated in the Risen Christ*, similar to how the harvest is already in sight when the firstfruits have matured (cf. 1Cor 15/20).

CONCLUSION

In this fourth chapter, after briefly introducing Paul and his *Letters*, we have sought to give a general overall view of the doctrinal basis, as the schematic spelling-out of Paul's Christian experience and *Weltanschauung*, from which Paul's *Letters* become, as it were, his *ad hoc* responses to the various contingencies of the Churches to which he addressed himself. We may recapitulate what we have said in this chapter as follows:

The revelation of the Risen Christ that Paul had on the road to Damascus, and which resulted in his lifelong search in grasping the true significance of Christ for mankind, must be placed at the centre of his doctrinal basis, in relation to which the Jewish Scriptures, the circumcision, and the Torah on the one hand, and the salvation of the Gentiles on the other take up new proportions and dimensions.

The experience of salvation in Jesus Christ is seen as God's act of loving kindness towards mankind, which, by the sin of Adam, became constituted sinful from the very outset, deserving of the 'wrath' of God and His condemnation. Thus, the beginning of the dominion

of Sin (*Hamartia*) and of Death (which is simultaneously the 'wages' of Sin and the inbuilt sanction of God for man's sinfulness) goes back to the origin of mankind, and reaches out to all men in as much as they endorse them in their life, and, through them, to the whole cosmos.

The man who is ruled by Sin cannot submit himself to God and to his commands. Instead, he seeks 'life' away from God by closing upon himself in the area of the 'flesh'. This ego-seeking is revealed in many ways: by idolatry, wickedness, and immorality; by priding in intellectual disquisitions; by setting oneself above others on the pretext of even religious privileges; by considering oneself righteous on the merits of one's own good works; and the like.

The Law of God, which is holy in itself, performs its role as a custodian for the sinful man by instructing him on the will of God in his regard — what he ought to do and what he ought not. But it does not give him the transformation in the inner man to obey God in freedom. The unliberated man, even though instructed in the ethical code, either obeys the Law of God out of constraint and fear, or he rebels against it, carried away by the pride and passions that become roused up in his 'flesh'. In this way the Law of God gives the sinful man to 'know' Sin in the 'flesh'. The man thus helplessly experiences the death that is inbuilt in his situation of being constituted a sinner in the form of an acute alienation. Hence, even the man who is attuned to the Law of God in his 'reason', is driven to a near-desperate situation through the experience of his helplessness under bondage to Sin.

The experience that Paul has of liberation and of a newness of being ('new creation') in the Risen Christ opens up for him the vision of a new aeon of salvation brought about by God in Jesus Christ. He would call it the revelation of the mystery of God and of the mystery of Christ. This mystery, hidden in God for ages, was already testified to by the Law and the prophets; and, at the fullness of time, it was unfolded in the person of Jesus Christ. The supreme event of this unfolding was the gracious abasement of Christ in undergoing a sacrificial, atoning death for mankind in humble obedience to the Father, and the exaltation of him by God in power and glory over all the worlds and all the powers. By this event, Christ reversed the slavery brought by Adam's self-seeking and disobedience upon mankind; and there dawned upon the world a new aeon of grace and peace which is more abundant and more powerful than the old aeon of sinfulness.

This is the final, definitive aeon which will inexorably lead to the reconciliation of all mankind, to the defeat and the subjugation of all the enemies and powers, and to the final apocalyptic glory, when God will be "all in all".

Paul's revelation leads him to see the truth about Jesus Christ: He is not a man accursed by God; he is the divine, pre-existent Son of God who was preordained and promised to bring God's salvation through Israel upon all the peoples of the world. He is the Servant of Jahweh, the Wisdom of God and the Power of God, the expected Messiah (Christ), and the apocalyptic Lord of Glory. Yet, he took on 'sinful flesh' in divine condescension, and was crucified on the ignominy of the cross to vicariously atone for the sins of mankind. By giving himself up on our behalf, he not only showed us his love; he also reflected God's covenantal righteousness. By his resurrection, he has become a life-giving Spirit and the source of the outpouring of the Spirit, who is the eschatological gift. He now embodies all who are inserted in him in faith and are indwelt by the same Spirit, and, as their Lord, heaps God's promised blessings on them and on the world.

With this general doctrinal setting of Paul behind us as a backdrop, we now proceed to explore his *Letters* for the Christian experience that he enshrines in the word '*charis*'.

CHAPTER V

χάρις (Charis) in the Letters of St. Paul

1. THE MEANING OF *CHARIS*

The Christian reality which is central to the total Christian consciousness, and which Paul calls *charis*, is multi-faceted: it takes on many forms and faces in the different contexts in which it is found, similar to the changing hues the dawn takes with the changing positions of the rising sun. Though its total newness in the New Testament is richly coloured by the Christ-event, it has its *source* in the Old Testament, prescinding from which it would lose its true depth and dimensions¹. The experience and the doctrine of 'grace' in the Old Testament, however, cannot be traced back to one single word, since it is the underlying stream that irrigates the whole religious field of Israel's consciousness of being 'a chosen people', the people of God's promise and of His blessings. It is this consciousness that grows out, in the New Testament, into the awareness of the Church (composed of the believers, be they Jews or Gentiles), that she is the eschatological people, the new Israel, "the Israel of God" (Gal 6/16).

In this Chapter V, therefore, we will first trace, very briefly, the experience of *charis* as found in the Old Testament, and as expressed in a set of Hebrew and Greek words; then we will note the newness

of it in the New Testament. This would lead us to an exploration of the total understanding of *charis* as envisaged by Paul in his Letters, particularly Gal, Rom, I & II Cor, Phil, and Eph. Since the goal of our exposition of the Pauline *charis* is its comparative view with *Thiruvārul* in the *Thiruvārutpayan*, our treatment of it will not be exhaustive in its study of all the texts where *charis* occurs. We seek instead to obtain a general depth-picture of the Christian experience which Paul names *charis*.

A. THE REALITY OF *CHARIS* IN THE OLD TESTAMENT

a. The Experience of Man-God Relationship in the Old Testament

For the Hebrew, God's graciousness towards man was not an abstracted concept, nor even a quality inhering in Him; it was understood more concretely as the manifestation, in history, of God's condescending goodness and His gracious love for man beyond any of his deserts. This graciousness of God was clear in His creating him by breathing His breath into the slime of earth of which he was shaped, in making him in His own image and as the lord of all creation, in placing him in an earthly paradise, and in strolling and conversing with him (cf. Gen 1-3). It was all the more clear in His not inflicting on him death (in all its totality) as punishment for his disobedience (as He had warned He would do)², but granting him to live on and have a progeny, such that by it, eventually, his seducer would be crushed (cf. Gen 3/14-19)³.

The saga of man, instead, continued to be a sorry story, as narrated in Gen 4-11, with man growing ever more wicked. God, however, showed yet another gesture of mercy: while justly punishing the wickedness of man by flood, He saved the God-fearing man Noah, and made a covenant with him not to destroy mankind by flood any more (cf. Gen 8/21—9/17).

A supreme moment in history for the Jews was God's election of Abram, from what was a world lost in the darkness of polytheism, in order to establish a covenantal relationship with him. This election of him was to make him the father of the many nations (hence his name is changed into Abraham, cf. Gen 17/5) in order to

perpetuate a blessing, through him and his posterity, for all mankind. Abraham placed his trust in this promise of God though his wife was past the age of bearing him a son; and on account of this faith, he was made righteous (just) before God (cf. Gen 15/4-6)⁴. Thus Abraham becomes the father of a people of promise, of a people who carry God's blessings for all the peoples⁵.

A significant moment of God's manifestation of His loving fidelity to the people of His promise was their liberation from their slavery in Egypt. God raised Moses as their leader, and with a mighty hand took the powerless, enslaved people from Egypt across the desert to the land that He had promised to their ancestors. This phase of Israel's history highlights God's benevolent love for His people manifested in patience, forbearance, forgiveness, and fidelity, as against their fickleness, stubbornness, hard-heartedness, and disobedience. The distillation of this God-experience of Israel is found in the Book of Exodus thus:

"Yahweh, Yahweh, a God of tenderness and compassion, slow to anger, rich in kindness (Hb. *hesed*) and faithfulness (Hb. *'emet*); for thousands He maintains His kindness, forgives faults, transgressions, sin; yet He lets nothing go unchecked, punishing the father's fault in the sons and in the grandsons to the third and fourth generation" (Ex 34/ 6-7)⁶.

The crowning event of the Exodus dialectics between God and Israel was the Sinaitic Covenant (Ex 19 & Dt 5): God gave them the Law through Moses, to which Israel freely and solemnly pledged her acceptance, sealing the Covenant with the blood of sacrifice (cf. Ex 24/3-11). By this Covenant Israel became His people (His firstborn), and He their God (cf. Ex 19/3-8; Dt 7/6; 14/1-2; Lv 26/12; etc)⁷.

In the course of Israel's history, God raised many prophets whose role was to constantly hold before Israel, especially in periods of crisis and calamity, the spiritual significance of being God's covenantal people⁸. Once again the picture that is drawn in the prophetic literature is one of God's benevolent, faithful, merciful love, not withstanding the prevarications to which Israel, in spite of being a favoured people, was ever prone. Hosea presents it in an allegorical form: he describes Israel as a spouse God had taken. In spite of her

adulterous life, He does not abandon her; but, when she becomes converted to Him, He espouses her forever, establishing His covenantal righteousness, love, and compassion (Hb. *sedāqah*, *hesed*, and *raḥumîm*) (cf. Hos 1—3, esp. 2/21). Against Israel's ever-deteriorating tendency in her fidelity towards Yahweh, the prophets hold up God's faithful love⁹ that proposed new interventions in history to realise His promise for Israel and for mankind: The pre-exilic Proto-Isaias foretells the Messianic king who would rout unrighteousness and establish peace, *šālôm* (cf. Is 9/1-6; 11/1-9; etc); the exilic prophet Deutero-Isaias speaks of the vicarious, atoning death of the Servant of Yahweh to re-establish the covenant of God with His people (cf. Is 42/1-9; 49/1-6; 50/4-9; 52/13—53/12); and the post-exilic prophet Trito-Isaias paints the apocalyptic vision of 'a new heaven and a new earth' (Is 65/17; 66/22). Ezekiel speaks of God Himself becoming the shepherd of His people (cf. Ez 34).

Similarly, a shift is noticeable also in the way God's people are seen to relate with Him: Not the entire people of Israel, but only a remnant of her would remain faithful to Yahweh, and would be saved by Him (cf. Is 4/2-3; 9/12-17; etc; cf. also Rom 11/5). God would establish His covenant with them in a new way: His Law would not be merely written on tablets but in their hearts (cf. Jer 31/31-34); and he would renew them by purifying them and by giving them a new heart and a new spirit (cf. Ez 36/25-28). Hence, not the entire people, by virtue of belonging to a race, but a people made of those who would individually respond to Him in faith and fidelity would be the partners to His covenant (cf. Jer 31/27-30; Ez 18/1-9).

A witnessing to this gracious and faithful love of God is found in abundance in the prayer of the people of Israel, which are the Psalms. A good example of it would be Ps 136 with its recurring acclamation, "His love (*hesed*) is without end" (cf. also Ps 103). Often in these Psalms, on the title of God's covenant, the Israelite appeals to His covenantal graciousness (*hesed*) from his state of absolute need (of rescue, Ps 109/26; of redemption, 44/26; 130/7-8; of support, 119/88, 159; of forgiveness, 25/7-11; etc). We may very well say that the psalms are Israel's monumental acknowledgement of her God's faithfulness and love.

b. The Terms Used in the Old Testament¹⁰

The Hebrew words that are frequently found in the context of God's manifestation of His gracious love towards man, particularly towards His chosen people, are *hānan*, *hēn*, *hesed*, *’ēmēt*, and *rāḥam*. Of these, the verbal form *hānan*, and the noun-form *hesed* are of greater interest to us as they come closest to the rendering of the Pauline *charis*.

The verb *hānan* is a word expressing a human way of relating to persons, usually a superior or a person in advantage towards the inferior or the weaker. It implies a gracious outgoing in the person who shows it, and it is concretely manifested by some gesture such as gifting or helping. This would be true even if such an action has been occasioned by a request or a petition. In the context of kings and wars, this same *hānan* is expressed as mercy towards the defeated, shown in the form of a covenant or a treaty. Thus an element of mutuality is also present in *hānan*. Old Testament adopts this verb in her religious discourse too: out of the 56 such instances, in 41 of them Yahweh is the subject; of these 26 are found in the Psalms. The element that emerges rather clearly etched out is the correlation between the gracious movement of the giver (God) and the situation of need of the receiver (Israel). The bounty of God becomes explicit in the dialogal prayer of the man in which his faith in God's bounty is often implicit.

Hēn is a derivative (a substantive) of *hānan*; yet, it deviates from it in its inner dynamism. *Hēn* too is a relational term expressing the favour shown by a superior to an inferior; but it is more a favour that is *won*. The favour shown has its moving source, not primarily in the 'bounty' of the giver, but in the 'winsomeness' of the receiver. Hence *hēn* would point out more to 'grace' in the sense of winsomeness, beauty, charm, elegance, etc. It is therefore a word of secular usage. The sense in which it often occurs in religious usage is best found in the phrase "to find favour in the eyes of..." (cf. Gen 6/8; Ex 33/12, 13, 16, 17; etc). Out of the 70 times that *hēn* is found in Hebrew Bible, 43 are used in this sense. It is noteworthy that *hēn* hardly ever occurs in the contexts of petition in the Psalms.

Thus, while the relational verb *hānan* primarily points out to the bounty of the giver, *hēn* becomes reductive, in the context of dealings between men, to point out to a favour that is won. Hence it was unfit, in Hebrew usage, to refer to the bounteous goodness of God. Instead, a substantive having no near derivation from *hānan*, namely *hesed*, was used, especially in the light of the covenantal relationship that was established between God and Israel during the Exodus.

Hesed is a relational term, similar to *hānan*, implying the benevolence of the giver; however, it is dissimilar in as much as it implies a stronger mutuality based on society-relationship (as between host and guest, among kindred and confederates, etc). On this basis, *hesed*, while being bounteous, expects nonetheless a similar bounteous response, often in acknowledgement and in thanksgiving, as the in-built condition for a continued bounteous transaction¹¹. *Hesed* thus became the ideal word to express the gracious favour that God concretely showed in His covenant with Israel, notwithstanding the fact that the covenant was unlike human partnership. The mutuality implied in it, in the post-exodus period, required of Israel to observe the Torah, which implied acknowledging Yahweh as her God (therefore no worshipping other gods), praising, thanking, and glorifying Him, trusting in His promises, and living an ethical and moral life (observing the commandments and laws). The *hesed* of God gave the ground for Israel's faith and trust in Him to obtain protection, prosperity, and peace (i.e. 'life'). It gave the Israelite, moreover, the ground to appeal to His *hesed* for mercy and forgiveness when he had failed to honour the covenant, and to His steadfastness in graciousness (*ēmēt*) even when he had been unfaithful. This did not mean that his sins would go unaccounted and unpunished (see this clearly stated in Ex 34/6-7 quoted above). Thus, the concept of *hesed* receives a greater precision: it is not negated in His punishing His people's sins; rather, it is more clearly manifested in as much as, by it, His holiness is safeguarded, and the sinful man is checked: he is punished, and he is purified and renewed when he repents and seeks forgiveness (This is how God proves Himself to be righteous (*saddiq*) in His covenantal relationship).

It is not surprising that out of the 237 passages where *hesed* is found, 127 occur in the Psalms. Hence the Psalms become a powerful vehicle for the Israelite to express his return of *hesed*, in as much as in them (Psalms) he transcends his self-reliance and submits himself to Yahweh, by praising and thanking Him, and by appealing to His *hesed* and *'ēmēt* in moments of need (to procure 'life'), and in his failings and sins.

c. The Greek Word *Charis*

The Greek translation of the Hebrew Bible, namely the Septuagint¹², shows interesting little details that shed light on the meaning of *charis*. In its earlier section (which is the far greater section) it used *eleēō* (have mercy) to translate *hānan*, *charis* (grace) to translate *hēn*, and *eleos* (mercy) to translate *hesed*. From this it is clear that, at the time of the Septuagint, *charis* was more a word of secular usage, and hence it was not employed to express the theological meaning in *hānan* and *hesed*. Further, *hānan* and *hesed*, though not related by a common etymological root as verb and its substantive, are seen to be related in their meaning, so that in translating them, *eleēō* and *eleos*, which have an etymological relation, are employed. Moreover, this problematique shows that, at the time of the Septuagint, *charis* was not an evolved religious concept, and that there did not exist in Greek a word that would give the exact equivalent of the evolved religious terms *hesed* and *hānan*. It may also point out to the possibility that the Septuagint authors, in the post-exilic period, saw the nuance of 'mercy' more strongly in *hesed* and *hānan* than the other nuances.

The Greek words *charis* and *chairō* (delight in) have the common root *char-*, which implies something that glitters, and hence, something that delights or pleases. The dynamics of 'winsomeness', rooted in the delight it offers, therefore, is the element that pervades the *charis* of the Classical Greek, even when it is the *charis* of the gods. Further, being a relational word, *charis* signifies both the favour shown and the favour received, as well as the reciprocity offered by the receiver to the giver in the form of gratitude and thanks.

In later times, during the period of Hellenism and in the imperial period (with and after Alexander the Great) when the king

was accorded divine honours, *charis* took on some of the nuances of *hesed*; for, it referred to the gracious gesture of the emperor in conferring gifts and offices, and to the gesture of clemency in administering justice. Due to this later development, a tendency is detected in the Greek-speaking Jews to render *hesed* by *charis* rather than by *eleos*. This is already seen in the later section of the Septuagint (cf. Es 2/9; 2/17 and Sir 7/33; 40/17), and find confirmation in the later Greek translations of the Hebrew Bible. In all probability, this *charis* so adopted retained a shade of its original meaning (similar to that of Hb. *hēn*) as in "finding favour in the eyes of...", not however as winning God's favour, but as becoming 'pleasing' by God's favour (cf. Luke's usage in ch. 1 & 2).

B. THE REALITY OF *CHARIS* IN THE NEW TESTAMENT

The word *charis* is not found on the lips of Jesus in the gospels. In the Synoptics it is found only in Lk, and that, more in the sense of 'thanks', or 'favour' (*hēn*). In Jn it is found only in the Prologue, and that, similar to the Pauline sense of gift¹³. It appears also in *Acts*, in the Petrine and in the Johannine Letters, bearing some semblance to the Pauline use of it. Though Paul may not have originated the Christian use of *charis* as a theological term, it is he who has given it a formed and evolved content, and has used it most frequently¹⁴.

The absence of the word *charis* (in its typical usage) in the gospels does not mean the absence of the experience of *charis*. To the contrary! The gospels (gospel means 'good news') are but the proclamation of the good tidings — that the promises of God announced for the last times in the Old Testament have become a present reality. The image used by the Synoptics to depict this is the image of 'the kingdom of God'. Thus Jesus begins his preaching saying, "Repent, for the kingdom of heaven is at hand" (Mt 4/17). The kingdom of God comes to man as an event (namely the Christ-event), and in a person (the person of Jesus Christ) (cf. Mt 12/28; Lk 17/21). This kingdom is not a political reality with external might and majesty; it is the inner kingdom of salvation (Lk 17/20; Mk 8/31-33; Jn 18/33-37). In fulfillment of the old covenant, Jesus establishes the

new covenant of grace, superseding the Law given through Moses (cf. Jn 1/17-18). He seals this covenant with his own sacrificial blood (cf. Mr. 26/26-29 & parallels).

The newness brought by the 'kingdom' results in the newness of the man who by faith and baptism enters the kingdom. It consists in salvation, which John depicts with the themes of 'life' (eternal life) and 'light' (cf. Jn 1/4-5, 9; etc). The believers' entering into the Kingdom is described as regeneration into being the children of God (cf. Jn 1/12-14; 3/5-6). This results not only in their being liberated from darkness (the power of Sin), but also in their having their being and living in a totally new way, in intimacy with God in Christ (cf. Jn 14/2; 17/24,26; Mt 5/45,48; 23/9). Further, it gives them a new perspective altogether (cf. Gk. *metanoia*): It would detach their hearts from money and property (cf. Mt. 6/19-21,24-34; Mk 10/17-27), from honours (Mt 5/39-41; Mk 10/42-44), from family bonds (Lk 14/26; Mt 10/34-39), etc. In other words, in virtue of their newly-found value-system, the believers would submit everything to God, and place His will and His service above all else (cf. Mk 3/35; Mt 7/21). The path of the Beatitudes and Christ's Sermon on the Mount would be their new code of conduct (cf. Mt 5-7). The fidelity in this new way of 'seeing' and living would be the response that the believers would make to God, and in this would consist their continued response of faith.

The reality of *charis* in the New Testament, therefore, would be one permeated through and through by the reality of Christ, who was born in human flesh, who died a sacrificial death, and who lives on as the risen glorious Lord. It has its source in God's infinitely gracious love for mankind:

"For God so loved the world that He gave His only Son, that whoever believes in him should not perish but have eternal life. For God sent the Son into the world, not to condemn the world, but that the world might be saved through him" (Jn 3/16-17).

And the gift that God has graciously intended and realised through Christ for mankind is that, in him and through him, men may become 'partakers of His divine nature':

"His (God's) divine power has granted to us all things that pertain to life and godliness, through the knowledge of Him (of God and

of Jesus the Lord, cf. v. 2) who called us to His own glory and excellence, by which He has granted to us His precious and very great promises, that through these you may escape from the corruption that is in the world because of passion, and become partakers of the divine nature (*genēsthe theias koinōnoi physeōs*)" (IIPet 1/3-4).

Above, we have briefly sketched the reality of grace as found in the gospels. We will now proceed to give a comprehensive picture of the Pauline *charis*, placing its various nuances in their proper perspectives, and showing their interdependencies.

2. THE PAULINE *CHARIS*

We have stated above, at the beginning of this chapter, that *charis* is a Christian reality which is central to the total Christian consciousness. As Paul intends it, *charis* is the content of the central Christian experience. This will become clearer as we proceed.

Since this Christian reality, which Paul calls *charis*, is primarily what he himself experienced in an extraordinary manner in his own life first, and which he later verified overwhelmingly in the life of those that received his gospel, we will premise an overview of Paul's own experience of it towards a richer understanding of the Pauline *charis*.

Regarding Paul we may safely say that the thing that is most striking in his life is his extraordinary change-over — from being a convinced Pharisee persecuting the Christians to a committed apostle of Jesus Christ. This happened, as we know, because of the revelation that he had of Jesus Christ on the road to Damascus. This event is significant not only for the biography of Paul, but, more especially, for the history of Christianity¹⁵. In both its aspects — the aspect of Paul's own experience of Christ's salvation and that of his being commissioned to preach Christ to the Gentiles — that basic experience of Paul of having been "seized" by Christ (cf. Phil 3/12) was, in his own understanding, a grace (*charis*). We realise this from the fact that, in peak moments of controversies and polemics in his Letters,

when defending the authenticity of his apostolate, or when defending "the truth of the gospel", he is seen, in a most natural way, to be falling back on the personal revelation that God was pleased to give him, and to be speaking of that revelation and of his apostolate devolving from it as grace (cf. Gal 1/5; 2/9; ICor 3/10; 15/10-11 and their contexts). He is seen to refer to his apostolate as grace, also when he is conscious of giving some important directive or teaching (cf. Rom 1/5; 12/3; 15/15; Phil 1/7; Eph 3/2-3, 7-8; ITim 1/14 and their contexts). It will be seen, moreover, that significant sections of his Letters, especially the Great Letters,¹⁶ and the defence of crucial doctrines in them, are centred around the reality of *charis* (cf. for instance Gal 2/15-21; Rom 3/21-31; 4; 5; 6; etc; see below).

In Paul's own self-understanding, the revelation of Christ that was given him was a grace, in as much as it was a gracious gesture of God's love when he least deserved it. He knew that, though he was a persecutor of His Church, God, in His goodness, was pleased (*eudokēsen*) to reveal His son to him (Gal 1/15). He was "ignorant", and was "foremost among the sinners" (ITim 1/13,15); yet Jesus had loved him and had given himself up for him (Gal 2/20; cf. also Rom 5/6,8)¹⁷; and the God who created light saying, "Let light shine out of darkness" (cf. Gen 1/3), shone in his heart to give him "the light of the knowledge of the glory of God in the face of Christ" (cf. IICor 4/6). These last words (of IICor 4/6) would also imply that Paul did feel himself to be a new creation of God's grace after his encounter with Jesus Christ (cf. also IICor 5/17).

Having thus experienced his new state of being justified and reconciled with God through Christ, Paul would come to realise that God was in Christ reconciling the world (sinful mankind) to Himself, not counting their trespasses against them; he would moreover get the inner conviction that God has entrusted him with the ministry of reconciliation (cf. IICor 5/18-20). Further, he would realise that, towards the task of preaching Christ to the Gentiles, he has been set apart already when he was in his mother's womb (as were the great prophets, cf. Is 49/1; Jer 1/5; etc), and that he has been *called* by God through His grace (cf. Gal 1/15). Though he would defend his apostolic calling as in no way inferior to that of those "reputed to

be the pillars" of the Church (Gal 2/9) and of the "superlative apostles" (II Cor 12/11), yet he would consider himself as the least of the apostles and as one untimely born (cf. I Cor 15/8-9; also Eph 3/8). For, it was clear to him that his apostleship was, even more so than it was for the other apostles, a gratuitous gift of God and a grace which he in no way merited: "By the grace of God I am what I am" (I Cor 15/10a). Though he felt that he had worked harder than any apostle (v. 10c), that he had not nullified the grace of God in him (which he would have, had he reverted to the Torah-observance) (Gal 2/21), and though he was confident that the grace of God, given him in the form of apostleship, was not received by him in vain (I Cor 15/10b), yet, he would likewise feel that it was the grace of God that was at work in him, and which brought about his apostolic efficacy and fruitfulness (cf. I Cor 15/10d; also Rom 15/15-19; Eph 3/7).

In his own personal life, Paul was aware that he had been often gifted with visions and revelations. He was also painfully aware that, as preventive to his becoming on that account elated, he was left with 'a thorn in the flesh', which he would call "a messenger of Satan", to harass him. This was so humiliating for him that he had earnestly prayed the Lord three times that it be taken away from him. The response he had received was: "My grace is sufficient for you, for my power is made perfect in weakness" (cf. II Cor 12/1-10).¹⁸

Thus it was that Paul, who, formerly as a Pharisee, was "extremely zealous" for the tradition of his fathers (Gal 1/14), and was "as to righteousness under the Law, blameless" (Phil 3/6), and who upheld the Law to the point of persecuting those that abandoned it, would now place the same Law¹⁹ under the old aeon of sinfulness (cf. Rom 7), and would call the dispensation inaugurated by Moses as the dispensation of death and of condemnation (cf. II Cor 3/7,9). From the way he would oppose Law and grace (cf. 6/14,15), and would argue against attaining justification by observance of the Law (cf. Gal, Rom), it would be clear how diametrically opposite the position of Paul the Christian was from Saul the Pharisee. It would seem, moreover, that Paul would sum up the entire Christian newness rooted in his Christ-experience, as opposed to the Jews' and Judaizers' insistence on the Law-observance, with the word *charis*²⁰. It is not surprising, therefore, as said earlier, that Paul, who is the most wonder-

ful monument of God's grace in Christ, has used *charis* more often than the other New Testament writers, and has given it a fully evolved theological content. We shall now proceed to explore it.

From our earlier analysis of the Hebrew and Greek terminology found in the discourses related to the reality of *charis* in the Old Testament we can draw out chiefly *four aspects*, on the basis of God's covenantal relationship with man, which, in their unfolded and fulfilled form in the New Testament have been designated by Paul, singly and severally, as *charis*. Those four aspects of *charis* are: (i) The outgoing gracious favour gratuitously shown by God, of His own initiative; (ii) the favour itself, in the form of the gift, which is graciously bestowed; (iii) the favour that the man, adorned by God's gift, finds in the eyes of God; and (iv) the mutuality that the favoured partner offers to God in freedom and love, in his turn, in the form of thanksgiving. We will trace these aspects of Pauline *charis* in the following sections: (1) *Charis* as unfolding from God our Father through the Lord Jesus Christ; (2) *Charis* as the gift of Christian newness of existence; (3) *Charis* as the favoured relationship; and (4) *Charis* as the Christian's graced response. The first three aspects are seen as constitutive of the Christian's transformation and as explicative of his experience of possessing a divinized existence in Christ; the fourth aspect refers us to the way the Christian gives expression to his newness of existence.

3. CHARIS AS UNFOLDING FROM GOD OUR FATHER THROUGH THE LORD JESUS CHRIST

"Grace and peace from God our Father and the Lord Jesus Christ": This is the usual greeting of Paul at the beginning of his letters²¹. In the Jewish Epistolary literature, the typically Hebraic greeting of *šālôm* (Gk. *eirênē*, peace) formed part of the opening formula²². Similarly, in the Greek Epistolary literature, the formal greeting was *chairein* (in the infinitive form, meaning "greetings!"). Seemingly Paul is combining the Hebrew and the Greek greetings. But there is more to it than that. For, this greeting does not form part of the formal opening formula in Paul²³. This is seen from the

fact that the phrase "the grace of our Lord God and the Lord Jesus Christ" is found also in the body of the letter in II Thes 1/12; references to 'God's grace' occur in Rom 3/24; I Cor 1/4; 15/10; II Cor 6/1; 8/1; 9/8,14; Eph 1/6; 2/7; Col 1/6; II Thes 2/16; II Tim 1/9; and Tit 2/11; and 'the grace of Christ' is mentioned not only as the final salutation in several letters (cf. Rom 16/24²⁴; I Cor 16/23; Gal 6/18; Phil 4/23; II Thes 3/18; Phlm 25), but also in Gal 1/6; I Tim 1/14 and II Tim 2/1. The word 'grace' itself, as we have noted earlier, occurs more than a hundred times in the letters of Paul. All this would point out to the fact that the words "Grace from God our Father and the Lord Jesus Christ" meant for Paul more than a mere formal greeting pertaining to the opening formula; it had very much to do with the content in the body of the Letter (though not immediately and directly most often). Moreover, for the Christians addressed, it was probably reminiscent of the greeting at the liturgical assemblies. We may safely say that 'grace and peace' symbolized for them the Messianic blessings.

We will now seek to explore more in depth what these words "Grace from God our Father and the Lord Jesus Christ" meant for Paul.

A. GRACE FROM GOD OUR FATHER

a. Our Father

Through the revelation of God's mystery in and through Christ, that which becomes revealed is the very God of the mystery, the God "who dwells in unapproachable light", and "whom no man has ever seen or can see" (I Tim 6/16). This God is the only one God (I Tim 2/5), who is the God alike of the Jews and of the Gentiles (Rom 3/29). Paul calls him endearingly as "my God" (Rom 1/8; Phil 1/3; 4/19)²⁵. However, the title that he most loves to give Him, from the knowledge that he had of Him through the mystery of Christ, is the title "Father". We find this title occurring, most meaningfully, at the beginning of his letters, at the moment of greeting. He thus calls Him "God our Father" (in the greetings and II Thes 2/16), as "God the Father" (Eph 5/20; 6/23; Phil 2/11; Col 3/17; I Thes 1/1,3; II Thes

2/16; I Tim 1/2; II Tim 1/2; Tit 1/4), as "the Father" (Col 1/12), as "our God and Father" (Phil 4/20; I Thes 3/11,13), as "the Father of glory" (Eph 1/17), and as "one God, Father of us all" (Eph 4/6).

The God of the mystery is an all-transcendent God, "who is the blessed and only sovereign, the King of kings and Lord of lords" (I Tim 6/15; 1/17). His power and divinity are invisible (cf. Rom 1/20). The riches of His wisdom and knowledge are unfathomable, His judgements unscrutable, and His ways unsarchable (Rom 11/33). Yet, in His fullness He pervades and fills all. He is therefore "above all and through all and in all (*epi pantōn kai dia pantōn kai en pasin*)" (Eph 4/6); and all things are "from Him and through Him and to Him (*ex autou kai dia autou kai eis auton*)" (Rom 11/36). However, this transcendent God is also aptly called 'Father', because He is the 'creator' (Rom 1/25), "who created all things" (Eph 3/9); He "gives life to the dead and calls into existence the things that do not exist" (Rom 4/17); all authority is from Him (Rom 13/1); and "from Him every family in heaven and on earth is named" (Eph 3/15).

Further, through the revelation of the mystery of Christ this transcendent God is seen to be, in an absolutely unique manner, "the Father of our Lord Jesus Christ" (cf. Rom 15/6; II Cor 1/3; 11/31; Eph 1/3; Col 1/3). Paul points out to this unique relationship by naming Him "the God of our Lord Jesus Christ" (Eph 1/17). About this unique relationship we have spoken earlier, under "The Son of God"²⁶.

By sending the Spirit of His Son into the hearts of us believers, who have given our obedience of faith to the preaching of Christ's gospel, God has given us His sonship (*hyiothesia*), by which we, in Christ His Son, are not only called, but are in fact God's sons (cf. I Jn 3/1)²⁷. By the Spirit dwelling in us and prompting in us, we call God "Abba, Father" (Gal 4/6; Rom 8/15), in the same way as Christ called Him "Abba, Father" (cf. Mk 14/36), and taught us also to pray to Him saying, "Our Father who art in heaven" (Mt 6/9).

The fact of being enabled to call God "our Father" is itself the great newness that the Christian religious experience and the Christian rapport with God has invested the believers with, a newness which stands in contrast with the Old Testament²⁸. This relationship,

besides, expresses a new high-point in the covenantal consciousness between God and the man of faith; and this consciousness has been made possible to him, not through any merit of his, but through a gracious and gratuitous gift (cf. IITim 1/9) that God has made to him by 'sending His Son into the world' (Gal 4/4), and by 'sending him the Spirit of His Son' (Gal 4/6). Hence, the title "our Father" itself points out, in an eminent way, to the 'grace' of God that has unfolded itself in man's history, and has transformed the heart of the man who calls Him so.

b. The Love of God

The reason why the Father has made "the riches of His grace (*to ploutos tēs charitos autou*)" (Eph 1/8) 'flow over in abundance' (cf. *eperisseusen*, v. 9) on the believers through Christ His Son, is because *He has loved us* (cf. Eph 2/4ff; IThes 1/4; IIThes 2/16; Col 3/12). The source of His abundant grace, therefore, is His great love (*agapē*) for man. The situation that called for the bestowal of His grace is the fact that God, who is all powerful, all wise, and all holy, had created man in His own image and likeness, and for His glory; instead man, Jew and Gentile alike, through the primordial sin of Adam and his own endorsement of it in his life, became a helpless slave constrained under the power of Sin and Death (of Law, of Flesh, of Satan, and of elemental spirits as well), came under God's wrath²⁹, forfeited the glory of God, and stood in dire need of God's redemption and salvation. The bases on which rested God's decisive and gracious intervention were the promise He had made to the fallen mankind of His saving blessings, and His covenantal righteousness. Such being the setting, God's compassionate and merciful love was moved to save man, not through any slavish constraint from within Him, nor through any merit on the part of man (cf. IITim 1/9; Tit 3/5), but through His benevolent will to save, and that through a totally gratuitous and bountiful gesture. This is, in essence, the grace of God, which He, in love, manifests in history for man's salvation (cf. *epephanē*, Tit 2/11), at the fullness of time (Gal 4/4), in and through His Beloved (*en tō ēgapēmeno*³⁰, Eph 1/6), "the Son of His love (*ho hyios tēs agapēs autou*)" (Col 1/13), namely Jesus Christ our Lord.

i. GOD'S LOVE EXPERIENCED AS GRACE

Until the appointed time had come, God's goodness (*chrēstotēs*) was shown towards sinful man in the form of forbearance and patience (*anochē, makrothymia*³¹, cf. Rom 2/4; 3/26; 9/22). When the fullness of time came, the same goodness and kindness (*philanthrōpia*, lit. love for man) of God the Saviour³² appeared on earth in the person of Jesus Christ (cf. Tit 3/4); for, "God sent forth His Son, born of a woman, born under the Law, to redeem those who were under the Law³³, so that they might receive adoption as sons" (Gal 4/4-5). The proof of God's love consists in this, "that while we were yet sinners Christ died for us" (Rom 5/8; cf. also Eph 2/4-5)³⁴. God "did not spare His own Son, but gave him up for us all" (Rom 8/31-32). And why did God go to that extent? It was because, as "the all-compassionate Father" (II Cor 1/3), He would thus establish His covenantal love and righteousness, by proposing to Himself Christ His Son as the propitiation, by blood, for the sins of mankind (cf. Rom 3/24-25). Thus God, in virtue of His mercy (Tit 3/5), deigned to do what man, left to himself, could not have done, and which the Law, though holy and good (cf. Rom 7/12), having been weakened by the 'flesh', could not do (Rom 8/3). In order to fulfil the just requirement of the Law (*dikaïōma*), He sent His own Son in the likeness of sinful flesh, and as sin-offering, and condemned Sin in the 'flesh' (Rom 8/3-4). "For our sake He made him (Christ) to be sin (*hamartian*, i.e., sin-offering) who knew no Sin, so that in him we might become the righteousness of God" (II Cor 5/21). In this way, God would demonstrate to man at the present time (the eschatological period) that He Himself is righteous (in the covenantal sense), and that He mercifully justifies (i.e. He establishes in covenantal relationship) him who has faith in Jesus (Rom 3/26)³⁵.

God shows Himself a "God of love and peace" (II Cor 13/11) by reconciling man (who was a 'sinner' and an 'enemy', cf. Rom 5/8,10) to Himself through Christ His Son³⁶. Nay, God was in Christ reconciling the world to Himself, not counting their trespasses against them (II Cor 5/18-19). He does not rest with that; His love endures on in the man who has believed, drawing him "to be conformed to the im-

age of His Son" (Rom 8/29). Writing to the Ephesians, Paul would trace this gracious way of God in the following words:

"₁And you He (God) made alive, when you were dead through the trespasses and sins ₂in which you once walked, following the course of this world, following the prince of the air, the spirit that is now at work in the sons of disobedience. ₃Among these we all once lived in the passions of our flesh, following the desires of the body and mind, and so we were by nature children of wrath, like the rest of mankind.

₄But God, who is rich in mercy (*plousios ôn en eleei*) out of the great love with which He loved us (*dia tēn pollēn agapēn autou hēn ēgapēsēn hēmas*), ₅even when we were dead through our trespasses, made us alive together with Christ (*synezōopoïēsēn*) — by grace (*charis*) you have been saved —, ₆and raised us up with him (*synēgeiren*), and made us sit with him (*synekathisen*) in the heavenly places in Christ Jesus, ₇that in the coming ages he might show the immeasurable riches of His grace (*charis*) in kindness (*chrēstotēs*) towards us in Christ. For by grace (*charis*) you have been saved through faith; and this is not your own doing, it is the gift (*dōron*) of God"³⁷ (Eph 2/1-7).

Similarly, writing to the Corinthians, who were disunited, and were wrangling among themselves boasting, 'I belong to Paul', 'I belong to Apollos', etc, Paul recalls to them that they had reason indeed to boast, not of themselves, but only of the Lord, since God's goodness towards them has been entirely gracious and gratuitous. He says:

"₂₆For consider your call, brethren; not many of you were wise according to the worldly standards, not many powerful, not many were of noble birth: ₂₇but God chose what is weak in the world to shame the strong, ₂₈God chose what is low and despised in the world, even things which are not, to bring to nothing the things that are, ₂₉so that no human being may boast in the presence of God" (RSV).

"₃₀It is indeed by Him (God) that you are in Christ Jesus (*ex autou de hymeis en Christō*), who has become for us, by God's doing, our wisdom, our sanctification, as well as our justification; ₃₁so that, as it is written, 'Let him who may boast, boast of the Lord'" (Tr.) (1Cor 1/26-31).

From the above samplings from Paul his doctrine is clear: that the love of God the Father has perceivably manifested itself as grace in man's history in and through Christ His Son ("God shows His love for us in that while we were yet sinners Christ died for us", Rom 5/8); and that this love of God has thus become, for the graced man, a truly experiential reality in Jesus Christ. Hence Paul could exclaim:

"I am sure that neither death, nor life, nor angels, nor principalities, nor things present nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the *love of God in Christ Jesus our Lord*" (Rom 8/38-39).

ii. FROM GOD'S LOVE FLOW ALL GRACIOUS GIFTS ("BLESSINGS")

It is by the gracious and inscrutable design of God that the compendium of all His blessing for the last times has been realised and are now found in Christ. For, all God's promises find their 'yes' in Jesus Christ who is His Son (cf. IICor 1/19-20). The awareness of this truth seems to have so filled and overwhelmed the heart of Paul, "the ambassador in chains" (Eph 6/20), when he, confined in imprisonment, began his letter to the Ephesians³⁸, that in the place of the usual thanksgiving section he bursts forth with a hymn of blessing:

"Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with *every* spiritual blessing in the heavenly places"³⁹ (Eph 1/3).

Paul then goes on to enumerate the blessings:

"He chose us in him (Christ) before the foundation of the world that we should be holy and blameless before Him" (v.4).

"He has destined us in love (*agapē*) to be His sons through Jesus Christ, according to the purpose of His will, to the praise of His glorious grace (*charis*) which He truly bestowed (*echarītōsen*) on us in the Beloved" (vv 5-6).

"In him (Christ) we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace (*charis*) which He lavished upon us" (vv 7-8).

"He had made known to us in all wisdom and insight the mystery of His will, according to His purpose which He set forth in Christ as

a plan for the fullness of time⁴⁰, to unite all things (*anakephalaïōsasthai*) in him, things in heaven and things on earth" (vv 9-10).

"In him, according to the purpose of Him who accomplished all things according to the counsel of His will, we who first hoped in Christ have been destined and appointed (*eklērōthēmen*)⁴¹ to live for the praise of His glory" (vv 11-12).

"In him you also, who have heard the word of truth, the gospel of your salvation, and have believed in him, were sealed with the promised Spirit (*to pneuma to hagion tēs epangelias*) which is the guarantee of our inheritance (*klēronomia*) until we acquire possession of it, to the praise of His glory" (vv 13-14).

Although these blessings⁴² of God for mankind come to us in Christ (cf. *en Christō, en autō*, etc), it is "the God and the Father of our Lord Jesus Christ" (Eph 1/3), in fact, who is the one ultimate source of all these blessings. Moreover, these blessings are but the tangible expression of God's grace, to be received as His gracious gift (cf. *charisthenta*, ICor 2/12) by the man of faith. The perennial source of God's grace towards man, however, is His inexhaustible love and compassion for sinful man. Fittingly, then, in the triadic salutation that Paul places at the end of *II Corinthians*, while grace (*charis*) and communion (*koinōnia*) are ascribed to Jesus Christ and to the Holy Spirit respectively, love (*agapē*) is ascribed to the Father as His unique prerogative, to be bestowed in gift upon the Christians of Corinth (cf. IICor 13/13).

B. THE GRACE OF OUR LORD JESUS CHRIST

a. Jesus Christ — The Embodiment of God's Love and of His Promise

We have seen above that God's saving love has been shown to man in history in the Christ-event. Likewise, all the blessings (*charisthenta*) which stem from the *charis* of God our Father have been bestowed on us in and through Christ (*en Christō*)⁴³. This would imply that Christ is not merely the bearer of God's salvation to man; he is in fact the supreme gift of God's love, nay, the very embodiment of God's love, who brings with him all the salvific bless-

ings that God had promised to man. Paul conveys this truth eloquently with a rhetorical question: "He who did not spare His own Son but gave him up for us all, will He not also give (*charisetai*) us all things with him?" (Rom 8/32). Thus, referring to the coming of Christ in the flesh and to his saving death Paul would say, "the grace of God has appeared (*epephanē*) bringing salvation to all men" (Tit 2/11, tr); and a little further, "when the goodness and loving kindness of God our Saviour appeared (*epephanē*) He saved us..." (3/4-5).

Paul would see Christ already as the offspring of promise that God had intended in the blessing He had spoken to Abraham (cf. Gal 3/14,16,22). He would see him even as the spiritual Rock from which the people of Exodus proceeding to the Promised land had drunk (cf. ICor 10/14). More especially, he would see Jesus Christ as the long-awaited son of David (cf. Rom 1/3), that is, the promised Messiah (cf. Rom 9/5)⁴⁴.

b. The Love of Jesus

True, it is Paul's mind that Jesus Christ *mirrors* God's gracious love towards us. However, Jesus does so only in as much as he himself loved us: out of a selfless love he willingly underwent his crucifixion and death on our behalf. This too is Paul's view, as is evidenced in his following assertion: "The life I now live in the flesh I live by faith in the Son of God, who loved (*agapēsas*) me and gave himself (*parados*) for me" (Gal 2/20; cf. also Eph 5/2,25; Rom 8/34-35; 5/6). He is so overwhelmed by the thought of this love of Christ that in it he finds the motivation, and even the compulsion, not to live for himself, and not to seek anything for himself in his apostleship (cf. *Passim* IICor 5, esp. v. 14). His prayer for the Ephesians before God the Father would be,

"...that Christ may dwell in your hearts through faith, that you, being rooted and grounded in love, may have the power to comprehend with all the saints what is the breadth and length and height and depth, and to know the *love of Christ* which surpasses all knowledge, that you may be filled with all the fullness of God" (cf. Eph 3/14-19, esp. 17-19).

c. Christ's Descending Solidarity

Christ's selfless and condescending love is his *charis* towards us sinful men: he who was in the form of God and subsisting in God, did not consider his being equal to God a thing to be clung on to, but freely submitting to His Father's design, emptied himself taking the form of a servant, becoming born in the condition of a mortal man (Phil 2/6-7). In fact, Paul clearly calls this as 'the grace of Christ' when he says:

"For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, so that by his poverty you might become rich" (II Cor 8/9).

This gracious self-abasement of Christ is his descending solidarity with man⁴⁵. This solidarity of his does not stop with his becoming a mortal like us; it goes beyond, even to the extent of dying, and that a most shameful death — the death on the cross⁴⁶ (Phil 2/8). That was indeed the supreme act of his descending solidarity with us; for, his death was a vicarious one: it was on our behalf — to pay the debt that was due to our sins (cf. Rom 8/4)⁴⁷, and thus to redeem us and give us our liberation⁴⁸. For our sake he became a sin-offering (II Cor 5/21), the once-for-all propitiation (Rom 3/25; Hb 9/11-12), the paschal lamb immolated for us (I Cor 5/7). To redeem us from the curse under which we were, he became a curse by hanging on the cross (Gal 3/13). Thus the cross, which was an ignominious symbol in the Greco-Roman world and for the Jews, becomes for Paul, instead, the sign of the supreme gesture of Christ's selfless love, of his grace. Hence it is that he would exclaim:

"Far be it from me to glory except in the cross of our Lord Jesus Christ" (Gal 6/14)⁴⁹.

d. Christ's Ascending Solidarity

Christ "was crucified in weakness, but lives by the power of God" (II Cor 13/4). He was put to death for our sins, was raised from the dead by God 'for our justification' (Rom 4/25), and has been taken up in glory (I Tim 3/16). By his resurrection he has become for us 'a life-giving Spirit' (I Cor 15/45). Through faith and baptism we become incorporated in him: having died with him, we rise with him

to a new life of grace with God (Rom 6/3-4). By receiving his Spirit we become sons of God (Rom 8/15; Gal 4/5), and we come to possess the firm hope of inheriting his glory (cf. Rom 5/2; 8/30; ICor 2/7; etc). This is Christ's ascending solidarity with us.

The solidarity that we speak of here is not a mere sentiment or an accompanying gracious gesture. For, just as Christ is truly divine, he is also truly human, as he was born of a woman, born under the Law (Gal 4/4). Just as he was designated the Son of God in power '*kata pneuma* (according to the Spirit)', he descended from David '*kata sarka* (according to the flesh)' (Rom 1/3-4). Even after his death, he was raised from the dead, not merely as a Spirit, but with a spiritual, glorious body; and as 'the life-giving Spirit' he has become for mankind 'the Last Adam' (ICor 15/45). He is our "firstborn", "the firstborn of a multitude of brethren" (Rom 8/29). "In him the whole fullness of deity dwells bodily (*somatikhōs*)" (Col 2/9). Being, then, truly divine and truly in solidarity with man (in the ontological and dynamic sense), he is the only mediator between God and men (ITim 2/5). "Through him are all things, and through him we exist (*di' hou ta panta kai hēmeis di' autou*)" (ICor 8/6). Because Christ's solidarity with us is so real, we have obtained our justification and redemption in him and through him (cf. ICor 1/30) in virtue of his obedience, his vicarious death, and his resurrection, and by virtue of our insertion in him through faith. Being in him, we have become a new creation (IICor 5/17). Through Him we receive the Spirit of sonship, and in him, who is the only Son of God, we become children of God. Irrespective of our race and nationality, we are made the one people of God that He loves, 'the Israel of God' (Gal 6/16), who form the one Body of Christ (cf. Rom 12/5; etc), the temple of the Holy Spirit (ICor 6/18), and the holy dwelling place of God (Eph 2/21; etc).⁵⁰

This transforming solidarity of Christ with us, in both its descending and ascending dimensions, is the grace of Christ towards us. In this way, what took source in God's merciful love, in the bosom of the Father, does not reach us as God's grace except in Christ and as the grace of Christ. Hence it is that the triadic salutation in IICor 13/13 ascribes grace (*charis*) to our Lord Jesus Christ.

4. CHARIS AS THE GIFT OF THE CHRISTIAN NEWNESS OF EXISTENCE

As we have seen above, God's grace towards us flows forth from the perennial fount of His unfathomable love (*agapē*) for us; and that becomes manifested to us through the grace of Christ His Son, who, in solidarity with us, was "put to death for our sins and raised for our justification" (Rom 4/25). Thus, *God's grace, manifested through the grace of Christ, is not a mere quality, an attitude, or a sentiment of His; it is His own gracious self-communication*, which takes the form of a salvific event — *the salvific event* — in man's history (collectively and individually taken), and transforms it. God has manifested His grace in *this* manner in faithful fulfilment of the promise of salvation He had made to mankind in the Scriptures.

Now, when this *grace of God* becomes unfolded and realised in the Christian, who, in faith, has responded to God's loving initiative in Christ for man's salvation, that *grace*, through being *the grace of Christ*, becomes, as well, *the grace of the Christian*⁵¹. The nature of this realization, of the transformation effected by it in the Christian, and the nature of his transformed existence are the themes that will chiefly occupy us under the present heading. They would cover, in fact, the gift-aspect of the *charis*, by which God graciously gladdens the inept and sinful man who disposes himself to Him in trusting faith. This gift-aspect of *charis*, as presented by Paul, defies easy definitions and divisions. It is compound and complex in its texture, since it embraces the whole gamut of man's human and religious existence, as healed, enlightened, transformed, ennobled, and divinized by God's ever-sustaining love. Paul's deft and discerning discourse on this spiritual and mystical reality of the Christian is rooted in his own consciousness of an uninterrupted Christ-union, which he occasionally verbalizes explicitly thus: "It is no longer I who live, but Christ who lives in me" (Gal 2/20), and "To me to live is Christ" (Phil 1/21). Most often, it is implicit in the many ways he uses 'in Christ', 'in the Lord', etc. Basically, therefore, the grace of the Christian is the gift of salvation in its manifold forms (hence a soteriological gift), which God has freely made to him as his Christian existence, and which is, in fact, *his existence in Christ*.

Since Paul, in the earlier phase of his apostolate, had to grapple with the weaning problems of the nascent Christianity from the apron-strings of contemporary Judaism, a sizeable portion of his letters written in that phase responds to that contingency. These problems chiefly gravitate on the question of 'justification', which was actually what the Jew was looking for in his religious strivings (cf. Rom 9/31). In the later letters (Col, Eph, and the Pastorals) this theme is conspicuous by its large absence. Instead, what comprises 'the Christian newness' is found with its due importance in almost all the Letters. We will therefore take the main elements of this "newness" apart and treat them separately under "Putting on Christ", after an adequate treatment on 'justification' has been through.

A. JUSTIFICATION BY FAITH

Although the controversy of Paul with the Judaizers ⁵² and with contemporary Judaism on justification would not, in itself, interest us directly for our purpose of comparing the Pauline *Charis* and *Thiruvārul* in the *Thiruvārutpayan* of the Siddhāntham, we think it necessary to grapple with Paul's handling of it, in some depth though not in its total extent, since that would reveal to us some important facets of the Pauline *Charis*.

Righteousness (*dikaïosynē*), with its cognates (*dikaioō*, to justify; *dikaïōma*, ordinance or righteous act; *dikaïōsis*, acquittal or justification; *dikaïos*, righteous), as found in Paul, is a relational term having its deep roots in the covenantal consciousness of Israel; and hence justification points out to quite other realities than the English word would normally suggest. In its typical sense it is found sprinkled in *I & II Corinthians* and in *Philippians*; it is however a major theme in *Galatians* and *Romans*: in Paul's openly polemical discourse against the perverting doctrines of the Judaizers in *Galatians*, and in his more reflected and studied discourse addressed to the Christians with a Jewish background in *Romans*. We would preserve the proper perspectives of Paul's discourse on 'justification by Faith' only if we realised what the main issue of the polemics is; and that is: *Is Christ sufficient for man's justification and salvation? Or, are also some select practices of the Law (Galatians), or the observance of the Law in general (Romans) required to attain justification?* Paul argues it on

the basis of his own experience: Formerly, as a Pharisee, he was, "as to righteousness under the Law, blameless" (Phil 3/6); later he would count it all as loss because of the surpassing worth of knowing Christ (v.7), and would assert:

"We ourselves who are Jews by birth, and not sinners among the Gentiles (tr), even we have believed in Christ Jesus, in order to be justified by faith in Christ, and not by works of the Law, *because by works of the Law shall no one be justified*" (Gal 2/15-16).

Paul uses *dikaïosynē* (righteousness) and its cognates in a wide spectrum of meanings. This is all the more intriguing because, in his polemics, he wields the same Greek words to refer both to the Jewish justification and the Christian justification. The Christian justification, as Paul presents it, is a totally new reality, in a way, which however remains, for Paul, *the* content and *the* understanding regarding covenantal righteousness to which the Law and the prophetic writings bear testimony (cf. Rom 3/21). From all this it goes without saying that Paul's idea of justification cannot be properly understood without an adequate knowledge, in the light of Israel's covenant consciousness, of what is meant by righteousness of God, the righteousness of the Jewish man, and the justification by which the former brings about the latter. Only with such background would it be possible to see how Paul, in the light of the revelation of the Risen Christ to him, would view Christian justification through a different prism. Therefore, in order to ensure a proper understanding of the distinction between the Jewish justification and the Christian justification, and at the same time to avoid overloading the treatment on Pauline justification, we have placed the relevant explanations, briefly, under "The Jewish and the Christian Justification" in an appendix. In our discourse below we take for granted the knowledge of the clarifications there adduced.

a. The Righteousness of God As Manifested in Christ (Rom 3/21-26)

Paul introduces 'justification' as the first major theme of his *Letter to the Romans* in 1/16-17:

¹⁶"For I am not ashamed of the gospel: it is the power of God for salvation for every one who has faith, to the Jew first and also to

the Greek. ¹⁷For in it the righteousness of God (*diakiosynē theou*) is revealed through faith for faith; as it is written, 'He who through faith is righteous (*dikaïos*) shall live'.

After this solemn introduction, Paul goes on to argue the sinfulness of the Gentiles and the Jews in Rom 1/18–3/20, and concludes saying that the whole world is under the indictment of Sin (cf. *hypodikos* in 3/19; also v. 23). In the verses that follow (vv. 21-26), we have a short, cryptic, and dense passage, studded with some unusual words, in which is found a significant part of the Pauline teaching on justification. The passage reads:

"²¹ But now (*nuni de*) the righteousness of God (*dikaïosynē theou*) has been manifested (*pephanērōtai*) apart from the Law (*chōris nomou*), although the Law and the Prophets bear witness to it, ²²the righteousness of God through faith in Jesus Christ (*dia pisteōs Iesou Christou*) for all who believe. For there is no distinction; ²³since all have sinned and fall short (*hysterountai*, pres. tense) of the glory (*doxa*) of God, ²⁴they are justified by His grace as a gift (*dōrean tē autou charitē*), through the redemption (*apolytrōsis*) which is in Christ Jesus, ²⁵whom God put forward (*proetheto*)⁵³ as an expiation (*hila-stērion*) by his blood (*en tō autou haimatī*), to be received by faith. This was to show (*endeixis*) God's righteousness, because in His divine forbearance (*anochē*) He had passed over (*pareisis*) former sins; ²⁶it was to prove at the present time (*en tō nun kairō*) that He is righteous (*dikaïos*) and that He justifies him who has faith in Jesus (*dikaïounta ton ek pisteōs Iesou*)".

An important thing to be noted in the above is that, in the context of the preceding argument, the whole passage is steeped with a forensic tone. In fact, *hypodikos* in v. 19, *dikaïosynē theou* in vv 21 & 22, *pephanērōtai* in v. 21, *doxa* in v. 23, *endeixis* in vv 25 & 26, and the verses 23 & 26 themselves refer us powerfully to the juridical moment of the eschatological vindication of God's righteousness. This is further confirmed by *nuni de* and *en tō nun kairō* in vv 21 & 26 which point out the moment of the fulfillment of God's promises. Paul's mind, then, is clear: with the death of Jesus on the cross and his resurrection, we have entered the long-awaited eschatological period of salvation, which is to be but one *continuum* with the Parousia, the Risen Christ's imminent coming in cosmic glory. That means, we

have reached the period when God's promised blessings have become a present reality. And what is the blessing that is intended here? It is the covenantal righteousness of God which He makes a gift to the men of faith, in Christ, for 'life' (cf. v. 24), so that, through this righteousness they may be His definitive, faithful, and holy covenantal people of "the last days", and thus find themselves on the sure way of being saved.

The righteousness of God spoken of here is that righteousness by which God remains ever faithful to His people and to His promises (cf. Is 45/21; 46/13; 56/1; etc. Also ICor 1/9; 10/13; IICor 1/18; IThes 5/24). It is the same righteousness which is revealed (*apokalyptetai*) as "wrath" from heaven "against all ungodliness and wickedness of men" (Rom 1/18; also 2/5,8; 3/5). It is also the same that was patient and forbearing in the past by not punishing man's sinfulness with final death immediately (cf. 3/25; also 2/4; 9/22; I Pet 3/20; IIPet 3/9). God now vindicates this His righteousness by solemnly manifesting it (cf. *apokalyptetai* in 1/17; *pephanerōtai* in 3/21; *endeixis* in 3/25, 26), inaugurating the eschatological aeon. His vindication is twofold: He proves that He Himself is righteous; and He also proves that He justifies him who has faith (v. 26). Eventually, the Law and the prophetic writings were testifying to this, as a careful reading of them, guided by the Spirit, would show (cf. 3/21b).

i. CHRIST OUR EXPIATORY SACRIFICE

How does God manifest His righteousness, by which He both deals with Sin and man's sinfulness, and bestows His covenantal righteousness to the man of faith? And how does He show His *hesed* (grace) when He deals with Sin?... He does so by bringing about the justification of the sinful man through the redemption which is in Jesus Christ His beloved Son (cf. *dia tēs apolytrōseōs tēs en Christou Iesou*, v. 24). In His project of redemption for mankind, God put forward publicly, on the gibbet of the cross (cf. Gal 3/1), Christ His Son as the expiation for Sin and as propitiation (cf. *hilastērion*, v. 25)⁵⁴ offered to Himself on behalf of sinful mankind⁵⁵. The blood of the one that was raised on the cross on Mt. Calvary was the sacrificial blood that was shed, and officially and publicly sprinkled, once for

all, in the eyes of all the world; and by that blood mankind has been purified of its guilt of Sin, and has been reconciled and re-consecrated to God, thus fulfilling all the expiatory sacrifices of Israel, and abrogating them in the bargain (cf. also Hb 9, esp. vv 12-14)⁵⁶. By shedding his blood Christ paid the debt of death that the sinful man owed to God's justice (cf. Rom 1/32)⁵⁷; he did it on behalf of mortal man, and thus won for him his redemption⁵⁸.

In the Old Testament, through the atonement sacrifices and through his 'broken heart' and 'conversion', the Israelite who is a law-breaker finds once again his community with God by His mercy.⁵⁹ In the New Testament, the sinful man who renounces his ego-cult by the surrender inbuilt in his faith-commitment to God, enters into communion with the vicarious expiation found in Christ's self-effacing obedience to His Father, and thus, through Christ, enters in communion with the justifying God who bestows on him, by virtue of his obedience of faith, His own righteousness, which is now found in full measure in Christ by his resurrection from the dead (cf. *dikaiōsis* in Rom 4/25; also ICor 1/30; IICor 5/21). This participatory dynamism of the Christian in the vicarious expiation of Christ, made possible by his basic covenantal attitude of faith, is forcefully reiterated by the words *dia pisteōs* in v. 22, *dia pisteōs en tō autou haimati* in v. 25, and *ton ek pisteōs Iesou* in v. 26 in the passage cited. Thus, the efficacy of the vicarious expiation in Christ's blood, proposed by God to His Divine Holiness and Justice, purifies and reconsecrates (i.e., sanctifies) the believer who enters in communion with Christ through his faith and baptism.

A careful reading of Rom 3/21, 22 & 26 will show how, now in the eschatological aeon, God's own righteousness becomes a gift to the man of faith through his communion with Christ, and, as a result, it becomes also his own righteousness⁶⁰. The gracious project of God justifying man in this lofty way has now been revealed outside the Nomistic Dispensation given through Moses (cf. *chōris nomou*), and as bringing that dispensation to its fulfillment and to its intended end (cf. Rom 10/3; IICor 3), thus inaugurating "the last times".

In this project, God's *hesed* pervades His righteousness in an unprecedented way: for, God's own righteousness is gifted, not to a

just man but to a sinful man (cf. Rom 5/8ff), not as merited by his observance of the Law or by his ethical uprightness, but *freely* — as a gratuitous gift of God to him flowing from His gracious love (cf. *dōrean tē charitē autou*, Rom 3/24) in view of the basic receptivity for righteousness that He finds in the man of faith, and because of His fidelity to His promises.

ii. RECONCILIATION — REDEMPTION — ACQUISITION — CONSECRATION

As is evident above, the whole discourse of Paul is strongly forensic in flavour. There are, however, certain other elements of a forensic nature, (other than expiation and as devolving from it), which are not openly touched there, but which Paul mentions in other instances. We shall consider them also, as they would go to complete the picture of the Christian justification.

(1) RECONCILIATION

One such is 'forgiveness' of offences. Paul would write about it in his *Letter to the Colossians* thus:

"And you, who were dead in trespasses and the uncircumcision of your flesh, God made alive together with him (Christ), having forgiven us (*charisamenos*)⁶¹ all our trespasses, having cancelled the bond which stood against us with its legal demands; this He set aside, nailing it to the cross" (Col 2/13–14).

Connected with 'forgiveness' is 'reconciliation (*katallagē*)'. Reconciliation is a healing relationship between two parties at enmity, where, through the forgiveness of offences, the hostility between them is set aside by love, and peace (*eirēnē* in the covenantal sense, i.e., *šālôm*) reigns. The sinful man, by sinning, estranges himself from God further and incurs His wrath (cf. Col 1/21–22; Eph 2/11–12). He is hostile to God (cf. Rom 8/7), and an enemy to Him (cf. Rom 5/10). But God shows His love for us sinners in that while we were yet in Sin Christ His Son died for us. By Christ's blood we are justified (5/9), and by his death we are reconciled to God (cf. 5/10–11; Col 1/22). Thus Christ becomes our peace (Eph 2/14); and we, who are justified by our faith in him, have peace with God through him (Rom 5/1)⁶². In this way we have access to His grace (*charis*) (5/2).

Not only are the sinful men reconciled with their God; also the Gentiles and the Jews, who were strangers and enemies before (cf. Rom 11/28; Eph 2), are both reconciled to God into one body (co-ordinated organism) through the cross of Christ, and thus their mutual hostility is brought to an end (cf. Eph 2/16). Moreover, by the blood of Christ's cross, God brings about a cosmic reconciliation (cf. Col 1/20). In fact, it is God Himself who was in Christ Jesus reconciling the world (*kosmos*)⁶³ to Himself (IICor 5/19). This reconciliation, made in Christ, is already a past reality (Christ died once for all, Rom 6/10); but God makes it a present *fragile* reality for man through "the ministry of reconciliation (*diakonia tēs katallagēs*)" and "the word (message, RSV) of reconciliation (*logos tēs katallagēs*)" (IICor 5/18-21), until the day of glory when reconciliation will be definitively transcended.

It will be noted that every hostility (be it with God, with men, or with the cosmos), and every alienation, is felt *ultimately* as a division within oneself, as hostility with oneself, and as a self-alienation, accentuated by the "thou shall not" imposed by the Law and the commandment (*nomos* and *entolē*) (cf. Rom 7)⁶⁴. Similarly too, every reconciliation, be it with God, with man, or with the cosmos (including flesh, *sarx*), and every experience of 'peace', is felt *ultimately* as the healing of the division and the alienation within oneself, and as an integration and a recapitulation under Christ of the spirit (*pneuma*), the body (*sōma*, including *melē*, members), the reason (*nous*), the heart (*kardia*), and the flesh (*sarx*). Reconciliation and peace would signify, therefore, a *reconstitution of the inner man* in righteousness, a chief effect of being-in-Christ, as opposed to his being constituted sinner through the judgement on the sin of Adam (Rom 5/17,18). The offer of this reconciliation through the gospel, then, is truly the grace of God (cf. IICor 6/1).

(2) REDEMPTION

As we have seen above, God revealed His righteousness through the redemption which is in Jesus Christ (cf. Rom 3/24). The fuller meaning of redemption, however, can be grasped only when it is seen against that other doctrine of Paul, that being under the power of Sin is a veritable slavery and a bondage (*douleia*)⁶⁵.

Now, in Christ (who is our redemption, ICor 1/30), we have our redemption through his blood (Eph 1/7; Col 1/14). We were ransomed, not with silver or gold, but with the precious blood of Christ (cf. IPet 1/18-19; also ICor 6/20; Hb 9/12,15; ITim 2/16. The ransoming has effected for us God's *acquittal* (justification – the eschatological event) from the curse and the ordinance that was on us for our condemnation (cf. the use of *dikaiōsis* in Rom 4/25; 5/18; *dikaiōma* in 5/16 too is used in the sense of *dikaiōsis*). As a result we have our liberation from Sin and Death, and are released from being under the custody of the Law (cf. *exagorazō* in Gal 3/13,25; 4/5). Whether slave or free, we are all freed men of the Lord and slaves of Christ (cf. ICor 7/22). Set free from being slaves of Sin, we have become slaves of righteousness (cf. Rom 6/18); and hence, the members of our body are not to be used any more for immorality, but to glorify God in them: for, our bodies are now the temple of the Holy Spirit (cf. ICor 6/18-20). We are not to yield our members to righteousness (Rom 6/19), which will lead us to the attainment of eternal life in Christ Jesus our Lord (cf. Rom 6/22-23).

Our redemption, which is our present possession, does not insure us against the possibility of reverting to the slavery under Sin and Death. Hence the warning of Paul:

"Work out your own salvation with fear and trembling, for God is the one working in both to will and to work on behalf of His benevolent will (*eudokia*)" (Phil 2/12-13, tr).

As long as we live our mortal existence, in our body prone to fragility, fickleness, and corruption, our redemption is not completed nor consummated. It will be so only at the Parousia, when God will raise us from the dead with an incorruptible, glorious body (as He did raise Christ His Son in glory), and when the whole creation (our flesh included) will participate "in the glorious liberty of the children of God" (cf. Rom 8/19-21; also Eph 1/14; 4/30).

(3) ACQUISITION

There is an element pertaining to redemption which needs to be pinpointed, and which still belongs to the forensic dimension of

justification, namely acquisition. This is suggested by Paul's use of *pepramenos* in Rom 7/14 ('sold to Sin') on the one side, and of *apolytrōsis* and *exagorazō* on the other⁶⁶. Of course, acquisition of a people by God is no new idea of Paul. Already the deliverance from the slavery of Egypt was considered as the redemption-acquisition of Israel by God:

"Say therefore to the people of Israel, 'I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage, and *I will redeem you* with an outstretched arm and with great acts of judgement, and *I will take you for my people*, and I will be your God" (Ex 6/6-7, RSV).⁶⁷

The redemption-acquisition of the believers by God is an already present reality. This is proved by His gift of the Holy Spirit, who is the pledge (*arrhabōn*)⁶⁸ of their future inheritance (*klēronomia*), and with whom (Holy Spirit) we are sealed as the mark of His possession. However, this pledge is given only as a guarantee of God's final and definitive acquisition of the believers as His own in glory at the Parousia; and that will be the definitive redemption of His acquisition-transaction towards the praise of His glory (cf. *eis apolytrōsin tēs peripoiēseōs*⁶⁹ *eis epainon tēs doxēs autou*) (cf. Eph 1/13-14).

(4) CONSECRATION

God's redemption and acquisition of the believer finds its completion in sanctification (*hagiasmos*). The blood of Christ, that purifies him from Sin, also consecrates or dedicates him to God (cf. ICor 1/30). Sanctification, then, is the crowning of man's justification. Hence Paul says:

"You were washed, you were sanctified, (and thus) you were justified in the name of the Lord Jesus Christ and in the Spirit of our God" (ICor 6/11) (cf. also IICor 7/1).⁷⁰

When Israel was redeemed and acquired by God as His people, and was made by Him to be His "special possession" (Ex 19/5), she became "a holy people" (Ex 19/6). Because His holy name is upon her, she enjoyed His protection (cf. Ez 36/5,23). Now, the believers are made holy to God in Christ and through the communion in the Spirit of God (who is the Spirit of holiness, cf. Rom 1/4). Since they share the

holiness of God (holiness is God's prerogative, signifying His total otherness, transcendence, that He is totally apart from all that is finite and sinful, from all that is 'flesh'), they too are called "holy (*hagios*)" (cf. Rom 8/27; 12/13; 15/25; etc). And they thus become "a chosen race, a royal priesthood, a *holy nation*, God's own people" (IPet 2/9), "to offer spiritual sacrifices acceptable to God through Jesus Christ" (v. 5). Hence they are to avoid every immorality; they are to present their bodies 'as a living sacrifice, holy and acceptable to God' (Rom 12/1), and lead a holy and blameless life (cf. IThes 3/13; 4/7; Col 1/22; etc)⁷¹.

b. Christian Righteousness —

The Authentic Covenantal Relationship

Under the above section (speaking about expiation, reconciliation, redemption, acquisition and consecration) we entered, to some extent, into the forensic dimension of justification. This is, however, inevitable since we are dealing with a word governing an alliance or covenantal relationship between two parties, and two unequal parties at that. Now we will consider the nature of the righteousness (*dikaïosynē*) that a believer comes to possess as the fruit of justification.

i. CHRISTIAN RIGHTEOUSNESS — A GAINED REALITY IN CHRIST

In Paul's thought, as we have seen above, the righteousness that God confers on the believer is *His own* covenantal righteousness, which He manifested in Christ (cf. Rom 3/21ff), and which becomes His gift to him in Christ when he receives the 'gospel of God ... concerning His Son' (Rom 1/1,3) in faith (cf. Rom 1/17: in the gospel "the righteousness of God is revealed through faith for faith"; Rom 10/10: "for man believes with his heart and so is justified"). The righteousness of the Christian is, therefore, the righteousness of God as it is now found in the Risen Christ (cf. ICor 1/30; 6/11), who won it for us by his righteous act (cf. *dikaïōma* in Rom 5/18; i.e., by his obedience, 5/19), and as it comes through him (Christ) to the Christian who is inserted in him by faith. In this way this gifted righteousness of God becomes in the believer a present, fundamental reality in his Christian existence, establishing him in optimal covenantal relationship with Him.

In Paul's mind, this Christian righteousness is radically different from, and mutually exclusive of, the righteousness promised by the Mosaic Law, particularly as understood by the Pharisees and the Judaizers. In the old dispensation, the righteousness of the Israelite, which would be vindicated to him at the Last Day, would be *his own* righteousness endemic to his being a son of Abraham, a righteousness to which the Law entitles him through its exact observance. It is not at all God's righteousness based on the faith in the Son of God who was delivered up for us (cf. Rom 9/30;⁷² 10/3; Phil 3/9). Hence, if a Christian would seek the justification that comes from the observance of the Law, he would nullify for himself what Christ brought about by his death: Christ would have died to no purpose for him (cf. Gal 2/21); he would fall away from grace (cf. Gal 5/4). On this key principle of the mutual exclusion of the Law and Christ for justification is the whole Galatian polemics drawn (cf. esp. 2/15-21).

There is a further, subtler, evidence in Paul's discourse which points out to the distinction, in nature, between the Judaic and the Christian justification. It is this: The justification for the Jew is a future one, to take place at his death or on the Day of the Lord; and hence it is spoken of in the future tense. That is, his forensic righteousness will be, for the Israelite, a future possession (cf. Rom 2/13; 3/20; implied in Gal 2/17; 5/4; note how *dikaïoutai* in Gal 2/16a is used in the present; 2/16d is declarative). Instead, the forensic righteousness for the Christian *would become a present possession* when he would believe in the Gospel (this is the sense of the future tense in Rom 3/30; in *dikaioi katastathēsontai* in Rom 5/19) (cf. Rom 3/28; 4/6; Gal 2/1ab; 3/8, 11), or has already become *an attained possession* when he believed (cf. Rom 5/1,9; 8/30; 9/30; ICor 6/11; IICor 5/21; Gal 2/16c; mostly the tense is aorist), since the (forensic) manifestation of God's righteousness and the free gift of it to man has already taken place in the Christ-event (Christ's death and resurrection). It is in this sense, and not in the sense of a Last-Day-event, that Paul can speak of 'God justifying the ungodly' (while the Jew can never speak so)⁷³ (cf. Rom 4/4-5). What will happen at the Parousia for the Christian (who lives out the ethics incumbent on his righteousness) is not, as is the case for the Israelite, the final forensic justification (for that has already happened); it will be instead "reigning in 'life

(*zōē*)' through Jesus Christ" (cf. Rom 5/17)⁷⁴. This brings us to the next point, the gift of 'life', which is but the effect engendered in the man who enjoys the optimal covenantal relationship with God in Christ.

ii. JUSTIFICATION FOR LIFE (Rom 5/17-21)

The truth and the importance of the fact that man's justification is for 'life' is seen from this, that Paul inserts this theme already in the terse introduction premising his treatment on justification. He writes:

"In it (gospel) the righteousness of God is revealed through faith for faith; as it is written, 'He who through faith is righteous shall *live* (*ho de dikaios ek pisteōs zēsetai*)' " (Rom 1/17; cf. also Gal 3/11)⁷⁵.

With the reality of 'life', therefore, we come to a most central experience in Christian existence as envisaged by Paul. His doctrine of 'justification for life' is rooted in his own experience of 'a newness of life' in Christ (cf. Rom 6/4). He sets forth this doctrine in the following significant passage in which he contrasts the condemnation of man brought about by Adam and his justification effected by Christ:

"¹⁷If, because of one man's (Adam's) trespass (*paraptōma*), Death (*thanatos*) reigned (*ebasileusen*) through that one man, much more will those who receive the abundance of grace (*charis*) and the free gift of righteousness (*hē dōrea tēs dikaiosynēs*) reign in 'life' (*en zōē basileusousin*) through the one man Jesus Christ. ¹⁸Then, as one man's trespass led to condemnation (*katakrima*) for *all* men, so one man's act of righteousness (*dikaiōma*) leads to acquittal and 'life' for all men (*eis dikaiōsin zōēs*).⁷⁶

¹⁹For, as by one man's disobedience (*parakōē*) many were made sinners (*hamartōloi katestathēsan*), so by one man's obedience (*hypakōē*) many will be made righteous (*dikaioi katestathēsontai*). ²⁰Law came in, to increase (*pleonasē*) the trespass; but where Sin increased, grace (*charis*) abounded all the more (*hypereperisseusen*), ²¹so that, as Sin reigned (*ebasileusen*) in Death, grace also might reign (*basileusē*) through righteousness to eternal life (*eis zōēn aiōnion*) through Jesus Christ our Lord" (Rom 5/17-21).

We will now take up the salient features of this passage in reference to 'justification for life' under the following subheadings: 'Life as Opposed to Death', and 'Salvation and Eternal Life'.

(1) 'LIFE' AS OPPOSED TO 'DEATH'

Paul's 'Justification for life' can be understood in proper light only when we hold it against his doctrine about Death (*thanatos*).

Death is the inbuilt sanction that the 'wrath' of God has imposed on Sin and the sinfulness of man (cf. Rom 1/32; 2/9,12; 6/16,21; 8/13; etc), and hence it is the 'wages' of Sin (cf. 6/23; ICor 15/56: "the sting of Death is Sin"). This Death is experienced by the sinful man (who has sought his 'life' away from God) in a variety of ways: his ego-propelled efforts lead him to an experience of slavish cravings or to nauseating saturation (satiation), and finally to an inner sense of futility (cf. Rom 1/12-31); as a slave of Sin he yields his members to an ever greater iniquity, of which he cannot but be ashamed if and when he becomes discerning (cf. Rom 6/19-21); when he sows in the flesh, he reaps corruption (cf. Gal 6/8; Rom 8/6, 13); the death that brings his mortal existence to a close is itself a debt owed to Sin (cf. Rom 6/7); the condemnation and ruin that would come as the judgement of God on his impiety and wickedness (if he is a Gentile), or on his hypocritic self-righteous Law-observance (if he is a Jew) would be his final and definitive Death, and that would be the final expression of the 'wrath' of God (cf. Rom 1/32; 2/12-13; 3/19; 8/12). This is the pitiful and painful situation of Death inherited by the Adamic man on account of the sin of Adam and on account of his own endorsement of it in his life (cf. Rom 5/12ff), and which is totally beyond his capacity to redeem.

The situation of the Nomistic man (the man belonging to the Dispensation of the Mosaic Law) is no different. For, the Law in no way obviates the Adamic radical sinfulness of man (cf. *hamartōloi katestathēsan*, Rom 5/19)⁷⁷: it only imposes a 'don't', and does not give the power to carry it out; hence it is only a 'pedagogue (*paidagōgos*, slave-leader)' or 'custodian' (cf. Gal 3/23). It is merely able to place an ordinance (*dikaïōma*) on the man who commits an offence; it can in no way lift it (cf. Rom 8/3-4). The Law, therefore, cannot "make alive (*zōo-poiein*)"⁷⁸, and hence it cannot justify man (cf. Gal 3/21). Instead, the Law can only serve to revive the Sin that is dormant in man (cf. Rom 7/9), to arouse his sinful passions (cf. 7/5), to increase trespasses (cf. 5/20), to give him knowledge (*gnōsis*) of Sin (cf. 7/7; 3/20); and thus to minister Death to him and a curse (cf. Gal 2/13). By imposing its "thou shall not" on him while not giving

him the power to observe it, and by endorsing the sanction on his offence, it only heightens his deep sense of alienation under Sin's dominion, and brings him to the brink of desperation and to the fear of imminent condemnation (cf. Rom 7; esp. vv 15-24). In this way, the Law places man under fear (cf. Rom 8/15), under constraint (cf. Gal 3/23), and under slavery (cf. Gal 5/1). That is why Paul would have no hesitation to call the Dispensation of the Law as the dispensation of death and of condemnation (cf. II Cor 3/7,9).

Thus, irrespective of the Law, Death reigned over all men through the disobedience of the one man Adam (cf. Rom 5/17a)⁷⁹.

It is against this background that Paul places Christ as the antitype of Adam: By his obedience (cf. Rom 5/19; by righteous act, *dikaiōma*, 5/18) Christ not only undid for man the condemnation brought about by Adam's disobedience and the Death consequent upon it (cf. *dikaiōma* = *dikaiōsis*, acquittal, 5/16); but he also won for him the right 'to live' (justification for life, cf. *eis dikaiōsin zōēs*, 5/18; also v. 17; Col 2/13). What the Law was unable to do (cf. *to adynaton tou nomou*), God, in surpassing mercy and graciousness, carried out in and through Jesus Christ (cf. 8/3-4). Thus Christ, in gracious love, came into the world to save sinners (ITim 1/15). In this way, where Sin increased and reigned in Death, grace abounded and reigned all the more through Christ bringing justification and life (Rom 5/20,21).

On a careful reading it will be seen that, just as Paul speaks of the situation of the radical sinfulness of the Adamic man consequent upon his being *constituted* a sinner (cf. *hamartōloi katestathēsan*), he speaks of the radical reconstitution of the Christian in righteousness, i.e., in radical potentiality for optimal covenantal relationship with God. This opens him to 'life', just as the former (i.e., sinfulness) paved his way to 'death'. The transfer and the transformation of the believer, therefore, is clearly on an ontological (cf. reconstitution) and on a dynamic level (cf. 'life'). It is certainly not in the order of "as if..."! This is furthermore evident from Paul's designations such as "newness of life", "new creation", "new man", "new covenant", and the like. With these 'new' realities, Paul has irrevocably parted ways, not only with the Adamic man, but also with the Nomistic man. The "newness of life" (Rom 6/4) is life-with-Christ, being-in-Christ, Christ-being-

in-him, being-in-the-Spirit, being the child (son) of God, being a member of the Body of Christ, a temple of the Holy Spirit, etc. These will form the subject of our consideration later, as it goes far beyond what is understood by 'justification'. What is important to be noted here, however, is that the ontological and dynamic newness of the righteous man in Christ, spoken of by Paul, is far from a merely poetic or wishful cliché meant to elevate him from the rest of humankind; it denotes, instead, the clearly perceivable experiences of the man of faith. For, "righteousness" is not a theory that a man can wear around his being a baptized Christian; it is, rather, the basis of the experience of a healing from alienation (cf. peace), and of a communion and an intimacy with God (cf. 'life'), *resulting from his experience of being-in-Christ*. This is beautifully confirmed in what Paul says in Rom 5/17:

"If, because of one man's trespass, Death reigned (*ebasileusen*) through that one man, much more will those who receive the abundance of grace and free gift of righteousness reign (*basileusousin*) in life through the one man Jesus Christ".

The clue to reading this verse lies in the subject of *ebasileusen* and *basileusousin*. In the former sinful situation, the experience is that *Death* reigned; in the latter situation of grace and justification, the experience is that *the man who finds himself to have received an abundance of grace and the gift of righteousness* reigns! Formerly he was a *slave*; now, he is not only a freed man, but he also finds, in being-in-Christ, the light and the dynamism to discern Sin and to withstand the 'flesh' and its lures, as well as "to walk by the spirit" — i.e. he enjoys a *spiritual vitality* that he had lacked before. In other words, he not only feels himself liberated from Death, but he also perceives himself 'to live'⁸⁰. This is *the ontological reconstitution of the inner man for 'life'* that is implied when Paul says that the believer in Christ is reconstituted righteous (cf. *dikaioi katastathēsontai*, Rom 5/19).

(2) SALVATION AND ETERNAL LIFE

The righteous man is rescued from Death for 'life'. In other words, he is *saved* from the 'wrath' of God, is gifted with "peace

with God", and obtains "access to His grace" (cf. Rom 5/1-2). But the definitive salvation from God's 'wrath' is a future reality to be realized at the Parousia (cf. Rom 5/9-10; ICor 5/5; IThes 1/10). That is why Paul speaks of being "saved in hope" (Rom 8/24), of being destined for salvation (cf. IThes 5/9), and of the salvation being nearer to the believers (Romans) than when they first believed (cf. Rom 13/11). Hence too his exhortation to the Philippians to work out their salvation with fear and trembling (cf. Phil 2/12).

As long as a man leads his mortal life in a body subject to corruption, his 'life' is a fragile gift, an imperfect possession, and a treasure hid in a vessel of clay (cf. IICor 4/7). The 'inamissible' and perfect possession of it in fullness is 'eternal life'. Since the 'life' that the believer possesses in this existence is already the eschatological life, eternal life is of the same essence with it, and forms one *continuum* with it. Naturally, the full possession of eternal life is possible only after one's death. Yet, the righteous man is already on the way of being saved (*sôzomenos*) "from life to life (*ek zôês eis zôên*)" (IICor 2/15-16); he is "an heir in the hope of eternal life" (Tit 3/7).

Externally nothing changes for the righteous man. With the whole creation that groans as with the pangs of child-birth under the slavery of Death (decay, corruption) awaiting its liberation, the righteous man too groans in the hope of definite redemption (cf. Rom 8/19-23). He traces his life amid the toils and moils of a world ruled by Sin and Death as long as he lives in the earthly tent (i.e., body, cf. IICor 5/1) bound to corruption and death. Though he is radically freed from the slavery of Sin (this does not mean that he may not revert to it), he has no escape from (physical) death. Hence, the final victory to be won will be victory over Death (cf. ICor 15/24). However, in the case of the righteous man, in whom the Risen Christ (the same who, being raised from the dead, will die no more, cf. Rom 6/9) lives, though his body is dead because of Sin, his spirit 'lives' because of his righteousness (cf. Rom 8/10). He, therefore, directs his earthly existence with an inner light and an inner power. He can rejoice⁸¹ in his hope of one day sharing God's glory. More than that, he can rejoice even in his sufferings. Because he is sustained by his optimal covenantal rapport with God through righteousness, and because he

is enabled by the 'life' he possesses, the sufferings he encounters in life produce endurance in him; his endurance wins for him divine approval, and that approval builds up hope⁸². God's loving intimacy that is poured into his heart through the Holy Spirit buoys him up and insures him against disappointment in his hope. This divine intimacy that the man thus enjoys through the indwelling Spirit and the power that he experiences through his solidarity with the Risen Christ give him the assurance of salvation and of the attainment of eternal life (cf. Rom 5/2-11). The believer's life, then, is a life of hope, because of his hope of eternal life.

The eternal life, by which man's final victory over death (Death) will be won, will not be a life lived outside the body (*sōma*), or without the body⁸³; it will be a life lived in an incorruptible, spiritual, and glorious body (cf. ICor 15). The believer will be given this body at his resurrection from the dead. The God who raised Jesus from the dead will give life to his mortal body also through His Spirit (cf. Rom 8/11). "As in Adam all die, so also in Christ shall all be made alive" (ICor 15/22). As by Adam came death, so by Christ has come also the resurrection from the dead (v. 21). This resurrection will be at the Parousia when Jesus Christ will appear in glory.

The Adamic man has forfeited God's glory (cf. Rom 3/23). But the man whom God justifies in Christ, He also glorifies (cf. Rom 8/30). Beholding as in a mirror God's glory reflected in Christ 'the Lord of Glory' (ICor 2/8), the righteous man is transformed from within him from glory to glory (cf. IICor 3/8), and he rejoices in the hope of sharing in full measure God's own glory (cf. Rom 5/2). Because his 'life' is hid with Christ in God, when finally Christ, who is his 'life', appears at the Parousia, he too will appear with him in divine glory⁸⁴ (cf. Col 3/3-4).

As can be seen from all we have gathered above, justification, 'life', salvation, eternal life, and glory are sister-concepts⁸⁵. What is important to be noted here is that they all rest on the reality of righteousness, the authentic covenantal relationship, which is the possession of the man that believes in Jesus Christ. They, moreover, point to the fact that what is described as 'life' is not only an ontological and dynamic experience; it is also an inner experience of

transcendence — a transcendence over the many bonds and servitudes with which the inner life of man is beset, and which make him less of a man, who is tortured under the great chasm he senses to exist between what he, in his lofty aspirations, feels 'called' to rise to, and the lurid situation in which, frustratingly floundered, he finds himself held down and enmeshed. This inner experience of transcendence, in a mortal life that is under the inescapable grip of limitedness, failure; finitude, transitoriness, corruption, and death, is that which gives the inner sense of freedom, the sure prospect of a definite escape from them all, and the living hope of outliving them in an eternal existence. That is in fact what becomes described as 'life' and 'living' ⁸⁶. The definitive and ultimate transcendence of these limitations, which is possible only after one's life's course is done, is the ultimate liberation of man, and is found in the eternal life. In the context of justification Paul would say this in the following way:

"Where Sin increased, grace abounded all the more, so that, as Sin reigned in Death, grace also may reign *through righteousness to eternal life* through Jesus Christ our Lord" (Rom 5/20-21).

iii. THE ETHIC OF RIGHTEOUSNESS

As we have seen earlier, the 'works' of the Law or Law-observance had a double role for the Jew: as belonging to the chosen people of God, it was incumbent on him to observe the Law of God; it was in that way he would maintain himself as a righteous (covenantal) man, and be entitled, by God's merciful promise, to the forensic vindication and possession of his righteousness at the judgement seat of God. In this way, the 'works' of the Law in righteousness was considered to procure for him his real righteousness. In the case of the Christian, the gift of forensic eschatological justification (the forgiveness of sins and the gift of authentic covenantal righteousness before God) is already a present reality, which he in no way merits by 'works'. Hence Paul could categorically assert that justification is not by the 'works' of the Law, but that it is a grace-gift to the man that places his faith in Jesus Christ (cf. Rom 3/20-22; 27-31; 4; 9/30-32; 10/4,6; 10/10; Gal 2/16; 3/6,8,11,24; 5/5; Phil 3/9). It would be a false interpretation of Paul to state that, because of such a position of his, he is discounting the Law, and hence also every obligation to ethical

conduct, and thus promoting libertinisin. Paul himself takes care to remove such an interpretation (cf. Rom 3/31; 6/1, 15)⁸⁷. For Paul, instead, ethical conduct is but the corollary of justification, a coherent expression of the dynamism of the 'life' that has become the believer's on his attaining justification.

It is in the above light that Rom 6/16 must be interpreted. In it, after the question, "Are we to sin because we are not under Law but under grace?" in v. 15, Paul resumes, in a way, the theme of "the obedience of faith" to the gospel-preaching⁸⁸, to be able to speak of "obedience from the heart to the standard teaching to which you were committed" in v. 17. Further, by contrasting "slaves of obedience" to "slaves of Sin", Paul implies that the believers, unlike the unbelievers, have already chosen to offer their obedience of faith to the God that proffers His righteousness in the gospel (cf. Rom 1/16-17), and thus have already received righteousness (cf. *eis dikaiosynên*), and in so doing have excluded the option of obeying Sin and meriting the resulting sanction of Death. Rom 6/17 implies a more stable possession of this transfer of loyalties. This is reiterated also by *edoulôthête* (aorist passive indicative) in v. 18, speaking of having become "slaves of righteousness". The consequence of this transformation is set forth in v. 19:

"Just as you once yielded your members to impurity and to greater and greater iniquity, so now yield your members to righteousness for sanctification".

From the above it will be clear that Paul's exhortation to ethical life is nothing else than his exhortation to the Christians to live the ethic of their new-found righteousness in Christ. Therefore, Paul's words, "When you were slaves of Sin, you were free in regard to righteousness" (v. 20) mean that, earlier to their faith commitment, those who have now become Christians were not expected to live the ethic incumbent on their state of Christian righteousness.

In what does the ethic of the Christian righteousness consist? It consists in considering oneself dead to Sin and alive to God in Christ Jesus (cf. Rom 6/11); it consists in not yielding one's members to Sin as instruments of wickedness, but in yielding oneself to God as men who have been brought back from death to life, and one's members

to God as instruments of righteousness (cf. 6/13); it consists, moreover, in not living anymore for oneself but for him (Christ) who died for our sake and was raised (cf. II Cor 5/15). Living the ethic of righteousness in this manner, the Christian will be able to meet the Day of Christ "filled with the fruits of righteousness" (Phil 1/11; cf. also Eph 5/9)⁸⁹.

c. Righteousness through Faith in Jesus Christ

The crucial doctrine regarding Justification, by which Paul sets aside the Law in favour of Christ, and which he enunciates in Rom 3/21-26, *rests ultimately on his doctrine on faith*: "For we hold that a man is justified *by faith* apart from works of Law" (Rom 3/28)⁹⁰. It is, therefore, on the issue of faith in Jesus Christ that Paul goes head on against the understanding of justification prevalent in the Judaism of his time. He opposes "faith" to "works of Law", to "circumcision", and to "Promise as related to Law"; and he does so in Rom 4, in vv 1-8, 8-12, and 13-15 respectively. However, against 3/27: "Then what becomes of boasting? It is excluded!", Paul asserts the priority of *Charis* even over faith. In fact, Paul's understanding of faith itself is heavily coloured by the reality of grace (cf. Rom 4/16)⁹¹. Hence, it is important that we see how Paul relates justification and faith, so as to shed light on his understanding of grace.

i. FAITH RECKONED TOWARDS RIGHTEOUSNESS

For his discourse on faith Paul takes Abraham as the type for the Christian. The reason for choosing Abraham is twofold: (i) in proof of his assertion in 3/31: "Do we then overthrow the Law (OT) by this faith? By no means! On the contrary, we uphold the Law"; and (ii) because the origin of the Promise and the Covenant, which are ultimately about Christ (cf. Gal 3/15-18), is to be traced beyond the Mosaic Law to Abraham. The purpose of the discourse on the faith of Abraham is finally to conclude: "But the words, 'It was reckoned to him...' were written not for his (Abraham's) sake alone, but for ours also". Hence it is urgent for us to know what Paul understands when he applies to the Christian the saying of Gen 15/6

about Abraham: "Abraham believed God, and it was reckoned to him as righteousness" (cf. Rom 4/3,5,6,22; Gal 3/6).

(1) ABRAHAM — THE FATHER IN FAITH

The Judaism of Paul's times, because of its conviction that righteousness is by works of Law, attributed Abraham's righteousness to an upright life and to his good works. Hence, Gen 15/6 was interpreted by them to mean that Abraham's faith itself was a good work that was reckoned to him as righteousness. Paul takes a different stand. He bases his interpretation of Gen 15/6 on the principles he applies in vv 4-5: Reckoning can be done in two ways — either as something owed (*kata opheilēma*), or as something bestowed (*kata charin*) (cf. v. 4). To the man who works (*ergazomenos*), what is reckoned to him is as reward (*místhos*, i.e., as merited); only to the man who puts his trust in God (*pisteuōn*), his faith is reckoned to his favour (cf. *kata charin*) for righteousness (*eis dikaiosynēn*) (v. 5). Paul finds the case of Abraham to be the latter (cf. v. 3), not the former (cf. v. 2). Now, from the principles enunciated in vv 4-5, how do we understand Paul in v. 3?: Before God reckoned Abraham's faith in his favour for righteousness, Abraham could have been a good man⁹², but he was not a *righteous* man, i.e., *a covenantal man before God's presence*⁹³. Out of grace (*kata charin*), God reckoned Abraham's trusting faith in His promises, and not his works, to making him *righteous in His sight*.

The Judaism of Paul's times thought that the circumcision of the Jews was causally connected with their righteousness on the title of being Abraham's children. Paul exposes the falsity of this belief, and argues circumcision in his favour, that what God did with Abraham was already in His design to make the inheritance of His promise to come to the uncircumcised also, i.e., to the Gentiles (cf. v. 11, the purpose clause *eis to logisthēnai autois (tēn) dikaiosynēn* in it, and v. 13). Paul's twofold argument is: (i) that Abraham was justified in the state in which he was uncircumcised (cf. *en akrobustia ontē*)⁹⁴; and (ii) that circumcision, as a seal of his righteousness, was only a sign of what already existed. What was to be proved was, that Abraham's faith was reckoned towards his righteousness, and not his circumcision (cf. v. 9).

The Judaism of Paul's times also held that the promise God made to Abraham was out of grace, but his posterity attaining that promise was thought to be only through observance of the Law. Paul counters the latter position in a twofold way: (i) He asserts that the inheritance of the promise is not to be through the works of the Law, but through the righteousness that rests on faith; for, the inheritance of God's promise cannot be merited, since the promise rests on grace, and the inheritance of it is through the righteousness bestowed by God for a man's faith; and (ii) the Mosaic Law⁹⁵, being a mere custodian, can only bring about transgressions, and thereby God's 'wrath', and not the inheritance of the promise that rests on grace (cf. vv. 13-16; also Gal 3/15-20).

Thus, discounting 'works', circumcision, and Mosaic Law, and establishing the inheritance of God's promised blessing of 'life' on grace and on righteousness, resting them on faith alone⁹⁶, Paul defends, as God's design, the salvation proffered to *all peoples* (as against the universal sinfulness of mankind, cf. Rom 3/23), seeing in Abraham the fatherhood of all who have faith; circumcised and uncircumcised (cf. Rom 4/16-17).

(2) FAITH ALONE

Paul's reasons for excluding the Old Testament trio ('works', circumcision, and Law) for attaining God's righteousness, and for defending, in their place, faith in Jesus Christ are basically two: (i) Formerly, Paul was, "as to righteousness under the Law, blameless"; later, after his faith-encounter with Christ's revelation, he discerned that his former righteousness under the Law was no righteousness at all; it was only a 'confinement' under the Law as under a pedagogue (cf. Gal 3/23; also Phil 3/4-10; Rom 7), a living under the spirit of slavery and of fear (cf. Rom 8/15). Moreover, he verified his experience of justification in Christ and of the efficacy of faith in Christ also in the case of the Christians in his gospel-preaching (cf. Gal 3/1-5; Rom 15/17-19; IThes 1/4-10; ICor 1/6; etc). And (ii) Paul discerned that what he was formerly seeking was 'a righteousness of his own', not God's (cf. Phil 3/10). He found that the Jews too were doing the same (cf. Rom 10/3). For, he discerned that under the guise of seeking their

righteousness in the ethical conduct (good works), in the externals (circumcision), and in their election (signified by the Law), they were ultimately seeking self-righteousness; or, that they were seeking to insure for themselves God's righteousness, and in that way the 'life' promised by the Law. In other words, Paul discerned therein the tendency 'to put one's confidence in the flesh' (cf. Phil 3/2-3); he espied the *attitude* of self-reliance for salvation, of wanting to grab the gift of 'life' — the same that Adam did of old, and which Christ, by his obedience, had undone (cf. Phil 2/6-8; Rom 5/12ff). In its morbid form, this attitude of theirs showed forth as empty 'boasting' — i.e., claiming one's superiority over others on spiritual privileges received, and on a simulated perfection of Law-observance, yet living in fact a dubious, dichotomous life. Paul comes down heavily on this hypocrisy with his diatribe:

"But if you call yourself a Jew and rely upon the Law and boast of your relation to God, ... and if you are sure that you are a guide to the blind, a light to those who are in darkness, a corrector of the foolish, a teacher of children having in the Law the embodiment of knowledge and truth — you then who teach others, will you not teach yourself? While you preach against stealing, do you steal? You who say one must not commit adultery, do you commit adultery? You who abhor idols, do you rob temples? You who boast in the Law, do you dishonour God by breaking the Law? For, as it is written, 'The name of God is blasphemed among the Gentiles because of you' " (Rom 2/17-24).

In disavowal of such religiosity prevalent in the Judaism of his time, Paul presents, as we saw above, the figure of Abraham and his exemplary faith in Rom 4/18-22 (cf. also Gal 3/6-18), showing that his total reliance on God (faith), even when His promise to him seemed humanly impossible, was what was reckoned towards his righteousness. Paul then concludes inviting the Christian to place a similar reliance on God by believing that, towards our justification for life, He has raised to life Jesus Christ, who was put to death as vicarious expiation for our sins (cf. vv 24-25)⁹⁷. For, only such a faith would be reckoned to him towards his justification (v. 23).

ii. THE OBEDIENCE OF FAITH

The structure of the faith (*pistis*)⁹⁸ that leads to the attainment of justification is nowhere clearly spelled out in the Letters of Paul. Hence we are left to infer it from the instances where he speaks of faith. We shall seek to do so below.

(1) KNOWLEDGE OF THE SELF, OF THE WORLD, AND OF GOD

Faith is a relational word used in the Scriptures in the context of covenantal relationship with God. It is not, primarily, in the initiative of man, but in the response that he makes to the revelation of God by an event or by word⁹⁹. This revelation is always a salvific moment in which God communicates Himself, and in which God's power, love, wisdom, or glory becomes revealed. However, there results simultaneously, as a concomitant, a revelation of the individual to himself, which grants him to get a glimpse into the truth about himself¹⁰⁰: his creatureliness, his constitutive sinfulness, and his need of liberation and of salvation. This 'flash' of authentic self-knowledge, which the man receives, is an essential and an integral part of God's revelation of Himself¹⁰¹. The self-knowledge is, in most instances, only in an embryonic form, which however includes an intuition into the truth about the world-realities as well. As a consequence, the man is given to see himself and the world about him under a new light: he sees the hostility of the things of this world ('flesh') for his salvation, and the futility of his human strivings to attain 'life'¹⁰². This 'self-knowledge' leads him to look away from the things of this world to God as the primary source of salvation, and to rely no more on his strivings towards justification, but rather to place his total reliance on God as the source of 'life'. This attitude is the exact opposite of the attitude of the Jew which Paul saw as the basis of his boasting¹⁰³ and of the self-reliance which he espied behind seeking one's righteousness through 'works', circumcision, and the Law¹⁰⁴. This is also the attitude which Paul sees in Abraham relying on God alone for the fulfilment of His promise, and which forms the true basis of his faith¹⁰⁵. And, finally, this is also the attitude which offers the basis for the reception of the righteousness which God makes as a gift to man, establishing him in optimal covenantal relationship with Him.

(2) CONFESSION OF FAITH

When God's revelation breaks on a man it not only gives him a glimpse into the truth about himself; it primarily illumines him from *within*, and impresses upon him God's own truth about Himself. This is often mediated by the *authoritative* testimony of the preacher who proclaims the saving action of God which he himself has personally encountered and experienced¹⁰⁶. The man who has thus been interiorly illumined about his utter need of God for his salvation objectivizes his attitude of reliance on Him by *submitting* to His revelation. In this submission is found the beginning of the faith which Paul describes as "the obedience of faith" (cf. Rom 1/5; 16/26), or even simply as "obedience (*hypakōē*)"¹⁰⁷ (cf. Rom 15/18; 16/19; also 10/16; II Thes 1/8). This obedience is primarily in the *heart*¹⁰⁸ (cf. Rom 6/17). Hence too, "believing" begins in the intimacy of the heart (cf. Rom 10/9-10). Faith, then, is basically a response to God from the heart. However, a full-blown faith-surrender is that which expresses itself in an open and joyous *confession* (*homologia*) with one's speech as well (cf. *stoma*, mouth). It is this matured faith expressed in confession which leads to justification and to salvation (cf. Rom 10/10). While the obedience of faith is *hypakōē*, the joyful confession of faith is an expression of *hypotagē* (submission and subordination): "you will be glorifying God by rendering to the gospel of Christ your submission of faith-confession" (cf. *epi tē hypotagē tēs homologias hymōn eis ton euangelion tou Christou*)¹⁰⁹ (II Cor 9/13, paraphrased). This implies that every mention of faith, in the context of justification, is the matured faith finding expression in the confession of one's faith¹¹⁰.

(3) CONTENT OF FAITH

As we have seen earlier, the response of faith a man makes is to the revelation of the design of God's salvation, which is the mystery of God, and which was manifested in history as the mystery of Christ — the same that forms the content of the gospel of Christ. Faith, therefore, has an evolved knowledge content¹¹¹. It would however be a travesty of truth to think that this knowledge consists in knowing a set of doctrines, a formula of faith (creed), or even in knowing one's theology. For, the knowledge of Christ and his mystery is genuine

revelation-stuff, and is revelational in character; it is a knowledge of surpassing worth (cf. Phil 3/8). It therefore transcends all earthly knowledge, and is equivalent to being "filled with the fullness of God" (cf. Eph 1/15-23¹¹²; 3/14-19¹¹³). Paul would call this knowledge the "wisdom of God wrapped in mystery (*theou sophia en mystērō*)" (ICor 2/7), as opposed to 'the wisdom of the world' (cf. ICor 2/6; 1/20-23). This wisdom of God is a type of knowledge that is grasped only with the aid of an illumination from within¹¹⁴. This illumination comes from the Holy Spirit (cf. ICor 2/10). Hence the communication of the faith-content too, which comes chiefly through proclamation (*kerygma*) (cf. Rom 10/14), is no ordinary communication at all. It is the sharing in, and the imparting of, the obedience of faith: from the man who shares his faith in obedience to his mission (cf. e.g., ICor 9/16-17), carried out guided by the Spirit¹¹⁵, to the man who receives it in obedience and in conversion of heart, confessing his faith in Christ with joy (cf. for instance IThes 1/2-10). For, as Paul says, in the preaching of the gospel of Christ the righteousness of God is revealed through faith (the faith of the man who imparts) for faith (the growing faith of the receiver) (cf. Rom 1/17)¹¹⁶.

At this point, before concluding this theme of faith, we believe certain difficulties regarding faith have to be taken into consideration (though only sketchily):

A: How to explain the fact that not all who hear the "word of faith" (IThes 2/13) accept the word in faith? Paul too is plagued by this dilemma, and is hard put to explain how most of the Jews, who are the chosen people of God, have been barred from entering into the pale of the believers. One important view regarding it, noted particularly in *Romans*, is that Paul attributes this to a sort of a selection, a call, a predestination (cf. Rom 8/29), by God's mercy (cf. Rom 9/16; by His grace, 11/5-6; by His kindness, 11/22), of those who are on the way of salvation. The others do not submit to God's revelation in Christ because of a certain hardness of heart that He has made to come over them (cf. Rom 9/8; 11/25). God had put a stumbling block over which they have stumbled (cf. Rom 9/32-33; 11/7-10). They were so full of themselves and of the seeking for their righteousness that they remained a disobedient and a contrary people (cf. 10/21). Therefore only a chosen 'remnant' of them would be saved (cf. 9/27; 11/5). Ultimately, Paul would trace it all to be an unscrutable mystery of God which no one can unravel (cf. 11/25-36).

B: Is not 'faith' itself a 'work (*ergon*)', as the Jews thought it to be? Paul does not consider it to be a 'work'. For, according to him, 'work' (cf. *ergon*, *ergazomenos*) involves a meriting, — a mere human operation requiring something to be repaid as a debt (cf. Rom 4/5). It is an ego-effort that engenders ego-claims. Hence a man can "boast" of what he receives in return for his 'work' (cf. 4/2). Paul's understanding of faith, on the contrary, is renouncing one's striving after grasping at the 'life' that God has promised as a 'gift'. It is, instead, placing one's reliance on God (cf. *pisteuein epi...*)¹¹⁷ that He would grant what He has promised in spite of one's ineptitude (cf. Rom 4/5)¹¹⁸. Two elements surface in this view: (i) Paul's understanding of faith is coloured by his realization of the gratuitousness and the gift-nature of the righteousness that God bestows; and (ii) Faith involves a basic renunciation of one's ego-assertion (done under the domain of *hamartia*) and to one's self-propelled striving for obtaining the gift of salvation¹¹⁹.

d. Christian Righteousness — A Free Grace-gift

So far we have been considering in some detail that aspect of Christian existence which Paul calls righteousness, the fruit of Christian justification. We may gather it in gist as follows:

The righteousness, which the Christian receives by his justification, is the very righteousness of God manifested in the fullness of time in Christ. It is the participation in the redemption which God has offered to man in the vicarious, expiatory death of Christ and by his resurrection from the dead. By this participation, the Christian becomes forgiven, reconciled to God, redeemed of his slavery to Sin, to Death, and to the confinement under the Law; he becomes an acquired possession of God, and consecrated 'holy' by the blood of Christ. Transformed ontologically in this manner from his earlier constitutive sinfulness, he becomes reconstituted as a righteous man in God's presence to enjoy the very gift of 'life' from God, and to relate with Him in optimal covenantal intimacy. The 'life' that he enjoys, however, is a treasure placed in "a vessel of clay", fragile and imperilled as long as he lives his mortal life. It would become an 'inamissible' possession and 'eternal life' when the Christian lives out his ethic of righteousness, and grows in the 'life' that he has received until the glorious coming of Christ at the *Parousia*.

The righteousness, in which God reconstitutes the man who was formerly a constituted sinner, making him thus 'the righteousness of God in Christ' (cf. II Cor 5/21), becomes a possibility for the Chris-

tian through his response of the "obedience of faith" to the gospel-preaching, in which "the righteousness of God is revealed through faith for faith" (Rom 1/17). Just as God, of old, reckoned the reliance of Abraham on Him (for receiving His promised blessing) towards constituting him a covenantal man with Him, so too, now, God reckons the faith of the Christian, who accepts His promised salvation which now He offers in Christ, towards constituting him righteous in His sight. Illumined by God's revelation regarding the futility of all human strivings to attain the gift of 'life', and discerning the saving power and the wisdom of God that become manifest to him in the faith that is imparted, the Christian, under the impulse of the Spirit, confesses joyfully what he firmly believes in his heart — that "Jesus is the Lord", and thus finds his justification and his salvation.

What further remains to be noted is that this righteousness, which the Christian is bestowed with, is as a gracious favour of God towards him (cf. *kata charin*, Rom 4/4), in consideration of his surrender of faith. This close relationship between the bestowed righteousness (*dikaïosynē*) and grace (*charis*) is clearly seen in several passages of Paul (cf. Rom 3/24; 4/16; 4/23--5/2; 5/15-21; 6/12-14; IICor 5/21--6/1; Eph 2/8-10; Gal 2/21; 5/4-5). Christian righteousness is not equated to grace; but the source of righteousness is in grace (cf. Rom 3/24; *dikaïoumenoi tē autou charitī*). The *charis* of God the Father and of Christ Jesus towards the believer takes the form of the 'gift' (*dōrea*; cf. Rom 5/15; *hē dōrea en charitī*), viz., the gift of righteousness (v. 17; *hē dōrea tēs dikaïosynēs*). Because the Christian *dikaïosynē* is a grace-gift, it is referred to as *charisma*¹²⁰ (cf. Rom 5/15,16; *charisma* in 6/23 certainly refers to *dikaïosynē*; compare it with 5/21). And the bestowal of *dikaïosynē* is called *dōrēma* (cf. Rom 5/16)¹²¹. From all this it is clear that Christian justification is a grace-gift.

There is an element which remains understood in *charisma*, *dōrēma*, and *dōrea*, but which Paul takes pains to explicitate in order to counteract any risk of being misunderstood. That element is the element of 'gratuitousness'. That is, in bestowing the man of faith with His righteousness God acts *freely*; man in no way *merits* it by his 'works'. In Rom 5/15 & 16 Paul explicitly states that God's gifting of righteousness in and through Christ was not of the type of the condemnation on mankind brought about by Adam. The condemnation (*katakrima*) resulted as a just, merited judgment (*krima*)

and punishment on the sin (*paraptōma*) of Adam. Christian justification, instead, is in no way merited or won by man, but it is gifted "freely" (*gratis*) by God to man, in view of the "obedience" ("righteous act", *dikaïōma*) of Christ His Son (cf. Rom 5/18,19). This Christian, inserting himself in the obedience (righteous act) of Christ through his own "obedience of faith", becomes reckoned towards obtaining the gift of righteousness in Christ. Paul underlines this gratuitous nature of the gift of righteousness when he says: "they are justified by His grace *freely* (*dōrean*, *gratis*) through the redemption which is in Jesus Christ" (Rom 3/24).

From all that we have said above, it will be clear that Christian righteousness is a "free" *grace-gift*

B. PUTTING ON CHRIST

Under "Justification by Faith" we considered, in some detail, the doctrine regarding the righteousness in Christ with which God gifts the man that accepts Christ in faith. This doctrine was developed by Paul to place in evidence the Christian newness of life and the eschatological aeon that has been inaugurated, in God's grand design of salvation, as contrasted with the Judaic righteousness and the Mosaic dispensation. The 'now' of the manifestation of God's righteousness in the death and resurrection of Jesus Christ, becomes the 'now' of salvation for the man that is addressed with the proclamation of the gospel (cf. Rom 3/21; IICor 6/1-2)¹²². Through his insertion into "the righteous act (obedience)" of Christ by his "obedience of faith", the believer obtains his gift of righteousness, by Christ becoming his "righteousness and sanctification and redemption" (ICor 1/30).

We had mentioned already that 'the obedience of faith' that effects the Christian transformation is that which happens in the heart of the believer as an enlightened response. And it grows within him and takes possession of him so as to find an enthusiastic faith-confession — and precisely that confession which is made when, through a personal decision of commitment to Christ, he is baptized in the washing waters of baptism¹²³. Hence though Paul never speaks of 'justification by baptism', the Christian reality of justification for him always involves baptism. This can be seen from the following passages

where mention of faith, justification, and baptism are found equally present:

"... And such were some of you. But you were washed (→ baptism); but you were sanctified; but you were justified in the name of the Lord Jesus Christ (→ faith) and in the Spirit of our God" (I Cor 6/11, literal tr).

"... And you were buried with him (Christ) in baptism, in which you were also raised with him through faith in the working of God, who raised him from the dead. And you, who were dead in trespasses and the uncircumcision of your flesh, God made alive together with him, having forgiven us all our trespasses, having cancelled the bond which stood against us with its legal demands (→ justification)" (Col 2/12-14).

In these passages, besides the many aspects of righteousness that have been already treated, emerge, along with the mention of baptism, other important aspects of Christian existence which will be the subject of our consideration under "Putting on Christ". These aspects, namely, qualify the nature of the covenantal relationship bestowed by God through righteousness, but which transcend what would normally be implied by 'righteousness' in the Jewish sense. Or rather, they would be those aspects of righteousness already envisioned by the prophets, at least in a general way (cf. Rom 3/21; 16/26; Eph 2/20; 3/5). These new aspects are found summarised in the words of Paul who says, writing to the Galatians:

"For as many of you as were baptized into Christ (*eis Christon*) have put on Christ" (Gal 3/27).

Below, we shall dilate on what Paul epitomizes by his cryptic imagery "putting on Christ".

a. Baptized into Christ (Rom 6/3-11)

The reality that Paul figuratively describes to the Galatians as "putting on Christ" is presented by him to the Romans in a slightly more elaborate description, this time adapting it to the very symbolism of the immersion rite of baptism itself. He says:

"Do you not know that all of us who have been baptized into Christ (*eis Christon*) were baptized into his death (*eis ton thanaton autou*)?"

We were buried therefore with him by baptism into death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life (*en kainotēti zōēs*)" (Rom 6/3-4).

Baptism comes from the Greek word *baptizō*, which is the intensive form of *baptō* (dip into something, e.g., a dye); and it refers, in the Pauline context, primarily to the immersion rite of initiation into the group of believers. From the above words of Paul, it is amply clear that Christian baptism is more than a mere external thing; it reaches out to a mystic¹²⁴ reality, emptied of which those words of Paul, taken by themselves, would make little or no sense at all. Putting it in a nutshell, those words imply, not merely an initiation into a group that believes in Christ, but especially an initiation into the mystery of Christ, into the Christ-event, nay, into Christ himself¹²⁵. This can be gathered from the peculiar expression *baptizesthai eis Christon* (be baptized into Christ)¹²⁶. The Christian who is baptized, then, enters into a peculiar relation with the Risen Christ, with its consequent inner transformations and the incumbent status, — a relation that can hardly be paralleled by any other human relation, and which can only be *experienced* by the initiate to varying degrees. Paul seeks to verbalize this religious relationship in different ways, which we will presently seek to take note of.

i. DYING AND BEING RAISED WITH CHRIST

According to the design of salvation that God has unfolded in man's history, the man that believes in Christ receives the gift of God's righteousness by entering into a mystical solidarity with Christ's filial obedience to the Father through his own obedience of faith. This unseen mystical dynamism is that which is effected in the symbolic act of immersion in baptism. Through the rite of his being immersed in the water and raised out of it, the believer enters into, and identifies himself in spirit with, the salvific dynamism of Christ's bathing in his own sacrificial blood, suffering death, and of his glorious victory over death in his resurrection by the glory of the Father. Thus, Paul could say that the believer, through his baptism, dies and is raised with Christ. What does this in effect signify?

(1) PUTTING AWAY THE 'OLD MAN'

"Dying with Christ" (and the other similar Pauline expressions such as "suffering with Christ", "being crucified with Christ", and "being buried with Christ") refers us to *our participation* in the salvific dynamism of the expiatory death of Jesus Christ. The primary effect of this participation is that we are forgiven, reconciled, redeemed, purified, and sanctified (cf. ICor 6/11 and Col 2/12-13 quoted earlier) — what Paul calls "being washed" (cf. ICor 6/11, also Eph 5/24; Hb 10/22). In other words, by our participation in Christ's death, our guilt of sin and our debt of 'death' owed to our sinfulness are wiped away, and hence also our radical (constituted) sinfulness and our slavery to Sin are dislodged and are put away.

The "oldness" or 'old state', which we shared with Adam, has been called by Paul with another metaphor — "the old man (*ho palaios anthrōpos*)" (Rom 6/6). And writing to the Colossians, Paul describes the 'washed' reality constituted by baptism as "putting away the old man with his (disgraceful) practices (*praxeis*)" (Col 3/9, tr). This 'old man' in us has been crucified and buried with Christ so that 'our body of Sin' too might be destroyed (rendered powerless), and thus our subjugation to Sin through it (flesh) also might be vanquished (cf. Rom 6/6-7). This only means that the dominion of Sin over the baptized man is reversed; it does not, however, mean that the victory over Sin is completed. For, "dying with Christ" is only *initiated* in baptism, but it is to continue and grow.

(2) PUTTING ON THE 'NEW MAN'

Redeemed from Sin, the baptized man is acquired as Christ's and as God's (cf. ICor 3/23; also 1/30; 15/23; etc). Hence the exhortation of Paul:

"The death he (Christ) died he died to Sin, once for all (*ephapax*), but the life he lives he lives to God. So you also must consider yourselves dead to Sin and alive to God in Christ Jesus" (Rom 6/11).

These words imply that the relationship of belonging to Christ and to God lies in the 'newness of life' that the Christian begins to possess in Christ (Rom 6/4). In contrast to the way he was under the

slavery of Sin due to the debt of 'death', the baptized man now becomes Christ's and God's through the gift of 'life', which is a sharing in the very 'life' of the Christ that God had raised to 'life' from the dead, and which leads to eternal life (cf. Rom 6/20-23).

To the man that enters in solidarity with him by faith and baptism and becomes his, the Risen Christ, having become "the life-giving Spirit", communicates his own 'life', which is the divine life, and by which he even lives *with* him (*sy <n>-zað*, co-live) from then onwards (cf. Rom 6/8; also IITim 2/11). This reality is called "being raised with Christ" (*synegeiresthai*, Col 2/12; 3/1), or even "being made alive with him" (*synzōopoiein*, Col 2/13; Eph 2/5)

The Christian being gifted with this "newness of life (*kainotēs zōēs*)" (Rom 6/4) is figuratively described by Paul as his "putting on the new man" (Col 3/10), as subsequent to "putting away the old man". Paul describes this in another way to the Ephesians: "Once you were darkness, but now you are light in the Lord" (Eph 5/8). Putting it in yet another form, he says: "if we have become grafted (*symphytoi*, grown into) into the likeness (*homoïōma*) of his (Christ's) death, we shall also be into that of his resurrection"¹²⁷ (Rom 6/5, tr).

The baptized man, therefore, who 'has put on Christ' (Gal 3/27), in one who has 'put away the old man with his (disgraceful) practices', and has 'put on the new man who is being renewed towards full knowledge according to the image of his creator' (Col 3/9-10). Since he is only initiated, through baptism, into this total reality through his initial commitment of faith, he possesses this reality only in an initial form, admitting of various degrees; and he is to keep growing in his renewal and 'be strengthened in the inner man' (cf. Eph 3/16; IICor 4/6) by growing in the knowledge of his faith, and by continually endorsing in his life's conduct Christ's death and resurrection. Hence Paul's repeated exhortation, even to the baptized, to die with Christ and to rise with him¹²⁸, and to 'put away the old man' and to 'put on the new'¹²⁹. In this light are to be interpreted also the words of Paul to the Romans:

"Put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires" (Rom 13/14).¹³⁰

ii. CON-FORMED TO THE IMAGE OF GOD'S SON

As we saw above, "putting on Christ" admits of various degrees, and the possibility, nay even the necessity, of further growth. Hence, Paul could speak of those who are "*nepioi* (babes)" (ICor 3/1) and those who are "*teleioi* (perfect)" (ICor 2/6; Phil 3/15)¹³¹. He would, moreover, teach, exhort, and encourage his Christians "towards mature manhood (*eis andra teleion*)" in Christ (cf. Eph 4/13; also ICor 14/20; IICor 7/1; Col 1/28; 4/12). He himself would not claim that he has been perfected already (cf. Phil 3/12); yet, he could propose himself and others like him as examples to be imitated (cf. Phil 3/17; also ICor 4/16; IThes 1/6; IIThes 3/7,9), and even say: "Be imitators of me, as I am of Christ" (ICor 11/1).

"Putting on Christ" does not merely mean growing more and more perfect in the knowledge (*epignōsis*) about him, and resembling him more and more in his life of self-renunciation and of loving obedience to God, as perhaps the word 'imitate', cited above, might suggest. We may come closer to what Paul would have had in mind when we consider his following bold metaphor: "My little children, with whom I am again in travail until Christ be formed in you (*mechri hou morphōthē Christos en hymin*)!" (Gal 4/9). Paul would almost feel himself to be mothering Christ in them in pain! A similar idea is asserted when Paul claims his fatherhood over the Corinthians: "I became your father in Christ Jesus through the gospel" (I Cor 4/15). From this we can gather that the relationship with Christ that buds in the accepting of the gospel, and flowers in baptism, and which keeps maturing through growth in faith, is not a relationship which is, so to say, extrinsic to the Christian; it is a relation of a growing *identification* with the reality of Christ, a *symbiosis* of the Christian with the Risen Christ. In fact, Paul would think of the Christians' attaining "to mature manhood" as attaining "to the measure of the stature of the fullness of Christ" (Eph 4/13).

Only in such a context can those immortal words of Paul carry their true import:

"I have been crucified with Christ; *it is no longer I who live, but Christ who lives in me*; and the life I now live in the flesh I live by faith in the Son God, who loved me and gave himself for me" (Gal 2/20).

Or again:

"*For me to live is Christ, and to die is gain*" (Paul 1/21).

We are confronted with the expressions of Paul uttered in peak moments of his letters. Their true meaning would escape anyone who fails to enter into the "language-game" of Paul, who began his apostleship with an extraordinary experience of Christ by which he felt definitively "seized" by him (cf. Phil 3/12: "Christ Jesus has made me his own" RSV), and who went on growing in an all-pervading consciousness of him. Hence we leave those words as they sound, without watering them down with further explanations. If we may use a trans-Christian, Siddhānthic model, we would describe it as the advaitic relationship of Paul with Christ¹³².

The word *morphousthai* (be shaped, formed) found in Gal 4/19 would lead us to conclude that what Paul has in mind is the very metamorphosis of the Christian into Christ¹³³, not however in the physical sense, since Christ, in his resurrection, is no more a physical reality, but in the sense of the spirit of the Christian becoming pervaded by the Spirit of Christ, who in his resurrection has become "a life-giving spirit". For, the *morphē* (form) of Christ now is the *morphē* of the Risen Christ who is a pneumo-somatic reality, and who is found with an incorruptible, all-pervading, spiritual body, clothed in the glory of God. Paul would think of us becoming *fully symmorphoi* (conformed) with Christ only at our bodily resurrection, and that through the power of the Risen Christ (cf. Phil 3/21; also Rom 6/5: *kai <to homoiōmati> tēs anastaseōs*)¹³⁴. But we have begun to be *symmorphoi* with him already in this life when we have 'died' with him (cf. Phil 3/10; also Rom 6/5). For, those whom God foreknew for salvation, He also predestined "to be con-formed to the image (*eikōn*) of His Son", so that the Risen Christ, whom He has raised from the dead by His glory, may be the 'firstborn (*prōtotokos*)' among the multitude of brethren, who would attain, by degrees, to the same image of Christ in glory (cf. Rom 8/29-30).

Christ himself, as we saw earlier, is the image (*eikōn*) of God, his Father (cf. IICor 4/4; Col 1/15)¹³⁵. Hence, conformed to His Son, the Christian becomes *created* according to the image (*eikōn*) of His own creator (cf. Col 3/10). The Christian thus becomes "a new creation (*kainē ktisis*)" (IICor 5/17), "a work of art (*poiēma*) of God, created in Jesus Christ" (Eph 2/10). This work of art, therefore, is modelled on Christ, who is the image of the Father.

From the above, the close relationship between "being conformed to the image of God's Son" and the New Testament covenantal relationship of (adoptive) sonship (*hyiothesia*) to God (the Father) will be inferred¹³⁶. We shall take up its further dimensions below.

b. Bestowed with the Spirit of Sonship

The reality of the Christian (who accepts Christ in faith and in baptism), spelled out as 'dying and being raised with Christ', and as being 'con-formed with Christ' who is the Son of God, finds another, even more bold expression in the language of Paul: "In Jesus Christ you *are* all *sons of God*, through faith" (Gal 3/26). A little further in the same letter, Paul reaffirms this when he says:

"When the time had fully come, God sent forth (*exapestheilen*) His Son, born of woman, born under the Law, so that we might receive adoption (*hyiothesia*)¹³⁷ as sons" (Gal 4/4-5) (cf. also Eph 1/5).

However, Paul attributes our sonship not only as due to Christ, but also as due to God's gift of His own Spirit to us: "You have received the Spirit of sonship" (Rom 8/15). Moreover, just as Paul speaks of God *sending* Christ His Son towards gifting us with His sonship, he speaks also of His *sending* his (Christ's) Spirit for the same reason:

"That you are sons (is best evident, seeing that) God sent forth (*exapestheilen*) the Spirit of His Son into our hearts..." (Gal 4/6)¹³⁸.

Thus, the Spirit of God (Rom 8/9; IThes 4/8; Phil 3/3; ICor 3/16), the Spirit of communion (IICor 13/13; Phil 2/1; also Eph 4/3), who cements the uncreated eternal union of the love between the Father and Son, by whose (Spirit's) overshadowing God brought about His Son's birth 'according to the flesh' as the Messiah in the Davidic line (cf. Lk 1/30-35 + Rom 1/3), and by virtue of whom Christ became designated as the Son of God in power at his resurrection (cf. Rom 1/4; also ITim 3/16), is now 'the Spirit of Christ' (Rom 8/9; Phil 1/19), 'the Spirit of the Lord' (IICor 3/17), 'the Spirit of His Son' (Gal 4/6), who is 'sent' and is bestowed upon us as "the Spirit of sonship" (Rom 8/15) (cf. also ICor 2/12; 3/16; 6/19; IThes 4/8; Tit 3/5-6; Acts 2/38).

i. SPIRIT AND BAPTISM

As we have seen earlier, a man begins to belong to Christ (and thus to God) when he, submitting in faith, becomes baptized. If he belongs to Christ, he also possesses the Spirit of Christ (cf. Rom 8/9).

The Spirit of Christ, however, acts already earlier in the phase of proclamation; for, it is He who sanctifies the apostolate and its gains making it acceptable to God (cf. Rom 15/16). Paul's own preaching was not adorned by "plausible words of Wisdom" but was "in demonstration of the Spirit and power" (cf. ICor 2/4,13). The believer accepts the revelation in the preaching because the Spirit is at work in him to help him to discern the spiritual realities (cf. ICor 2/10,14; also IICor 3, esp. v. 18)¹³⁹. It sometimes happened that their receiving of the Spirit was attended by more than ordinary sign (cf. Gal 3/1-5; IThes 1/5-6). Paul even solemnly declares that a man's faith-submission, with the confession "Jesus is Lord", cannot happen but by the Holy Spirit (cf. ICor 12/3). In fact, the way the baptism of the Christian was differentiated from the other baptisms, particularly from that of John the Baptist, was on the criterion that it was a "baptism in the Spirit" (cf. Acts 1/5; 11/16; 19/1-6; Mk 1/7, etc), implying that at Christian baptism, as at the baptism of Jesus Christ, there takes place an outpouring of the Spirit of God on the believer (This outpouring, as we know, was what was promised for the "last times", the eschatological aeon of salvation).

ii. SPIRIT OF CHRIST AND THE SPIRIT OF THE CHRISTIAN

"By the washing of regeneration", the Christian receives an outpouring of the Holy Spirit by which he becomes interiorly renewed (cf. Tit 3/5)¹⁴⁰. This renewal is by his spirit being "filled" with the Spirit of Christ¹⁴¹, such that the Spirit indwells in him (cf. ICor 3/16; 6/19; Rom 8/9)¹⁴². In other words, his spirit becomes pervaded by God's Spirit, and she enters into a capacity for a dialogal fellowship by which, as a first result, the spirit is given to perceive herself to 'live'¹⁴³ in a newness of relationship:

"It is the Spirit Himself bearing (a dialogal) witness with our spirit (cf. *symmartyrei*) that we are children of God" (Rom 8/16; cf. also Eph 5/1; Phil 2/15).

God's Spirit moves the spirit of the Christian to give utterance to this relationship he has with Him by crying out to Him: "Abba, Father!" (Rom 8/15, Gal 4/6). This cry wells up from the intimacy of God's love that has been poured into our hearts through the Holy Spirit (cf. Rom 5/5). Thus, through Christ we have access, in the one Spirit, to God our Father (cf. Eph 2/18). This new relationship that the spirit of the Christian has entered into with God implies, negatively, that he is no more a slave of Sin, to live in fear (cf. Rom 8/14; also Gal 4/8-9); and hence there is no more hostility, nor a sense of inner alienation. Positively, this implies filial obedience of faith, and yearning for communion and union with the Father, through Christ, in the Spirit.

This dialogal relationship that has been established between the Spirit and the spirit manifests itself in different ways. One is in prayer:

"The Spirit takes a share in our weakness, for we do not know how to pray as we ought; but the Spirit himself supplicates on our behalf with inexpressible groanings" (Rom 8/26, tr.; cf. also Eph 6/18).

Broadly summarising all the other ways: The Spirit, who is given us as "the firstfruits (*aparchè*)", sustains our spirit in hope as we, living as yet our mortal existence, undertake our arduous journey, with much inward groaning, towards the fullness of our sonship to be obtained on our resurrection from the dead at the Parousia (cf. Rom 8/23; also Eph 1/13-14; Rom 5/1-5)¹⁴⁴.

The dialogal relationship between the two spirits (Spirit and spirit) we have spoken above implies: (i) that the two spirits are distinct (see this clearly stated in Rom 8/10,15; ICor 2/11; etc); and (ii) that even when the Spirit fills and pervades the spirit, neither becomes non-existent¹⁴⁵. The dialogal relationship, by which the spirit is helped to discern the spiritual realities by the Spirit, and likewise is sustained in her weakness, yearnings, and strivings, is what would be described by Paul as "Being-in-the-Spirit", as opposed to "Being-in-the-flesh" (cf. Rom 8; Gal 5). In its dynamic aspect, it would be described by Paul as "living by the Spirit" and as "walking by the Spirit" (Gal 5/25). "Letting oneself be guided (cf. *agontai*) by the Spirit" (Rom 8/14) would not amount to a mere passivity on the part of the spirit of man. It would mean the spirit enjoying her

freedom of the children of God, by which she will no more be slavishly constrained to Sin, Death, Flesh, and to Law (to Satan, elemental spirits...), but, illumined and aided by the Spirit, she would "live" and "walk" by the Spirit.

iii. THE PLEDGE OF OUR INHERITANCE

After speaking about receiving the Spirit of sonship, Paul continues thus:

"If we are children, then we are also heirs — heirs of God, as well as fellow-heirs with Christ" (Rom 8/7, tr).

The whole idea of 'heir' and 'inheritance', seemingly, has its origin for Paul from the promise God made to Abraham. In the context of 'justification by faith' (and not by 'works of law'), Paul asserts that the believer, who is "Christ's", becomes, in Christ, the true offspring (*sperma*) of Abraham, and therefore true heir according to the promise (cf. Gal 3/15ff, esp. v. 29)¹⁴⁶. He receives in Christ "the promise of the Spirit through faith" (cf. Gal 3/14), and is "born according to the Spirit", since he is born as a "child of promise" (cf. Gal 4/21ff, esp. vv. 28-29). Hence the inheritance of the Christian is the inheritance based on promise, and hence on grace (cf. Rom 4/13-16).

From the above emerges the fact that there is a close linkage between "the promise of the Spirit" and "the promise of inheritance". Paul makes this link explicit when he writes to the Ephesians:

"In him (Christ) you also, who have heard the word of truth, the gospel of your salvation, and have believed in him, were sealed (*esphragisthēte*)¹⁴⁷ with the *promised Holy Spirit*, who is the guarantee (*arrhabōn*) of our inheritance until we acquire possession of it, to the praise of His (God's) glory" (Eph 1/13-14).

The words 'promised Spirit' refer us to the eschatological aeon, since the Holy Spirit is God's gift for the eschatological times (cf. Joel 3/1-2; Acts 2/19-21). With our being sealed by the Spirit, we have entered into this final aeon of salvation which is in Christ, and we look forward towards its consummation at the Parousia. Paul would term this "looking forward" with the word 'hope'. The ground on which this

hope rests, and by which it is sustained, is the gift that we have received of the promised Spirit, who is the Spirit of sonship. And what is it that we hope for? It is Christ's revelation in glory at his Parousia and all that will accompany it (cf. Tit 2/13). Paul has different expressions to describe it: "The glory that is to be revealed to us" (Rom 8/18), or possession of "the eternal glory" (I Thes 2/12; II Thes 2/14; I Cor 4/17; II Tim 2/10); "the redemption of our bodies" and "the (full) adoption as sons" (Rom 8/13), which will be shared by the entire creation (cf. Rom 8/19-22); "inheriting the kingdom of God" (I Cor 6/9; 15/50; Gal 5/21; Eph 5/5); "the glorious inheritance of the saints" (Eph 1/18); "the inheritance of the saints in light" (Col 1/12); "the reward of inheritance" (Col 3/24); or simply "inheritance" (Eph 1/14).

The Christian, then, looks forward in hope to his inheritance; and the prospect of obtaining his inheritance gives him hope. We will therefore first speak of 'inheritance', and then of 'hope'.

(1) INHERITANCE

As we can gather from the above, the inheritance that we will come by is only after the course of our mortal existence is over. Obtaining our inheritance or inheriting the kingdom of God is the same as possessing eternal life or eternal glory. "Glory", also in the New Testament, refers to the "divine mode of being"¹⁴⁸. What Paul has in mind is that we, who are in Christ and are sealed by the Spirit, will be bestowed with the glory which is Christ's in his resurrection from the dead. He was raised from the dead by the glory of the Father (Rom 6/4). He has now become "the Lord of Glory" (I Cor 2/8), and thus the true 'image' of God (cf. I Cor 4/4-6) and the designated Son of God in power according to the Spirit of Holiness (Rom 1/4). Since now we possess his Spirit, God will raise our mortal bodies too through His Spirit which dwells in us (cf. Rom 8/11). Our 'life' now is hidden with Christ in God; but when Christ appears, we also will appear with him in glory (Col 3/4), for Christ will change our lowly body to be like his glorious body by the lordly power that is given him (cf. Phil 3/20-21). Christ, in his resurrection, became a life-giving Spirit (I Cor 15/45); so too we, by his doing, will bear his image, which is "the image of the man of heaven" (I Cor 15/49). What

is sown in a physical body will be raised in a spiritual body; what is sown in dishonour will be raised in glory (ICor 15/42-44). Thus, we who suffer with him now will be glorified with him (*syndoxasthōmen*), since we have become joint-heirs (*synklēronomoi*) with him (Rom 8/17).

(2) HOPE

When we were under Sin we were "without hope" (Eph 2/12). Now, in Christ, who is "our hope" (ITim 1/1; "the hope of glory", Col 1/27), we are "saved in hope" (Rom 8/24), and "we rejoice in our hope of sharing the glory of God" (Rom 5/2). This hope is a sustaining force in the life of the Christian and the apostle (cf. Rom 5/3-5; 12/12; IThes 4/13; IICor 3/12)¹⁴⁹. Our hope of sharing God's glory is well-founded, in as much as 'glory' is already inchoatively possessed by us. Though reference to glory is mostly as expected in the future, Paul seems to imply in a place or two that, unlike the sinners who forfeit the glory of God (Rom 3/23), the Christian already possesses in some way "the divine mode of being" (glory) of God when he is justified, similar to the way he possesses 'life' which, during his life-time, remains "hidden with Christ in God" (Col 3/4). On this account Paul says in *Romans* that whom God justifies He also glorifies (Rom 8/30). Speaking to the Corinthians, he says that when a believer turns to the Lord the veil over his mind is removed (cf. IICor 3/16), since only Christ can remove that veil (v. 14); and when, "with unveiled faces", we continue to contemplate the glory of the Lord, we are changed into his likeness from one degree of glory to another (cf. IICor 3/18).

Our hope is well-founded for another cogent reason: It is rooted in the gift of the Spirit that we, as 'sons of God', have received as "the firstfruits (*aparchē*)"¹⁵⁰. These firstfruits are the guarantee that gives us the hope of obtaining the fullness of our sonship of God (cf. Rom 8/23). The real meaning of *aparchē* is to be gathered in the light of Paul's figurative use of *arrhabōn* in Eph 1/14, where he says that we are 'sealed' with the Spirit, and the Spirit is given to us as the 'pledge' of our inheritance (cf. also Eph 4/30; IICor 1/22)¹⁵¹.

To summarise what we have said above: The Spirit of sonship, which is bestowed upon us at our baptism, gives our spirit, liberated from ignorance and from slavery to Sin and Death, the consciousness of the new 'life' that she has, and hence of her new identity. Entering into a dialogal rapport with her, the Spirit bears witness to us that we are sons of God. He helps us in our yearnings for God, and sustains us in hope in our 'dying with Christ', so that we may one day be bodily raised and glorified with him, and thus, being perfected in our sonship, we may also attain to the inheritance promised to us, which is eternal glory.

c. Fellowship of Christ

By "putting on Christ" in baptism, we have not only become related with Christ in a most intimate way *individually*; we have become related to Christ, formed into a community of the "saints (*hagioi*)", of the "called (*klētoi*)"¹⁵², which is therefore known as *ekklēsia* (an assembly, congregation, commonly rendered as 'Church')¹⁵³. This fellowship with Christ (*koinōnia*, communion) that we enter into is spoken of thus by Paul:

"God is faithful, by whom you were *called into fellowship of His Son*, Jesus Christ our Lord" (ICor 1/9).

Paul uses different figures to convey the nature of this fellowship which we have with Christ. He describes it as being grafted to the olive tree and as being sustained by the roots (Christ) which are holy (cf. Rom 11/16-24); as being planted in God's field (cf. ICor 3/5-9); as being built into a building of which Christ is the foundation (cf. ICor 3/9-11); as forming God's temple where God's Spirit dwells (cf. ICor 3/16-17; IICor 6/16); and as forming the household of God with the apostles and the prophets as foundation and Christ as the corner-stone, a temple and a dwelling place of God in the Spirit (cf. Eph 2/19-22). The most important and most frequent figure Paul uses, however, is that of the body¹⁵⁴.

i. THE BODY OF CHRIST

Speaking of the intimate union of the Christian with Christ, Paul says: "He who is united to the Lord becomes *one spirit* with him"

(ICor 6/17). Speaking of the fellowship of the Christians with Christ, he says:

"For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For by one Spirit we were all baptized into the *one body* — Jews or Greeks, slaves or free — and all were made to drink of the one Spirit" (ICor 12/12-13; cf. also Rom 12/4-5)

The role of the Spirit (who is "the Spirit of fellowship") in bringing about this fellowship, which is called a 'body', cannot be missed. The reference to the many members in the analogy, and the mention of Jews, Greeks, slaves, and free, qualify the body as composed of persons who are very different one from another, yet, who are 'called' together, and are knit together by the gift of the divine life they share in the Spirit. This body is *equated* to Christ (cf. "so it is with Christ").

A careful look at the passages that speak of the Body of Christ (cf. esp. Rom 12; ICor 12; Eph 4) do not refer us only to our incorporation in Christ in our baptism (our ontological status before God), but they refer us more especially to the dynamic consequences of our fellowship with Christ. The Christians, being 'members (*melē*)' of Christ, having their diverse gifts (*charismata*) and ministries (*diakoniai*), are to work for the mutual upbuilding of the Body of Christ, and not close in on themselves to their 'enjoyment' of their charisms (particularly the more sensational ones), their food, their own interests, their own wealth etc. They are to accept, respect, and foster each other as they would Christ himself, and build up unity and communion¹⁵⁵.

ii. 'ONE FLESH'

At this juncture, Paul is no more satisfied with calling the Church the Body of Christ; he calls Christ 'the Head of the Body which is the Church' (cf. Col 1/18). The symbol of 'head' implies Christ's headship or lordship given him at his resurrection, by which all things are placed under him even as he is raised over all powers and dominions and is seated at God's right hand (cf. Phil 2/9-11; Eph 1/19-22). The economy of the fullness of time consists in all things beings placed under the headship in Christ (cf. Eph 1/10), in all things being recon-

ciled to God through him (cf. Col 1/19-20). By the fullness by which he fills all things, Christ now so pervades and fills the members knit in fellowship with him that the Church itself becomes his fullness (cf. Eph 1/23). The consequence of this headship is described by Paul thus:

"We are to grow up in every way into him who is the head, into Christ, from whom the whole body, joined and knit together by every joint with which it is supplied, when each part is working properly, and makes bodily growth and upbuilds itself in love" (Eph 4/15-16; cf. also Col 2/17-19).

The fellowship dimension in Christ's headship over the Church finds its portrayal by Paul in a yet another, more significant analogy — that of husband and wife. This image is found already in *II Corinthians*, in which, taking the role of a match-maker, Paul says:

"I feel a divine jealousy for you, for I bethrothed you to Christ to present you a pure bride to her one husband" (II Cor 11/2).

But this image becomes explicated in greater richness in *Ephesians* (cf. 5/21-33), in the paranetical context regarding the relation between husband and wife. There Paul states that the husband is the head of the wife, as Christ is the head of the Church, and is her Saviour. Then he proceeds to portray how Christ is the ideal head in the way he cherishes the Church¹⁵⁶:

"Christ loved the Church and gave himself up for her, that he might sanctify her, having cleansed her by the washing water with the word, so that he may present her to himself in splendour, without spot of wrinkle or any such thing, that she might be holy and without blemish" (vv 25-27).

Getting deeper into the analogy of husband and wife, Paul moves away from the figure of the head and the body towards that of 'one flesh (*sarx mia*)': "the two shall become one flesh" (Gen 2/24; Eph 5/31). The husband is to love his wife as his own body (*sōma*), and nourish and cherish her as he does his own flesh (*sarx*), just as Christ does the Church, namely the believers who are the members of his Body.

We have seen so far how Paul, transcending the figures of 'building', 'grafting', 'field', and 'temple', comes to that of 'the body and its members'. Transcending it, he comes to that of 'the head and its members'. And transcending that too he comes to 'husband and wife', and to 'one flesh'. Seeing that even with such elucidations he does not convey all that is in this figure, he exclaims, "This is a great mystery!"¹⁵⁷.

iii. MEMBERS ONE TO ANOTHER

The fellowship that the believers have with Christ takes the form also of fellowship with one another. Paul expresses this as being "members one to another" (Rom 12/5). This fellowship is insisted on particularly in the context of the Jews and Gentiles. Christ has broken the dividing wall that alienated them, and has reconciled them into one body. Hence they have entered into fellowship with one another, having access in the one Spirit to the Father; they are now fellow-citizens (*sympolitai*) with the saints (*hagioi*), and members of the household of God (cf. Eph 2/11-22). They have become in Christ joint-heirs (*synklêronoma*), a joint-body (*syssôma*), and joint-sharers (*sym-metocha*) of the promise (cf. Eph 3/6)¹⁵⁸. Because of this fellowship the believers are to encourage one another and build up one another (I Thes 5/11), and sinning against a brother is sinning against Christ himself (cf. I Cor 8/12).

Concluding the theme of "Putting on Christ", there is no better way of summarizing it up than to quote Paul himself:

"In Christ Jesus you are all sons of God through faith. For as many of you as were baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus" (Gal 3/26-28).

5. CHARIS AS FINDING FAVOUR IN GOD'S SIGHT

When examining the Hebrew and Greek words expressing the experience of grace, we had pointed out that *hen* and *charis* were primarily words of secular usage in the Hebrew and the Greek

literatures respectively, implying 'winsomeness' or 'charm' in the person that enjoyed the favour, and that they were taken into religious usage, without change in perspective, in the sense of "finding favour in the eyes of...". In the Old Testament and the New Testament *weltanschauung*, however, the *charis* that God bestows on man is in no way *won* by him. This is especially true in Pauline literature, where Paul speaks of God showing His love to man in spite of the fact that he was helpless, a sinner, and an enemy (cf. Rom 5/6,8,10). His grace bestowed on man was gratuitous, gratis (cf. 3/24). Nonetheless, a keen look into what we have been saying under "*Charis* as the Gift of the Christian Newness of Existence" will reveal how that entire section has been speaking simultaneously about the sublime favour that the Christian finds in God's sight as the result of his newness of existence, be it by his "justification by faith" or be it by "putting on Christ". Before we briefly review it below, it is urgent that we point out how this "finding favour...", in the Scriptures, is not in any way as *moving* God to bestow His favour, but as finding favour once transformed and adorned by His gracious and gratuitous gifts. It is on this basis that we had opined that *charis* has retained a shade of its original meaning (both of *hen* which was translated by *charis* in the Septuagint, and of *charis* of the classical Greek usage), given the above shift of perspective¹⁵⁹.

The happy situation of the man of faith finding favour in God's sight is to be highlighted against the plight of being under God's wrath (*orgê*) which is the lot of every unredeemed man, constituted sinful as he is by virtue of the sin of Adam (Rom 5/19), and being thereby children of wrath by nature (*tekna physei orgês*, Eph 2/3). The man who, through his obedience of faith, is made righteous in Christ is redeemed of this situation of being under wrath: Instead, he is now reconciled to God, is at peace with Him, comes to enjoy an optimal covenantal relationship with Him, and has access to His grace (cf. Rom 5/2). This is not effected through any merit of the man concerned, but purely through the initiative of God's love of predilection shown through Jesus Christ. Paul would describe this as God *calling* the believer in the grace of Christ (cf. Gal 1/6). On the basis of this call Paul would even name the believers *Klētoi* (the called). We have seen that "call" presupposes a "choice"¹⁶⁰. Paul would therefore often

refer to the Christians as "the elect" (cf. Rom 11/7; Col 3/12; Tit 1/1; cf. also ICor 1/27,28; IPet 2/9). Now, we know that in biblical usage election (*eklogē*) always presupposes God's predilection for those whom He chooses. Hence, God's call of the believer in the grace of Christ is always a call of love (cf. also IThes 1/4; Rom 11/5; etc).

Further, from his own experience of being "called" to be an apostle of Jesus Christ, Paul got a clear insight that God's call of him did not come to him merely at the moment of his encounter with the Risen Christ on the road to Damascus. Rather, it dated back in some way much earlier, to even when he was in his mother's womb (cf. Gal 1/15). In the light of such an insight he would even speak of a certain foreknowing and a predestination of those who have been called to the faith in Jesus Christ, and this too as mark of His predilection for them (cf. Rom 8/29-30; also Eph 1/4; IThes 5/9; etc)¹⁶¹.

If it is true that God's love of predilection is at the very inception of God's choice and of His call of the believer to covenantal rapport with Him and to share His glory with him, it is all the more so in the case of those who have responded to this call with the obedience of faith and the submission of their faith-confession. Such men are grafted onto Christ, who is God's Son (cf. *symphytoi*, Rom 6/5); they put on Christ. God beholds in them the image of His beloved Son. Because His love is poured into their hearts through the Holy Spirit, they commune with Him in love. Therefore, Paul, who is conscious of this divine love that pervades the relationship of the Christian with God through Christ, calls the Christians "God's beloved (*agapētoi*)" (Rom 1/7; cf. also Eph 5/1; IIThes 2/16). The Christians have now become God's beloved, as graced individuals and as forming the community of the elect, through the grace bestowed on them in His Beloved (cf. Eph 1/6), and by being placed in the kingdom of His well-beloved Son (Col 1/13).

From all the above, it will be abundantly clear how the *charis* that the Christian is bestowed with makes him bask in the warmth of divine favour.

6. CHARIS AS THE CHRISTIAN'S EXPRESSION OF HIS COVENANTAL MUTUALITY WITH GOD

In the above three sections we had expatiated on the three aspects of grace, namely as having its source in God's love and its historical unfolding in the Christ-event, as transforming and conferring a newness of existence upon the man who has participated of the mystery of Christ through faith and baptism, and as finding favour in God's eyes having entered a close covenantal intimacy with Him. The fourth (last) aspect of grace that we are going to consider now is but the *outworking* of the same grace which the Christian possesses, not as something extrinsic to him, but as pervading his life and action, and as sustaining him and directing him from within. Reconstituted in righteousness and possessing the mind of Jesus Christ (cf. Phil 2/5; ICor 2/16), the Christian transcends his own ego-centred cravings and strivings with a self-transcending and godlike graciousness, with which he now returns his mutuality of the covenantal *hesed* (grace)¹⁶² towards God his benefactor and father, and towards Christ who is his Lord and the Head of the Church. This return of the mutuality of *hesed* is itself called *charis* since, in essence, it is the same divine *charis* that has been gifted to the Christian as his newness of existence which now works itself outward, under the impulse of the Holy Spirit, finding its expressions in manifold ways. We shall presently consider these expressions under the headings below.

A. BEING SERVANTS OF RIGHTEOUSNESS

We have seen earlier how the man under the power of Sin and under the constraint of the Law does not find within himself the freedom and the inner power to obey God and to serve him (cf. Rom 7). The redeemed man instead, in virtue of his justification and the gift of 'life', finds in Christ the inner freedom, the light, and the strength to live the ethic incumbent on his righteousness. Because he is now in-the-Spirit, his mind is set no more on the 'flesh' (which leads to corruption and 'death'), but is set on the 'spirit', on the things that are above (cf. Rom 8/5; Col 3/1-3).

Paul has pointed out, in Rom 6, that 'being under fostering grace' (v. 14) does not imply freedom to licentiousness. It rather means

a *freedom from* the power of Sin, Satan and the elemental spirits (*stoicheia*)¹⁶³, to be free for God and for one's fellowman. It is a freedom to be "servants of God" (Rom 6/22), "servants of Christ" (ICor 7/22; Eph 6/6), and "servants of righteousness" (Rom 6/19). The graced man, therefore, would hence forward serve, no more under fear and constraint as a bonded slave, but in freedom as a son (cf. Rom 8/15; Gal 4/7; 5/1; also Jn 15/15), no more under the letter of the Law but "in the newness of the Spirit" (Rom 7/6).

It must also be noted that Paul would consider the righteous life of the Christian as that privileged form of service to God which is *worship* ("spiritual worship"), and which would accrue to God's glory among men. This emerges clearly from what he writes to the Romans:

"I appeal to you therefore brethren, by the mercies of God, to present your bodies as a *living sacrifice*, holy and acceptable to God, which is your *spiritual worship* (*logikhē latreia*)¹⁶⁴. Do not be conformed to the world, but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect" (Rom 12/1-2) (cf. also Phil 3/3).

B. *DIAKONIA* OR THE MINISTRY OF THE GOSPEL

Besides the type of service mentioned above, Paul speaks of another kind of service which is the ministry (*diakonia*), in its various forms, by which the mystery of God which has been revealed is now brought to the knowledge of men. In referring to the service of the graced man, Paul has recourse to different words, chief among which are *doulos* (servant, slave) and its cognates, and *diakonia* (ministry) and its cognates¹⁶⁵. The former group denotes that the graced man is subject to God, to the lordship of Christ (being owned by him), as against his former bonded slavery to Sin. In this sense, Paul often styles himself and his co-workers as *doulos* (cf. Rom 1/1; Gal 1/10; Phil 1/1; Col 1/7; Tit 1/1; also Col 4/12; IITim 2/24)¹⁶⁶. *Diakonia* (and its cognates) is used chiefly in the context of the gospel proclamation. This ministry (ministry of righteousness, ministry of the Spirit) is placed as superseding the ministry of Moses (cf. IICor 3/6-9), and

is also called the ministry of reconciliation (5/18), and the ministry of the gospel (cf. Col 1/23; Eph 3/7)¹⁶⁷. In this context, Paul speaks of a *diversity of ministries*, but all as having their source from the same Lord (cf. ICor 12/5; Eph 4/7-12). The material services (which is the original meaning of *diakonia*) that are rendered to the Church and to the 'saints', being inclusive in the ministry of the gospel, are also referred to as *diakonia* (cf. Rom 15/31; ICor 16/15; IICor 8/4; 9/1, 12ff)¹⁶⁸.

This type of service too, in the mind of Paul, is a *worship* offered to God, and even a *priestly service* at that. This is seen from the way he speaks of his own ministry, which was but the outworking of the grace he had received, and which expressed itself in the apostleship towards the Gentiles:

"But on some points I have written to you very boldly by way of reminder, because of the *grace* given to me by God to be a minister (*leitourgon*) of Christ Jesus to the Gentiles in the priestly service (cf. *hierourgounta*) of the gospel of God, so that the offering of the Gentiles may be acceptable, sanctified by the Holy Spirit" (Rom 15/15-16)¹⁶⁹.

C. UPBUILDING OF THE BODY OF CHRIST IN LOVE

From the above citation from Paul it will be gathered that the "call in the grace of Christ" (Gal 1/6) that is given to each believer concretizes itself into the 'call' of each one to fulfill a certain mission, as it did in the case of Paul giving him the sense of mission to bring the gospel to the Gentiles (cf. Eph 3/7-8)¹⁷⁰. This call to mission is but a participation in the same saving mission of Jesus Christ, and is in witness of the gospel. We saw above that the *diakonia* in the Church was towards this same goal. It will be further noted that the ministries are directed both, to those outside the fold of the Christian faith (to announce Christ to them), as well as to those within (to consolidate them in their faith as individuals, and even more so as communities). Both these aspects are implied in the phrase of Paul "building up the body of Christ", the former, if we may say so, in reference to its extension, and the latter towards greater co-ordination,

unity, and growth in love within the Church. However, the phrase "building up the body of Christ" refers more to the latter than to the former, as the former is in view of the latter.

In the context of exercising the ministries, and especially of building up the body of Christ (to which task *every believer* is called upon), Paul speaks of the Christians being endowed with a variety of grace-gifts or charisms (*charismata*)¹⁷¹. These *charismata* are but the concretization, in the individual Christians and in the communities, of the grace of Christ that each has received. This is suggested by Paul himself in his exhortation to the Romans:

"Having gifts (*charismata*) that differ according to the grace (*charis*) given to us, let us use them: if prophesy, in proportion to our faith;..." (Rom 12/6).

Writing to the Ephesians Paul points out how the one grace, resulting from the call in the grace of Christ, takes on a different form and a different measure in each according to the gift of Christ to each one (cf. Eph 4/4-12, esp. v. 7; also ICor 1/4-9; Rom 12/3). The different ministries and the different charisms that are found in the Church are intended by God, not towards gloating over them or closing in on them for one's own gains or to make a show of them (as was the tendency among the Corinthians of those days), but towards putting them to use for the upbuilding of the Church. Just as the different members composing the human body work together to make life and activity possible, so too, the different members of the Church (which is the body of Christ), gifted with different ministries and charisms, are to work together for the upbuilding of the body of Christ in love (cf. Eph 4/4-16; also Rom 12/3-8; ICor 12/14-30). Paul further points out that, strictly speaking, there should be no conflicts in the Church arising from the diversities in the ministries and charisms. Says he:

"Now there are varieties of gifts (*charismata*), but the same Spirit (*pneuma*); and there are varieties of ministries (*diakoníai*), but the same Lord (*kyrios*); and there are varieties of working (*energēmata*), but it is the same God (*theos*) who inspires them all in everyone" (ICor 12/4-6) (cf. also Eph 4/4-7).

Among the ministries the highest is that of the apostle (cf. ICor 12/28). Among the charisms the more sensational ones are prophesy and the gift of tongues. But they are not the more important, for they pass away (cf. ICor 13/8). After speaking of the various gifts, Paul ends his chapter 12 of *I Corinthians* saying, "But earnestly desire the higher gifts (*ta charismata ta meizona*). And I will show you a still more excellent way". He then includes the exquisite hymn on Christian love (*agapē*) in chapter 13. He concludes that chapter asserting that *agapē* is the highest of gifts:

"So faith, hope, and love abide, these three; but the greatest of these is love (*agapē*)".

D. *AGAPĒ* OR THE CHRISTIAN BROTHERLY LOVE

Among the forms that graced service to God (and to Christ the Lord) takes in the Christian community, the form of fraternal love holds the pride of place. This love, however, is not the passionate love that is known as *erōs* (*Erōs* is never found in New Testament). It is not a bonded and a bondage love or a binding love, motivated by the 'flesh'. It is a love that is lived in a holy freedom given by the Spirit (cf. Gal 5/13 + Rom 8/2). This love (*agapē*) is rooted, primarily, in the experience of having been loved by God with a love of benevolence, made perceptible in the love Christ, and of having let oneself be known, loved, and possessed by Him (God in Christ) (cf. ICor 8/3; 13/12; IICor 5/14ff; Gal 4/9; Phil 3/12). It is on this account that the Christians are said to be *agēpētoi-klētoi-hagioi* (beloved-called-holy, Rom 1/7) and *eklektōi-hagioi-ēgapēmenoi* (chosen-holy-beloved, Col 3/12). This love, which has been poured forth into their hearts through the Holy Spirit (Rom 5/5), flows over to their brethren in the communion of the Spirit (cf. Rom 15/30; Col 1/8; ICor 4/21); for this love is the fruit of the Holy Spirit (Gal 5/22). It is not showy; rather, it is emptied of every trace of ego-seeking. Paul describes it as follows:

"Love is patient and kind; love is not jealous or boastful; it is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrong, but rejoices in the right. Love bears all things, hopes all things, endures all things" (ICor 13/4-7).

This Christian love is shown to all men in different forms of service (cf. Gal 5/13; 6/2); but it is especially shown to those within the household of faith (cf. Gal 6/10). It builds up the fellowship of the believers (cf. ICor 8/1). This brotherly love, shown in genuine solicitude and selfless solidarity, is to be modelled on the love of Christ (cf. IICor 8/9; Phil 2/5ff; Eph 5/2; Col 3/12-17; also Gal 2/20; Eph 5/25ff). This way of loving is in fact the fulfilling of all the Law and the commandments (cf. Rom 13/8-10; Gal 5/14). It is in fact the fulfilling of the New Law (commandment), which is the Law of Christ (cf. Gal 6/1-10, esp. v. 2)¹⁷².

One privileged expression of this selfless love is to forgive. God shows His gracious love (*charis*) in forgiving the sinful man that places his faith in Him (cf. Col 2/12-13; also Eph 4/32)¹⁷³. Christ too has forgiven us (cf. also Lk 23/34). In a similar way, the graced man shows a graced love towards his brethren by not holding on to his hurt feelings, but by generously forgiving their faults (cf. Col 3/12-13; also Gal 6/2; Eph 4/32; IICor 2/7-11).

Paul, moreover, recommends to the Christians of Corinth an outward gesture to show that their love is genuine (cf. IICor 8/6). That gesture consists in their contribution to the poorer Churches. He recommends this quoting Christ's own example:

"For you know the grace (*charis*) of Christ, that though he was rich, yet for your sake he became poor, so that by his poverty you might become rich" (IICor 8/9).

The grace of God took the concrete form of the Christ-event. And just as the concrete event of incarnation by which Christ manifested his grace is itself called grace (*charis*), Paul also terms as *charis* the tangible gesture of mobilizing the contribution that the Christians, out of benevolent love, would make for the poorer Churches (cf. ICor 16/3; IICor 8/6,7,19). It is truly called grace (*charis*) because it is also, in effect, a participation and fellowship in the grace of apostolate and in the ministry to the saints (cf. IICor 8/3-5), and because through it thanksgiving (*eucharistia*) would be rendered to God in greater abundance (cf. IICor 9/11-15).

It will be interesting to note how the love (*agapê*) of God, brimming forth as His *charis*, and becoming the *charis* of the Christian through his participation in the *charis* of Christ, unfolds itself as the *agapê* in the Christian towards his neighbour, brimming over in self-transcendence and self-gift, and as his *charis* shown to the erring, the suffering and the needy. Love begets grace; and grace begets love.

E. EUCHARISTIA OR THANKSGIVING

While all the expressions of the Christian's return of his covenantal *hesed* with God mentioned above (A to D) are of the nature of praxis, this last expression (thanksgiving) is of the nature of recognition and acknowledgement (*epignōsis*), celebrated both in prayer and in liturgical worship, of the great things that God has done to him, as individual and as forming the community of the elect, through Christ and in the Spirit. As such, then, it is in the celebration of 'thanksgiving' that all the other expressions find their meaning and consummation. For, they are but the embodied way of the Christians acknowledging, in life-activity and under the movement of the Holy Spirit, God's graciousness towards them and Christ's lordship over them. In this sense also, all the other expressions are, in a way, the outwardization of the thanksgiving that they have in their hearts to express to God, according to His divine plan. Hence it is that 'thanksgiving' is the expression of the covenantal mutuality of the Christian towards his God (the Father) and his Lord Jesus Christ.

It is to be noted that "thanks" itself is rendered by *charis* in Greek in the Scriptures. When Paul exclaims *charis tō theō*, what he actually does is to render thanks to God (*eucharistein*)¹⁷⁴. This exclamation of Paul in the course of his letters is found at solemn moments when he is acknowledging God's salvific work (cf. Rom 6/17; 7/25; ICor 15/57; IICor 2/14; 8/16; 9/15). In his thanksgiving part of the letters, when rendering thanks to God for the faith of the concerned group of Christians and for the salvific blessings bestowed on them, Paul uses *eucharistein-eucharistia* (a liturgical expression) (cf. Rom 1/8; ICor 1/4,14; Eph 1/16; Phil 1/3; Col 1/3; IThes 1/12; 2/13; 3/9; IIThes 1/3; ITim 1/12; IITim 1/3; Phlm 4). We moreover find

him often making mention of thanksgiving, and exhorting the Christians to it (cf. Rom 14/6; ICor 10/30; 14/16-18; Eph 5/4,20; Phil 4/6; Col 2/7; 3/15; 4/2; IIThes 5/18; ITim 2/1; 4/3-4).

The close connection between *charis* and *eucharistia* (thanksgiving) can be traced from Paul's own words. Writing to the Corinthians he says:

"For it is all for your sake, so that as grace (*charis*) extends to more and more people it may increase thanksgiving (*eucharistia*), to the glory of God" (IICor 4/15).

'Rendering thanks to God', therefore, is tantamount to honouring God above all else¹⁷⁵. In fact, the sinner who closes in on himself in search of his own interests and enjoyments fails precisely to honour and give thanks to God (cf. Rom 1/21). The Christian, instead, having been cured and freed of his radical sinfulness and his enslaved cravings for the goods of this world ('flesh'), comes to possess the godly-wisdom by which he sees himself in his creaturely dependence, and God in His munificence, particularly in His Design of Salvation, and acknowledges this truth by giving thanks to God. From this it is clear that only the redeemed (justified) and graced man possesses the capacity for a true thanksgiving (i.e., for a return of *hesed*) in authentic covenantal relationship. And the most eminent way the Christian renders thanks to God for his salvation in Christ's death and resurrection is *the Eucharistic sacrifice* (*eucharistia*), by which he enters in intimate communion with Christ in his own filial obedience as sacrifice to the Father (cf. ICor 10/16ff; 11/18 ff)¹⁷⁶.

From all the above, we see that the *charis* that brims over from God's compassionate love for sinful man, through the Christ-event and in the form of His salvific blessings (Eph 2/4-8), transforms the man of faith into a new creation of grace, places him in a new realm of grace, fosters his graced response to God which brims over in service to God and to his fellowman ("faith working through love", Gal 5/6), and ascends back to God as *charis* (thanksgiving) in ever greater abundance. Thus, where formerly Sin increased, now grace superabounds (Rom 5/20), "to the praise of the glory of His (God's) grace" (Eph 1/6; also vv 12,14).

CONCLUSION

Before tracing the nature of *charis* in the Letters of St. Paul in this Chapter V, its roots in the covenantal dialectics of Israel with her God Yahweh were pointed out. In analysing the Hebrew words that are found to be used by Israel in verbalizing the graciousness of God towards her, and in tracing the religious evolution of the word '*charis*' in the process of the Greek translation of the bible, we arrived at the fourfold, chief, philological connotations that are seen included in the reality that is termed *charis*. Those connotations were the point of departure in our exposition of the Pauline *charis*. The rest of the chapter has been in fact devoted to presenting the four-fold dimensions of the experience of *charis* as found in Paul's *Letters*.

In this "Conclusion", we will recapitulate what has been elaborated in Chapter V, mounting it however on a Trinitarian framework.

The *charis*, that concretizes itself in the Christian as the new covenantal relation of sonship to God, takes its source from God's *hesed* (*charis*) which flows forth from the merciful and faithful love (*agapē*) of God the Father, 'from whom every family in heaven and on earth takes its source' (cf. Eph 3/15). This *hesed* of the Father manifests itself in history (cf. *epephanē*, Tit 2/11) by sending Christ, "the Son of His love" (Col 1/13), to redeem us while we were yet 'weak', 'sinners', and 'enemies' (cf. Rom 5/6ff). Through Christ He showers all His promised blessings on us, which find their cumulative existence in the supreme gift of the "promised Spirit" (the Spirit of 'life'), who is the Spirit of His Son (cf. Eph 1/2-14). Uniting with this Spirit, that pervades indwelling our spirits, we call God, "Abba, Father!".

If the Christian reality of *charis* takes its source in the *agapē* of the Father, it becomes offered to us in and through Christ. Thus, Christ, who is God's pre-existent Son, becomes, in history, the bearer of God's saving love for sinful mankind. He, as the only mediator between God and mankind (ITim 2/5), in filial obedience to the Father and in solidarity with sinful mankind, makes this saving love of God present to man through an act of most sublime, self-forgetting, and condescending love (*charis*, grace), that incarnates him in the weakness and poverty of a mortal existence, and takes him to the extent of even dying on the ignominy of the cross (cf. IICor 8/9 + Phil 2/5ff). God,

in designating this Christ as the Lord and Son of God in power according to the Spirit of holiness by his resurrection from the dead (Rom 1/4), has established His economy for the fullness of time by which to reconcile all things to Himself, placing them under the headship of Christ (cf. Eph 1/10 + Col 1/19-20). This historical and meta-historical event of Christ (*mystērion*), in which the eschatological aeon of salvation has been inaugurated, becomes the proffered encounter of salvation for the man who hears, receives, and responds with his 'obedience of faith' to the proclamation of the Gospel (the gospel of God concerning His Son) (cf. Rom 1/5 + IICor 6/1-2); and, moved by the Spirit, the believer places himself under Christ confessing, "Jesus is Lord" (ICor 12/3). In that moment, the *charis* of Christ begins to be also the *charis* of the Christian.

Through faith and baptism, then, the man, who was under God's wrath as constituted sinner, receives the covenantal relation (righteousness) in gift, which God offers in Christ's expiatory death and his resurrection, and thus becomes reconstituted righteous in His presence. Being forgiven, redeemed, and reconciled, he becomes acquired and set apart for God, forming the Church, which is the one eschatological people of the final alliance. Being decisively freed from the grip of Sin and Death, he begins to enjoy the new covenantal gift of 'life' in the Spirit and the relation of sonship with God (having received the Spirit of sonship). Into this sonship he becomes regenerated (in baptism) by being baptized into Christ, the Last Adam, thus putting aside the Old (Adamic) Man and putting on the New (Christic) Man. Being conformed into the image of Christ (the only Son of God), who is the perceivable image of the Father (cf. Col 1/15; 2/9; Hb 1/3), he finds favour in God's sight (becoming 'beloved'). The Father contemplates Christ 'His Beloved' (Eph 1/6) in His Christified son, and communes with him in the communion of the Holy Spirit, pouring His love into his heart (cf. Rom 5/5). The Christian, becoming in this way a true child of God, is now God's heir, and fellow-heir with Christ (Rom 8/17); and, possessing the Spirit of Christ as 'the pledge' (IICor 5/5; Eph 1/14), he leads his life in the secure hope of eternal glory (cf. Rom 5/2-5).

If *charis* has its source in the *agapē* of God the Father, and it becomes manifested and made accessible in the Christ-event and its proclamation (cf. Tit 3/4-7 + IICor 6/1-3), it becomes a gift to the Christian, pervading his consciousness and transforming his life and

activity, through the indwelling of the Holy Spirit, who is "the Spirit of life" (Rom 8/2), "the Spirit of sonship" (Rom 8/15), "the Spirit of communion" (Phil 2/1; Eph 4/3), in short, "the promised Spirit" (Eph 1/13; cf. also Gal 3/14; Acts 2/19-21; Joel 3/1 2).

The man who has, in baptism, put on Jesus Christ is now in Christ (Gal 3/27 + Rom 8/1), and hence he is redeemed from the power of Sin and Death, and hence also freed from the Law. Because Christ the Lord, in his resurrection, has become the bearer of the Spirit (cf. II Cor 3/17-18 + I Cor 15/45), the Christian now not only belongs to Christ; he also possesses his Spirit (cf. Rom 8/9). Now that the Spirit dwells in him, he is 'in-the-spirit', and his mind is set on the things of the spirit (v. 5). Possessing "the mind of Christ" (I Cor 2/16), he discerns the spiritual realities, being taught by the Spirit (cf. I Cor 2/12ff); and, bestowed with "the Spirit of wisdom and of revelation", he scans the riches of Christ and his mystery (cf. Eph 1/17ff). Thus, illumined and led by the Spirit, he lives and walks by the Spirit (cf. Rom 8/14; Gal 5/16,25). and possesses the fruits of the Spirit, the foremost of which is love, *agapē* (Gal 5/22-23). In other words, he lives the ethic of righteousness and fulfills the Law of Christ. Enjoying the dialogal communion with the Spirit, the Christian relates with the Father in the manner of a beloved child (cf. Rom 8/15-16; Gal 4/6). Having been anointed and sealed with the Spirit (cf. II Cor 1/22; Eph 1/13; 4/39), he becomes the temple of the Spirit and the holy dwelling place of God (I Cor 3/16-17), where intelligent, spiritual worship is continually offered to God (cf. Rom 12/1; Phil 3/3); and the Spirit sanctifies and dedicates the fruits of his life and labour to God (cf. Rom 15/16). And as he groans under his onward arduous journey towards his final redemption and the glory of the Parousia, he is sustained in hope by the Spirit, who has been given to him as "the first-fruits" (Rom 8/23).

Because the Christian who unites with the Lord becomes one Spirit with him (I Cor 6/17), the believers enter into the one fellowship with Christ, thus becoming "one Body and one Spirit" — having been "called to the one hope... one Lord, one faith, one baptism, one God and Father of us all" (Eph 4/4-6). The Spirit, therefore, is the principle of unity in the Church, composed though she is of the different peoples of the world (cf. I Cor 12/13). Just as the many members fitted together into one organism and pervaded by one spirit form and function as one coordinated body, so too, all the graced men, forming the

one Body of Christ, and indwelt by the same Spirit, are cemented in love (*agapē*) into the one communion (*koinōnía*) of the Church, which is the cherished bride of Christ. Just as the various members in the organism have different complementary functions towards the life in the body, the graced members of the Church have various functions — in the form of ministries, charisms, and their modes of working — towards the life of the Church. These have their source from the same Lord, from the same Spirit, and from the same God (cf. ICor 12/4-6; Eph 4/7-16). And just as the spirit co-ordinates the various functions in the body, so too the Holy Spirit guides and leads the various graced members towards the edification of the graced community, which is the Church (cf. ICor 12/7ff).

From the recapitulation made above, it may be noted that the working and the 'outworking' of *charis* are weighted in favour of the Holy Spirit. It is rightly so, since the outpouring of the Holy Spirit is the characteristic gift of the eschatological times. In fact, we can truly say that it is the gifted Spirit that enables the Christians' graced existence and their graced response, both as individuals and as a community.

PART THREE
CHARIS
AND THIRUVARUḻ

The purpose of our expositions, of Thiruvāraḷ in Part One and of *Charis* in Part Two, is to bring them together for a comparative view in Part Three. This comparative view, religiously undertaken, is itself in view of a mutual, deeper understanding of the two faiths — Hinduism (Saivism) and Christianity, and of the religious cultures endemic to them. This interfaith, cross-cultural understanding, which itself could open up to many possibilities of an enriching religious interaction, is earnestly sought in our context¹, not only because the Christian community that professes its faith in the given milieu finds itself surrounded by a noble and ancient religious culture with which it desires to live in genuine fraternity, but also because it is aware that it shares much that is in common with that culture, and recognizes its appurtenance to it.

The Church in recent times (and particularly the popes in their pastoral journeys) has encouraged us in the study of other religions and religious cultures, and has initiated the process of dialogue with them. Nay more, she has exhorted us to be open to the values found in the cultures of the lands where the Christian communities live, and even to take on the local cultural garb in living and witnessing their faith there — declaring in no uncertain terms that she is not tied *exclusively* to any one nation or to any one way of life (→ Inculturation)². The comparative discourse that we are undertaking here in Part Three, therefore, is in view of paving the way to attain such goals in the context. What we attempt here is just the first phase of the long journey that it all entails — namely the phase of acquaintance. This acquaintance would consist in getting to know the nature and function of the various elements that go to compose the respective religious pattern, and in taking note of the similarities and the dissimilarities between them.

CHAPTER VI

χάρις (Charis) and திருவருள் (Thiruvaryl): An Acquaintance

1. SOME GENERAL ORIENTATIONS

Before exploring the similarities and the dissimilarities in these two faiths in this Part Three, we think it helpful, even necessary, to state clearly the orientations that we have opted for, and which would form the basis, as it were, of our comparative discourse. They are as follows:

1) We limit our comparative discourse to a "taking stock": What the two faiths are talking about regarding the key themes? What are the experiences? How are they expressed? In what way are they similar? In what way dissimilar?...

2) We set out with the understanding that the two faiths are two entire "worlds", which revolve each on its axis³. This is based not only on the fact that each has its own origin, history and development, and its own tradition, but also because each is an entire pattern⁴ of viewing the compenetrated reality of God-world-man, and the way of attaining salvation. Each 'world' stands or falls in its entirety,

founded on its basic structure⁵. Even if certain *words* and *expressions* used are similar — or even the same — in the two religions, their connotations, nuances, and resonances are different, each in tune with its own religious "home". Even if some *religious experiences* are the same or similar, they are experienced, each in its own religious "tone" or "timber", and as pertaining, in meaning, to its own knowledge-whole and knowledge-pattern — its ethos.

3) The above principle necessitates the fact that the language of comparison must be *homologous*, by which the positive discourse would amount to similarities, and not to identities and congruencies⁶.

4) Further, the above principle (in 2) argues for the inopportuneness of evaluatory judgements, in the context of dialogal search and discourse, by which, *on the basis of one religious formulation*, value judgements are imposed on that of the other, saying "this is wrong", "that is right", "there is more truth" or "there is less truth", etc⁷.

5) By the very nature of the complexities of religious discourse and religious dialogue, our descriptive exploration cannot limit itself to one discipline: it needs must be interdisciplinary. It may enter the field of exegesis, then veer into the many branches of philosophy and of theology, into psychology, spirituality, mysticism and the like, without remaining limited to any of them.

6) We may enter into the many arguments that compose the knowledge-content of the religion in question; but the limits imposed by the extent of the area to be covered precludes the possibility of an exhaustive treatment of any one question in particular, such an effort being a possible project for monographic studies.

7) While we have empathically entered into the area of the Saiva Siddhāntham, both in its study and manner of exposition, and although we have discussed the two parts distinctly, without one encroaching on the other, we consciously acknowledge that it is as a Christian, and on the basis of our Christian religious experience, that we have been able to enter empathically into the rich religious patterns of the Siddhāntham. This — not so much because one cannot

jump out of one's skins, so to say, into a no man's religious land in order to be able to enter into the religious experiences of a particular faith not his own, but because it is our conviction that one's own genuine, deep, human, religious, and spiritual experience it is that illuminates, in the course of the process of dialogue, the deep human religious wealth of his brother — a fellow-human-being who lives and professes in sincerity and with commitment the same, or another faith. While this be so, we also acknowledge, that our in-depth study of the Siddhāntham has helped us not a little to see more richly into the history of salvation and into the mystery of Christ⁸.

As we have seen in the first two parts, *Charis* and Thiruvāruḷ are central realities in the two religions and their respective patterns of religious experiences. Their acquaintance, therefore, cannot but imply the acquaintance also of their entire pattern of related realities and concepts. Hence, we shall initiate the process of their mutual acquaintance by a gradually evolving presentation of the soteriology of the two faiths, phased under the two headings "Man under Bondage" and "Man under Grace". Moreover, we will seek to keep the discourses on the various aspects of the two faiths on the common plane of a descriptive analysis and synthesis of the human religious experiences in question, and of the pattern in which they are seen and expressed⁹. The comparative presentation undertaken here cannot but be sketchy and limited to some main outline, since the acquaintance we attempt to make of the one faith with the other on the various aspects is merely exploratory in character. And, as is inevitable, we take for granted a sufficient knowledge of the two faiths as presented in the two earlier parts. However, in tracing the similarities and dissimilarities in the respective religions, we will give a pithy exposition of each of the elements compared, so as to assist the reader to see more easily the topic under consideration. Unavoidably, this may make the treatment seem redundant, which nonetheless is intentional for the benefit of the reader who may not be well-versed in *both* the religious traditions¹⁰.

2. MAN UNDER BONDAGE

Paul, in his *Letter to the Romans*, would place this fundamental fact as the basis of his gospel proclamation: that *all men* (Jews and Gentiles) have sinned, are accountable to God because of sin, are under the power of Sin (*Hamartia*), and forfeit God's glory (cf. Rom 3/9,19,23). Paul would designate this situation of man as slavery (*douleia*). He would go further: he would even state that the entire creation (*ktisis* -- which includes the animate and the inanimate world) is groaning under its bondage to corruption, and is awaiting its liberation which is to take place with the final liberation of man (cf. Rom 8/19ff).

The Siddhāntham would place the entire reality in three categories: *Pathi-Pasu-Pāsam* (Lord—Spirits-in-bondage—Bondage). *All the living* (not only man), therefore, is said to be in a state of bondage. And this bondage is lived out, not necessarily in one lifetime, but through an evolving pattern of births and rebirths, until each spirit attains its ultimate liberation (*mukthi*, *Vīdu*). Umāpathi would state this thus:

"The woes of unrelenting rebirth,
And the Bliss,
And the means supporting them
Can in nowise be gainsaid" (ThAP 21).

The realities that cause, express, and sustain the spirit's bondage are *Āṇavam-Kanmam-Māyai*, which are together called *Pāsam* (also *Kattu*), meaning 'bondage'. Thus, Meykaṇḍār would state that the world-order, consisting of 'he-she-it' (*avanavaḷadhu*) comes to originate because of, and seated in, *Malam* (impurity) (cf. SŃB I: *malatthulaḍhām*)

Hence we come to a common fact of basic, universal, human, religious experience: That the unredeemed man finds himself under a state of slavery, of bondage. On account of this constitutive bondage he does not find within himself the freedom and the power to live up to his nobler aspirations. Moreover, this state of bondage is seen extended to the material, the sentient, and the entire order to which he belongs. He is also aware that, to a large extent, he is not

responsible, individually or collectively, for this universal situation, and that it is beyond his powers to rectify.

How then does this bondage originate?

A. THE ORIGIN OF BONDAGE

The Judeo-Christian view is that God created the universe and all the living beings in it. He found it all good. And finally He created man in His image and likeness as the lord of the created order. Early man (Adam) is said to have lived in an unfallen state of intimate rapport with God. Later, through the deceit of the devil, he is said to have disobeyed God's commandment impelled by an ego-assertion of wanting to be like God (cf. Gen. 1-3). That transgression has brought upon him and his posterity God's wrath, his condemnation to 'death', and his fallen state, making him a slave to Sin (*Hamartia*) and to Death (*Thanatos*). He became a *constituted* sinner. Through belonging to that aeon of sinfulness inaugurated by Adam, and through ratifying it in their own turn, all men become sinners; and thus Sin and Death reign over them (cf. Rom 5/12ff). One important aspect to note here is that, for this sinful situation in the world, man was, and is, in some way guilty, and that this sinful aeon has been inaugurated by a sinful act of a representative man¹¹, after he had enjoyed an un-fallen state¹².

The Siddhāntham does not see the origin of bondage as befalling man *within his earthly existence*, or as faulted to him due to misconduct: It sees its origin before time began ('Time' *Kālam* > being one of the *Thatthuvam* that evolves in the process of origination). The Siddhāntham does not claim to know how the bondage originated. The origin of the world itself is seen as the first gracious action of the Supreme Lord in the process of liberating the spirits and of containing the powers of *Ānavam* (cf. ThAP 4). The very embodiment of all the living, and the material environment in which they are placed, while being a way of working the bondage out of the spirits, are also seen to be the venue in which the bondage is lived and experienced in pain and alienation¹³. *Ānavam's* pervasive hold on the spirits is seen to exist without a definite beginning, like verdigris on copper,

and husk on the paddy (cf. ThM 2151; SÑB 11.2.3; SP 25; PP-7). In other words, *Pāsam* is *anādhi* (cf. ThM 159).

The common elements regarding the origin of bondage, therefore, are the following: It is found to be at the very beginning of mankind; this situation is brought about by an evil principle outside of man, but which now pervades dominating his life and environs; it is of universal reach; and so man is radically sinful.

B. THE SAGA OF SALVATION I¹⁴

In the Judeo-Christian view, God's graciousness is seen in His promising fallen man His salvation (protoevangelion), in His entering into alliance with him repeatedly, in perpetuating it in a given *chosen people* by a promise, and in repeatedly correcting this people and calling them to repentance, particularly by sending them His prophets. This graciousness is experienced by Israel as *anochē* (forbearance), *makrothumia* (magnanimity), *dikaïosynē* (righteousness), and *eleos* (mercy) (in OT as *hesed*, *ʾēmēt*, *raḥāmim*, and *ś'dāqāh*). The purpose of this is presented as God renewing and maintaining the chosen people in His holy alliance (they being His people and He being their God) in view of the coming of the promised Messiah. Such graciousness is shown to Israel, not for her sake alone, but that through her all the nations may be blessed (cf. Gen 12/3). It must however be admitted that, once the promise of God to Abraham is spoken of, there is hardly any mention of God's salvific action operating in the rest of humanity, though prophetic literatures often speak of God's intention of the salvation of Gentiles too (cf. Is 45/14ff; 56/1-8; Mal 1/11; etc). The general understanding would be that salvation would come only through Israel. This would be the Judeo-Christian history of salvation before Christ, in its essential outline.

Umāpathi presents the experience of the Supreme Lord that saves the bonded spirits thus:

"Excelling in greatness, yet most subtle,
So precious to possess, yet exceedingly gracious,
In all this is He without peer" (ThAP 3).

The transcendence of God experienced by the bonded man makes him speak of His unequalled greatness (*perumar*); by His salvific presence to *all the living* He is seen as the subtlest of the most subtle (*nuṇmai*, → immanence); He is said to be unattainable to man's prowess and his conquests (*arumar*); and yet He is seen as condescendingly present in great graciousness to save *every* living (*pērarul*). These prerogatives of God are manifested, in the Siddhāntham's vision of salvation, in His fivefold salvific works represented in the form of dance (implying that such salvific action is a delightful self-expression of His power and His grace). He who is beyond all and untainted, the *Andham* (the Final), by His Arul becomes the *Ādhi* (the Primal), and through His Satthi (Śakti) originates all. Thus comes into being the evolved universe composed of 'he-she-it'. This world-order the Lord maintains so as to provide each living being the possibility of living out its *Kanmam*, in order to be gradually rid of its bondage-hold. This way of removing the bondage (by the spirits getting embodied in different births and living out their *Kanmam* so as to arrive at *Malaparibāgam*) is effected by the Lord by being hiddenly present and active in the world-order through His Satthi, and by being in process with the spirits-in-bondage. This hidden presence and action is His *maṭaitthal* (*thirōbava*, concealment). This manner of doing is described as His *advaita* (non-dual union) with every living, until they come to the maturity of recognizing His salvific graciousness as Thiruvāruḷ, and of entering into an ever-growing rapport and communion (may we say a dialogic communion) until they are bestowed with their *advaita* with Him. Until then, the Lord, in His infinite graciousness, remains merged, as it were, with every living being, becoming as they (*thānāy*), yet remaining wholly other (*vēṛāy*), and operating united with them (*udanumāy*). This immanent and pervasive way of the Lord with the bonded spirits (spoken of in SŃB II) to bring them to the decisive moment of *Malaparibāgam* and *Satthinibādham* is to prepare for His Guru-coming to initiate their liberation.

With regard to the saga of salvation, therefore, the two versions can be contrasted thus:

In the Judeo-Christian view of salvation-history, upto the coming of Christ ('the revelation of faith', Gal 3/23-25), the gracious:

salvific action of God is seen to follow a pattern of election and covenant with people, which, in history, is seen to become progressively reductive (reaching to a mere "remnant"). It concretizes in a race, a specific ethnic group as "the people of God", which carries a promise and the blessing of salvation for *all* the peoples. God's gracious justification, sanctification, and salvation to this people is on the condition of their fidelity to their covenantal relationship with Him (concretely seen as the observance of the Law and circumcision), and their infidelity is threatened with judgement, condemnation, and wrath¹⁵

In the view of the Siddhāntham God is the Supreme Lord; and in His lordly presence *all men* (spirits) are His people, and all the rest (*Pāsam*) are His possession (cf. SŃB II.4.1). None of the finite spirits is, therefore, condemned to eternal deprivation of His presence. All are destined to enjoy that presence and salvation. There is no historical election restricted to any one ethnic group or nation. The Siddhāntham sees the Lord's Aruḷ as the Effulgence that sustains the process of the liberation of *all* the spirits (ThAP 32). The Lord traces the inexorable individual history of salvation in process with each spirit through His fivefold works, and He carries out His cosmic designs through a cyclic, on-going process of origination-preservation-undoing. The decisive moment of the history of salvation is not a particular historical event in the world, taking place in a given people, at a particular time, as having a cosmic repercussion backwards and forwards in point of time, and a universal reach in point of space (as is the Christ-event in the Judeo-Christian view)¹⁶. The decisive moment of salvation ("the Dawn Grace") is the one found in the case of each human being when he or she, having arrived at the spiritual maturation of *Malaparibāgam-Iruvinaiyoppu-Satthinibādham*, encounters the Guru-coming of the Lord with His Aruḷ¹⁷. This encounter, however, is always a specific historical event in point of time and space and of persons¹⁸.

C. THE NATURE OF BONDAGE AND ITS CONSTITUENTS

a. *Hamartia* — *Āṇavam*

The slavery about which Paul speaks in *Romans* is to Sin (*Hamartia*) (cf. Rom 6/17,20). *Hamartia* is seen as a personified invisible

cosmic evil power pervading all human existence and the cosmos, a wicked mistress to whom man is sold in bondage and as a debtor (cf. Rom 6/7; 7/14,23; Col 2/14), and which holds dominion over him, indwelling within him in the area of his existence designated as 'flesh' ¹⁹. It rules over his members which carry out its injunctions. It expresses itself by arousing passions and desires in the man, in rebellion against the "thou shall not" of God's commandment, and by deceit constrains him to break God's Law and the commandments. The "wages" with which it pays the man that obeys is Death, which is but the inbuilt sanction of God on Sin. And thus increasing the transgressions of the Law, Sin becomes more sinful than ever (cf. Rom 5/20; 7/13).

The bondage according to the Siddhāntham is to *Āṇavam*, which is the *Mūlamalam* (Root Impurity; also *Sagajamalam*, Connate Impurity). Umāpathi names it as Darkness. This all-pervasive, cosmic evil principle is of the nature of screening, obscuring, and isolating, such that it does not permit the spirits to know and commune with the Lord. In the *Kēvalāvasthai* of the spirits, its screening is total (cf. SŊB IV : "*ānmā sagajamalatthuṇarādhu*"). In the *Sakalāvasthai*, it obscures the spirits in such a way that it renders it impossible for them to know the true nature of the world, of themselves, and of the Lord. Nay, it does not even reveal its own true nature (cf. ThAP 22,23). Umapathi would put it thus:

"Why waste words!

The plight of not knowing how to discern

Is the gift given by this Lady of Darkness!" (ThAP 26).

This lack of discernment is effected by *Āṇavam* warping the *icchai-ñānam-kiriyai* (*chith*-powers) of the spirit (cf. ThAP 14,15,16). That is, *Āṇavam* is in pervasive union with the spirits keeping them in its bondage, similar to how firewood holds fire within it undestroyed (cf. SŊB IV. 2.1).

The point to be noted in these two conceptions of man's bondage to evil is the following: The effect of bondage, in the Siddhāntham, would consist in the warping of the triple *chith*-powers of the spirits (and hence of their capacity for true discernment), such that they are in the state of *avidhya* (ignorance) or *aññānam* (unwisdom). The

violation caused, therefore, is seen to be at the very deep level of spiritual perception. The bondage in Paul, instead, is seen as resulting in rebellion, disobedience, and transgression of God's Law. Against the light of the covenant, it is seen as an infidelity to God and a subservience to Sin. The violation here, therefore, is actually felt as an inability to obey God's will (cf. Rom 7)²⁰. This contrast is symbolically portrayed in *Āṇavam* being called Darkness (which obscures), and *Hamartia* being personified as an evil mistress (that holds man slave)²¹.

b. *Nomos* — *Kanmam*

How is God seen, in His saving graciousness, to be dealing with man's bondage-situation so as to make him aware of it? What divine pedagogy is He seen to use?

Paul sees it to be through the Law (and the commandments), which is, in itself, spiritual, holy, just, and good (Rom 7/12,14). He describes it as a custodian (*paidagōgos*, Gal 3/24) provided him by God (cf. also Gal 4/1ff). The Law (be it the law written in the heart for the non-Jews, or be it the Mosaic Law, cf. Rom 2/26-27) teaches what is excellent, what is the will of God, and what maintains man's relation to Him (cf. Rom 2/17-18). When it imposes its "thou shall not", Sin becomes aroused, which in its turn arouses the passions and the desires inseeded in the 'flesh', which militates against observing the commandment. Thus, the Law becomes the occasion for Sin and its seductive nature to be revealed and known (cf. Rom 7/7,11,13; 3/20)²². Further, by winning over the *nous* (cf. Rom 7/23,25), but proving weak against the *sarx* (cf. Rom 8/3), the Law puts the two parts of man into an inner accentuated conflict, and forces him to experience the acute alienation inherent in his slavery to Sin (cf. Rom 7/21ff).

Even when *the unliberated man* observes the commandment, he does so under fear (cf. Rom 8/15), and under constraint (cf. Gal 3/23); he is yet under a slavery (cf. Gal 5/1). Sin shows its power and its seductive nature further by making the bonded man 'idolize' the literal observance of the Law (on the pretext of its holiness) to the detriment of its spirit (cf. Rom 7/6; II Cor 3/6). It makes him sin

by hoisting his egoism (cf. 'boast') on possessing the privileged institution of the Law itself (cf. Rom 2).

The Law fulfils its role in God's hands, not only by making the bonded man know Sin in his experience, but also by declaring him guilty before God in his transgression of God's commandments. It further erects an ordinance against him (cf. Rom 8/4); it places him under a curse (Gal 3/13); and it imposes on him the fear of condemnation to 'death'. In short, it proves 'death' to him (cf. Rom 7/10,24; 8/1). The bonded man, therefore, is made to experience his slavery to Sin more recognizably and irksomely as "being under the Law" (Rom 6/14), and hence as belonging to the ministry of death and of condemnation (cf. II Cor 3/7,9).

The vision of the Siddhāntham is far from being juridical; yet it has an acute sensitivity to justice (*nidhi*, *aṭam*, *dharma*).

Because the bonded spirits are warped in their cognitive-conative-appetitive *chith*-powers, they do not discern God as their "*ādhi ād-hāram*" (the ultimate prop of all things, ThAP 86), and hence they do not orientate themselves to Him. Instead, deceived by the enticements and bewilderment inherent in their bondage-outlook on earthly realities and values, and propelled by their *Ahaṅkāra*-ruled strivings, they seek enjoyment and satisfaction in things which are non-God. This is the *aññānam* (unwisdom) of the bonded man. These seekings and strivings, which are but the expressions patterned on very deep-seated and subconscious yearnings rooted in bondage, carry over their moral effects which are computed as *Kanmam* or *Karma*²³. Because these actions are done with ego-attachment (moved by likes and dislikes), they gather *pāvam* (if the action was wicked) or *puṇyam* (if the action was good)²⁴. These Double Deeds (*Iruvinai*) do not cancel one another, but go on accumulating during one's life-time. At the end of a life, in the measure of its *pāvam* or *puṇyam* (also *thivinaḥ-nalvinai* or *maṭam-aṭam*), the spirit will live out its due reward and punishment in a heaven or a hell. And because it has been, in its previous birth, yearning for things which are non-God, it cannot go and unite with God, but will take another suitable birth in order to live out its bondage-yearnings, and thus come to the maturity of renunciation. The *thanu-karaṇa-puvana-bōgam* (body

frame - instruments - worlds - delights), with which the spirit comes to a new birth, will depend on its own *Kanmam*. The quality and intensity of its conscious workings (including its pattern of likes and dislikes) will take shape depending on the patterns of the *Prāraddham*. And until it attains *Nānam*, its actions will gather further *Kanmam* (*Āgamiyam*), to be lived out in yet another life.

These karmic patterns explain the galaxy of species and genus in which the living beings are found to exist, each with its limits and capacities for consciousness, in its various levels, beginning with plant-life upto men and gods. They explain also the multiplicity of situations and circumstances into which man is born and leads his life, the multiplicity of his abilities, capacities, talents, and limitations that he enjoys, and the variety of patterns of behavioural reactions and adjustments. This explains also how some are naturally more easily given to a good life, and others less; how some are more attuned to the spiritual, yeilding "thirty, sixty, or a hundredfold", and others less; how some have "the eyes to see", "the ears to hear", and others are hardened in their hearts; etc. In every case, each is walking towards his or her own liberation by living out his or her bondage computed as *Kanmam*, and which is taken up in a given life. This law of *Kanmam* does not operate autonomously and consciously (*Kanmam* is not self-directive). It is governed by the Lord's *Āṇai* (Divine Disposition), which comes under His *Satthi-Aruḷ*²⁵. In this way, the Lord, in His hidden advaitic process with the bonded spirits, and through the operation of *Kanmam*, governs the universe in gracious justice, bringing the spirits to become more conscious of their true bondage-state, and thus to arrive at the maturity of renunciation.

Now, let us bring *Nomos* and *Kanmam* together for a closer view:

By saying that the Law gives the knowledge of Sin, Paul implies that *Hamartia* remains incognito in the bonded man. The *Siddhāntham* explicitly states that the wickedness and deception of *Āṇavam* consists in remaining hidden to the bonded man and in blocking his true discernment (cf. ThAP 23, 25, 26). In Paul's mind, the sinful man knows the wickedness of *Hamartia* in the alienation he experiences when he, innerly constrained, helplessly transgresses God's commandments and incurs guilt, 'death', and the fear of

punishment. Umāpathi points out to man's experience of inner alienation and pain as the clue to recognize his inner bondage to *Āṇavam* (ThAP 27). Paul brings out the fact that the power of *Hamartia* over man and its nature do not become clear to man until a curb is imposed on him by Law. God, in His divine pedagogy, uses the Law to make man experience his helplessness against *Hamartia*'s power over him (i.e., 'to know Sin'). The Siddhāntham sees such a pedagogy of God operating in the law of *Kanmam*, which is governed by His *Satthi-Aruḷ* (cf. ThAP 32, SŃB II.2). Through the painful experiences in the various births patterned on their *Kanmam*, the spirits gradually arrive at knowing their bondage-situation so as to abandon it and thus come to the threshold of *Nānam*.

What is expressed by Paul as "wages" of Sin, or as Law's ordinance on transgressions, or as the Lord's decree of 'death' — is but reference to the moral, subtle effects of the evil deeds of the bonded man, which intensify, prolong or perpetuate his state of bondage. The Siddhāntham calls such moral effects *Kanmam*. But, *Kanmam* includes also the moral effects of the good deeds done by the unliberated man with ego-gains in view (even if this motivation is only on a subconscious level). These good moral effects (*Puṇyam*) will merit for him a reward (heaven, a better birth, etc.), but that reward will not be the Lord²⁶.

Though the Siddhāntham does not speak of 'Law', it does imply the existence of a moral code of conduct — *dharma* or *aṭam* (the subject of e.g., *Thirukkuṭaḷ*), which pertains to the *aṭam* or *dharma* of the Lord by which He governs the world-order.

Though neither *Nomos* nor *Kanmam* are evil in themselves, rather, they are seen as instruments in God's hands, they are in fact classed with bondage, and as sustaining (indirectly) man's state of bondage. Thus, the ministry of the Law is described as the ministry of death and of condemnation; and *Kanmam* is said to be an *Āgandhuga malam* (an adventitious impurity).

c. *Thanatos* — *Piṇavi*

The moral effects of transgression lead to judgement, condemnation, and 'death' (*Thanatos*) — in the doctrine of Paul; for the Siddhāntham instead, the moral effects (good and bad) of *all* actions (thought, word, and deed), namely *Kanmam*, leads to further 'birth' (*Piṇavi*).

Man is God's creature, created in His own image and likeness and destined to 'life' in communion with Him. The source of his 'life', then, is the living God; and he continues to receive it from Him as His gift. When, however, the bonded man, under the domain of *Hamartia*, seeks his 'life' by closing in on himself and on the creatures in opposition to God's laws, ignoring his creaturelines and dependence, and asserting his autonomy from God, he incurs God's wrath, and becomes deserving of judgement, condemnation, and 'death'. This is, in essence, the biblical reading of sin and transgression, and of its result. In some instances, this 'death' is experienced already in this existence in the form of slavish cravings, devouring passions, and futility of strivings, or as being under restraint, or as the pain and alienation in the fear of punishment; it is experienced in death, decay, and corruption of mortal existence; and it will concretize itself in the eternal alienation from God after this mortal existence is over. The area of the existence where the bonded man seeks his autonomy away from God is designated by Paul as 'flesh' (*sarx*) (cf. Rom 8/7-8). Flesh is circumscribed by corruption, decay, and death. Paul sees the strivings of man seeking 'life' from the 'flesh' as "sowing unto the flesh", and the gain he would reap thereof as corruption and Death (which is the opposite of eternal life) (cf. Gal 6/7-8); for, in truth, what the bonded man seeks as 'life' from the 'flesh' is in fact the 'death' inherent in the 'flesh'.

The above principle, that "whatever a man sows that he will also reap" (Gal 6/7), is the very same as the principle of *Kanmam* of the Siddhāntham²⁷. It would however draw a different conclusion: If a man sows bondage-yearnings, he will reap further bondage. Just as the farmer who desires a harvest of grain sows the earth with grain, the bonded man, desirous of earthly enjoyments, seeks it (by thought, word, or deed) in earthly things. And just as God gives the farmer

the harvest of grain both for his enjoyment and for further sowing, so too, God gives the bonded man to taste the fruit of his strivings, and to take a further birth to live out his bondage-yearnings (cf. SÑB II. 2.1; SÑS 102)²⁸.

The spirit being a *chith* (conscious principle) with its *iccha-ñāna-kiriya* dimensions, its true state is to be in advaitic (non-dual) communion with the Lord who is the *Sath-Chith-Ānandham* (the Real — the Conscious — the Blissful). Because Sivam is *anbu* (love) and *inbu* (bliss), the true state of the spirit is to commune with Him in sweet love, in full illumination, and in total self-abandon. But because the bonded man, under delusion, has sought in his life-time the paltry gain in passing earthly values, in strict justice he cannot go and unite with the Lord at the end of his life. However, in great mercy the Lord gives him to live out his bondage-yearnings in yet another birth, after he has had his due reward and punishment. Hence birth and rebirth, according to the Siddhāntham, is but the continuous chain perpetuating the pain of alienation from the Lord.

We see therefore that *Thanatos* (death) and *Piṭavi* (birth), though apparently opposite in meaning, are speaking of a common reality: the result of the moral effects of the actions of the man in bondage. In effect they refer to the same result: the perpetuation of the bonded man's alienation from his Lord experienced in deep-seated pain. In St. Paul there is no returning to another birth; in the Siddhāntham there is no eternal damnation. In the Bible, God's justice against the sinner is inexorable (This is spoken in terms of eternal punishment, 'death'); in the Siddhāntham, God's justice against bondage and His *karuṇai* (mercy) towards the spirits-in-bondage are inexorable (This is spoken in terms of rebirth, *piṭavi*).

d. Man's Terrestrial Existence

In the Hebrew conception of man, there are two spheres that compose human existence: *bāśār* (flesh) and *nepheš* (soul). Man can be designated as the one or the other depending on the sphere of reference. The former indicates man's frailty, as prone to evil and to death, and the latter indicates the principle of man's life and action. Though Paul uses *sarx* (flesh) in the sense of *bāśār* in different

instances, he often loads on it a negative theological implication in other instances. He would see, instead, chiefly three spheres as composing man's existence, and would name them as *sōma* (body), *psychē* (soul), and *pneuma* (spirit). He would refer to man often with the one or another of these, depending on the angle of reference²⁹. He would refer to the rest of the animate and inanimate world as *ktisis* (creation)³⁰.

The reason for the creation of the world is not explicit in the Bible. It says that God found His creation good, and that He finally created man in His own image and likeness in order that he may multiply and fill the earth, and that He placed him in the garden to till it and keep it. Thus the Bible seems to imply that the creation is for the sake of man, who, bringing it under subjection, would submit himself to God in praise and thanksgiving³¹. Paul implies, in Rom 5/12, that Sin and Death had no rightful place in the world, and that they slipped in through the disobedience of Adam. However, the impression created in the Bible is that man's existence on earth, before the fall and particularly after, is a period of trial, through which he might merit God's rewards and His glory, by His gracious disposition, after leading a life of obedience and fidelity to Him. The terrestrial existence of man became an ever arduous journey after the fall. God shows His mercy in repeated salvific interventions in man's history; and finally, by His definitive intervention in and through Christ His Son, He creates in him an aeon of salvation for the fallen man (cf. Jn 3/16ff). Those who would accept in faith this salvation offered in Christ, and would live by it in this life, would find eternal salvation; the others would be condemned (cf. Mk 16/15-16).

But even for the graced man, who enjoys the gifts of salvation, his victory is not insured and complete until 'death' is overcome by his resurrection from the dead on the day of the Parousia (cf. ICor 15/26). He continues therefore to live in hope of his final reward, even though his life is arduous and is beset with many perils. He is in groaning towards his final liberation, and he is required to work out his salvation "with fear and trembling" (cf. Phil 2/12-13).

What we have traced above would be a very cursory outline of the course of man's existence on earth and its purpose, and the line of God's salvation as implied in the Bible.

In the Siddhāntham, the purpose of the origination of the world-order from the principle of *Māyai* is itself salvific in intent. The spirits-in-bondage, in their *Kēvalāvasthai* (Isolation State), are in total bondage and in total darkness³². The embodiment they are given in origination, composed of *Māyai*-evolved forms, is like a small lamp that is given to them to begin the process of becoming clarified and purified in their conscious-powers, towards arriving at discernment and liberation³³. This is their *Sakalāvasthai*³⁴. In this embodied condition, according to their respective *Kanmam*, they are equipped with their due *thanu-karaṇa-puvana-bōgam* (i.e., their respective bodily frames, the *karaṇam* towards attaining various conscious-states, the worlds or environs where to live out their *Kanmam*, and the objects to enjoy what they yearn for). Thus, in the family in which he is born, in the environment in which he leads his life, with the capacities, limitations, and opportunities he is given, in the patterns of his strivings and enjoyments, in the length of life that he lives, the bonded man lives out the bondage that he has assumed in a birth, computed as *Kanmam*, so as to arrive at the maturity of *Malaparibāgam* and at the threshold of *Ñānam*³⁵. This way of maturing in consciousness takes place through changing patterns in the awareness-states that are called *Anjavatthai* (the Five-Conscious-States). These awareness-states that the bonded man attains and leaves, patterned on his *Prāraddham*, are like the waves that lap the shore and recede. For attaining these states the spirit reaches out to the various *karaṇam*, *indhriyam*, etc, and attains the knowledge and enjoyment of the various world-objects. However, as long as one does not arrive at the discerning stage of *Ñānam* (which is also called *Suddhāvasthai*), one continues in *Sakalāvasthai*; for, in *Sakalāvasthai*, while the bonded spirit is enabled to attain various levels of knowledge and conscious-states (which it could not in *Kēvalāvasthai*), it is all the same prevented, by virtue of its bondage, from seeing the real nature of the realities around it, and from 'seeing' the Real who is the Lord. No matter how evolved a man is in various fields of knowledge and sciences — even if they be religious sciences —, no matter the many good works

he does, he does not get freed of the bondage that bedevils him³⁶; he still remains in *Sakālavasthā*³⁷. Only when, arriving at *Malaparibagam* and *Satthinibādham*, he encounters the special coming of the Lord with His Aruḷ in the Guru-form, he begins his *Ñāna*-stage, where bondage is definitely reversed, and his growth in discernment, purification-illumination, and the savouring of the Lord as bliss is instituted.

However, even for the graced man, who has, by the Lord's Aruḷ, attained the wisdom-stage, life is no less the arduous for it even if the Lord becomes his *edutthucchumappān* ("the one that bears his burdens", cf. ThAP 65). Until he has lived out the *Kanmam* (*Praraddham*) he had taken in his birth, he will be bedevilled by the limitations and pains of his embodied existence and its behavioral patterns. Nor is removed the possibility of *Ānavam*'s hold slyly returning and seizing him, even if he had become a *jīvanmukthan* (cf. ThAP 28).

While the Bible views man's life on earth as a period of probation given him by God to attain His promised reward ('inheritance'), the *Siddhāntham* views it as an opportunity given him by God for living his bondage out, and to grow in knowledge and discernment so as to attain his liberation and the sweetness of communion with the Lord (*mukthi*). Paul sees the slavery to Sin and Death, and to the Law, as an adventitious reality in the world. For the *Siddhāntham*, bondage is connate to the spirits, and *Kanmam* and *Māyai*, in their union with the bonded spirits in their embodiment, are adventitious impurities (*Āgandhugamalam*). That is, *Māyai* and *Kanmam* are not evil in themselves, but are experienced to be bondage-elements by the man in his state of bondage. In Paul, the aeon of bondage and the aeon of salvation are seen to be compenetrating aeons in time and space, having, however, definite historical moorings (with Adam and with Christ respectively). And they will have a culminating moment at the Parousia (when the one will be totally vanquished by the other), which will take place outside history, and as bringing history to an end. This definitive eschatological era of salvation, which will bring history to its end, is seen as already present within history. In the *Siddhāntham*, the *mukthi*-state will become an 'inamissible' possession of the man only after his terrestrial life taken in birth comes



to an end in death; but it has its beginning already in his embodied condition on attaining the *Suddhāvasthai*, and reaches its peak in the *jīvanmukthan*. The *Suddhāvasthai* is not a sort of an aeon hovering over mankind's salvation-history, but it is the state in which the particular liberated spirit finds itself while in embodied condition³⁸. It does not call for an event outside history, as a sort of a grand finale, by which the saved situation would become a cosmic, glorious, 'inamissible' reality³⁹. It would however lead to the spirit's stable advaitic union and communion, in lifetime, with Sivam who is Love and Bliss (*jīvanmukthi*), to the total cessation of birth and rebirth and of its consequent alienation from God, and thus to its 'inamissible' union with Sivam (who would refuse to be in any place without him, cf. ThAP 95) when life's course would come an end (*vidhēhamukthi*).

Both the faiths agree that the life of the graced man would continue to be one of toil and striving as a result of the lingering effects (lingering both in his life and in his environment) of the previous bondage situation. Both state that, as long as the graced man leads his earthly life, the danger of his reverting to the bondage-situation remains a real lingering possibility.

e. *Sarkikos* — *Kaḷḷatthalaivar*

As we have seen earlier, *Hamartia* does not manifest itself to the man that it holds as its slave. Further, it lurks (indwelling) and holds its domain in a concrete area of man's existence, which thus becomes its realm. Paul circumscribes this perceptible area of Sin's domain as the *sarx* (flesh). Other expressions he uses to refer to this area are 'the mortal body', 'the members', 'the letter' (as opposed to 'the spirit'), 'this world', 'the old man', etc. This realm of the flesh is opposed to that of the spirit. In it reside the passions, desires, and every sort of wickedness. It is the area in man where nothing good dwells, and which makes his every good effort tarnished with defect (cf. Rom 7/15-21). It militates against God's Law (and commandments) and weakens it; rendering it impossible to obey God, it creates a schizoid condition in the good-intentioned man. What it aspires after is death, decay, and corruption. It is hostile to God, and places

the man in it under God's wrath. In short, Paul sees 'flesh' to be the closed-circuited ambit of the perishable world-order and of the ephemeral human existence in which Sin lurks, and in which the sinner seeks his 'life', away from God and against His commandments. Paul sees it also as the area where God's wrath is manifested on the sinful man by giving him to reap the death inherent in the flesh.

The man who is under Sin's domain is said to be *en sarki* (in the flesh), and to live and walk *kata sarka* (according to the flesh) (cf. Rom 7/5; 8/9; 8/4,5, 12,13; Gal 5/16). He is said to be *sarkinos* or *sarkikos* (cf. Rom 7/14; ICor 3/1; etc). The chief characteristic of the *sarkikos* is ego-seeking, or ego-exaltation, or ego-assertion against God's ways. Paul would describe this in different ways: "setting the mind on the flesh" (Rom 8/5); not submitting to God's Law (8/7); 'boasting' (ICor 1/29; etc); being vainly puffed up in thinking (Col 2/18); putting up a show of religious observance and of asceticism, when in fact it is being indulgent to the flesh (Col 2/20-23; also Rom 7/5-6) or making a show in the flesh (Gal 6/12,14); putting one's trust in one's own efforts for salvation (cf. Phil 3/3ff); etc⁴⁰. In a word, *sarkikos* is the man who closes in on himself, seeking his autonomy from God and his auto-sufficiency by pursuits of earthly, transitory, ephemeral, and perishable realities, which seemingly offer a promise of 'life' (liberty, well-being, security, happiness, etc), but which in fact lead to corruption and to 'death' (total isolation from God).

Though seemingly the *sarkikos* is the master of himself in this pursuit of his liberty and auto-sufficiency, his real hidden master is *Hamartia*, which dwells in him lurking in the area of his existence which is the *sarx* (cf. Rom 6/20; 7/5-6, 20,23). Hence it is that Paul calls him *sarkikos*.

Umāpathi would call men of a similar pursuit (who, in their ego-seeking, are unaware that they are in fact slaving under the subtle dominance of *Āṇavam*) as *kaḷḷatthalaivar* ("those who remain under the impostor's leadership, cf. ThAP 38, 100; also 36)⁴¹.

As we have seen earlier, *Āṇavam* hides its identity from the bonded man. Its true, unhindered nature is seen in the spirit's

Kēvalāvasthai, where it holds the bonded spirit in total unconsciousness and in total isolation. It is called *Āṇavam* because it exercises an isolating effect on the spirit it holds in bondage even in its *Sakalāvasthai*, and makes it act as a self-centred *Aṇu* (monad), preventing it from uniting with the Lord who is its true support. Its power is wielded chiefly in the field of *Asuddhamāyai* (Impure *Māyai*), and more precisely in the *Prakṛithimāyai*⁴². There it takes its sly hold on the bonded man's *anthakkaraṇam* which is called *Ahaṅkāram*⁴³, and makes him act with a dominant sense of 'I' and 'mine' (*yān-yenadhu, ahaṅkāra-mamakāra*)⁴⁴. As a result the man acts with ego-attachment, driven by likes and dislikes (*viruppu-veṇuppu* or *rāga-dveṣa*)⁴⁵. Because such actions, even if they be good, are bondage-actions, they gather *Kanmam* (*Pāvam* and *Puṇyam*). This *Kanmam* brings about further birth and rebirth. Thus continues the state of isolation of the spirit and its continued alienation from the Lord because of *Āṇavam*'s continued, clandestine hold on it.

Kalḷam in *Kalḷatthalaivar* points out to the element of deceit and delusion under which the bonded man labours⁴⁶. *Āṇavam* effects its deceit not only by not revealing its true identity, and by screening the spirit from 'seeing' and uniting with the Lord as its ultimate support; it does so more by warping the spirit's *chith*-powers, such that the bonded man becomes fascinated and infatuated with the beauteous world, taking it to be *sath*, real (when it is not), and seeks to alleviate his inner alienation (caused by bondage) by the pleasures it promises⁴⁷. And because the *Māyai*-world-order is not *sath*, its promise vanishes into thin air leaving the man deluded and disappointed, and thus the bonded man is driven to greater alienation, and is pushed towards greater ego-striving, instituting a chain of delusion⁴⁸. While the bonded man gets the feel of being in the driver's seat in such strivings, the fact is, that he is being ruled by the senses and the sensual desires they kindle. Hence it is that Appar represents the five senses as the five bandits, and the ego-led man as the dull-witted tortoise⁴⁹. And Meykaṇḍār represents the bonded man as the prince that lives amidst the five hunters and is led by them, unaware of his true belonging and his royal blood (cf. SṆB VIII). Because (instead of being led by the Lord and His Arul) the bonded men are so led by their ego, they are described as *kalḷatthalaivar*.

In both patterns, the principle of enslavement (*Hamartia* or *Āṇavam*) is not seen to manifest itself to the bonded man. Instead, it is seen to exert its covert domain in the area of the perceptible world-order (designated as *sarx* or as *Māyā*). In the one (St. Paul's), it is seen as resulting in the bonded man seeking his autonomy from God; in the other (Siddhāntham), as resulting in he being kept in mistaken perception of realities so as to perpetuate his isolation and his alienation from God. In both, the bondage effected is seen as creating an epi-centre in the area of man's existence. This epi-centre institutes a disorderly, cancrus situation, which is bound to burst into the open showing up its falsity (In the ultimate form, in condemnation and 'death' <for Paul>, and in rebirth <for the Siddhāntham>). This epi-centre, operating as ego-centred existence (where the ego is either a swollen, domineering ego or a depleted, crouching and cringing ego), consists in the man being ruled by his bondage (which is essentially extrinsic to him) rather than by his inner illumination. This inner illumination and inner power would come to the man when the Holy Spirit comes to dwell in him once his bondage to Sin is reversed; and Paul would call this "being-in-the-spirit". For the Siddhāntham, this would be with he beginning to see with the Lord's Eye (cf. ThAP 19) or when the Lord, seeing in him, would give him to see (cf. SṆB XI).

After considering some salient points of similarity and dissimilarity regarding the state of bondage in the two religions, let us now move on to consider the graced-state of man in the two traditions.

3. MAN UNDER GRACE

True, Paul speaks of the Christian being "under grace (*hypo charin*)", in contrast to being "under the Law (*hypo nomon*)" (cf. Rom 6/14). He even speaks of being "slaves of righteousness" and "slaves of God" (vv 18,22). But this 'slavery' is not of the type of the slavery under Sin, Death, and Law; for, it is in fact 'a call to freedom' (cf. Gal 5/1,13). It is a slavery in the sense that the Christian is now called, in all inner freedom, to live the ethic that is incumbent on

his new relationship of righteousness as a covenantal man, as a servant of Christ the Lord, and as a 'son' to the Father. Being under grace, therefore, refers to the *state* in which the Christian is cherished by God in His Graciousness⁵⁰, living by the Spirit and walking by the Spirit (Gal 5/25).

Talking about the way graced men are to lead their lives, Umāpathi states:

"Like those whose hands are gilded by the gleaming torch they raise,
So is the place of those possessed by Grace as they stand beneath the
Truth" (ThAP 68).

There is a subtlety in this imagery that hides the actual injunction of Umāpathi. The torch that a man raises aloft before him illumines his true path in the darkness (If a man were to put the torch behind him, it would cast a shadow which would obscure the path)⁵¹. Similarly, the graced man that sees by the light of Nānam (i.e. by placing himself under the illumination of Thiruvāru!) discerns the true path and walks it. Hence, Umāpathi's injunction to the graced man is to stand and walk under the illumination and guidance of Thiruvāru!⁵².

The two religions agree, therefore, that there is no "no man's land" between the two states, of being under bondage to sinfulness and being under the fostering of grace. For Paul, either a man serves slavishly under Sin, Death, and Law, or he serves God in freedom under grace. For the Siddhāntham, either a man is in illusion and in falsehood, or is discerning and in truth; either he is under the tyranny of Darkness, or he is under the light of Truth. And in both the religions, both these states admit of degrees.

Now, how does a man cross from the land of bondage to the land of grace?

A. THE SAGA OF SALVATION II

a. According to the Pauline Letters

The aeon of sinfulness, inaugurated by the *disobedience* of Adam, has a definite beginning in human history. With it begins also the

reign of Sin, as well as the remote promise of God's salvation from such an aeon of sinfulness. In the biblical view, such a promise of salvation concretizes in the election of Abraham and in the covenant God made to him and to his posterity, that all nations would be blessed through his "seed". Paul teaches that this "seed" of Abraham, which would come from the chosen people and in the line of David, and which would bring the promised salvation, is Christ (cf. Gal 3/15ff). In a later understanding of Christ, Paul would see this salvation history of mankind as forming part of the grand design of God, which he would call "the mystery of God". This mystery was hidden in God before all ages for man's salvation and glory, and it became revealed and manifested in the Christ-event, to be made known to all the world⁵³.

At the fullness of time, God sent His only begotten Son to be born of Mary in the line of David and as the promised Messiah (Christ). This Christ, who is seen to be the pre-existent Son of God, and who is the 'yes' to all God's promises, did not cling on to his divine prerogatives, but humbled himself and became a mortal man in obedience to his Father's design; and by his death on the cross, offered his life as vicarious sacrifice to the Father, bringing about an eternal (once-for-all) redemption for all men. God raised this Jesus from the dead, and made him Lord and Son of God in power, establishing in him the new, eschatological aeon of salvation. Thus God, who was in Christ reconciling the world to Himself, has established in him His economy of salvation for the last times, in which all things would be reconciled to God by *being brought under the headship of Christ*. The culminating moment of this economy would be the Parousia. And, when all things have been placed under Christ, *he would himself submit to the Father*, so that God will be all in all (cf. 1Cor 15/28).

What we have said above would be a general outline of, what we may call, the *objective salvation*, which would be appropriated by the individual man by his *obedience of faith*.

The "acceptable time" for the individual man is the moment when he encounters Christ in the gospel-proclamation (cf. II Cor 6/1-2)⁵⁴. The gospel-proclamation is now in the custody of the Church, which is the Body of Christ. The Church has the command

from Christ to make the salvation that is present in him brought to all the peoples of the world through her gospel-proclamation (cf. Mt 28/18ff). The proclamation calls, first, for a conversion of heart (*metanoia*) (cf. Mt 4/17). This conversion consists primarily in an intuition into one's wrong life-orientation, one's need for redemption, and one's dependence on God. Secondly, it calls for belief in Christ (cf. Mk 1/14-15). Those who would accept this proclamation, and commit themselves to Christ and his teaching with their obedience of faith and with receiving baptism would be on the way of salvation; the rest would be condemned (cf. Mk 16/15-16). The believer who is baptized puts on Christ, receives his Spirit, and enters the fellowship of Christ with the other believers, forming the Church, the new Israel, the People of the new covenant. From having been under the "wrath" of God he has now been justified, and, through Christ, has peace with God and access to the grace in which he stands (cf. Rom 5/1-2).

b. According to the Siddhāntham.

As we have seen earlier, for the Siddhāntham the spirits are *anādhi* (beginningless), and their bondage too is *anādhi*. In its *Kēvalāvasthai* the bonded spirit's *chith*-powers are totally atrophied; and the result of this state of bondage is its total helplessness to attain to its true activity, namely the non-dual blissful communion with the Supreme, who is its true support. The Lord, being a mountain of mercy, institutes the process of giving the spirit to attain to His own nature, and thus, He who is the *Andham* (the Final) becomes the *Ādhi* (the Primal). So begins the Siddhāntham's 'history of salvation' before history began. In history, the Lord's gracious saving ways are chiefly seen as *two successive* works — *Mañaitthal* (Concealment) and *Arulal* (Gracing), resulting in the *Sakalāvasthai* and the *Suddhavāsthai* for the spirit, respectively. This linear, continually evolving salvation history of the spirit, however, is realized in a cyclic temporal history constituted of origination-preservation-undoing, which too are the works of the Lord undertaken for the salvation of the spirits. This cyclic history is what we see as birth, growth, decay, and death of all the living beings, as the changes in seasons, as the birth, growth, decline, and death of peoples, nations and civilizations, as the changes, upheavals, cataclysms, and reshapings on the

face of the earth and in the universe⁵⁵. It is in this setting that the spirits are said to take on recurring births in their process towards their evolution in consciousness and the wearing out of their bondage.

The *Mafaiṭthal* of the Lord is co-eval with the *Sakalāvasthai* of the spirit. In the *Sakalāvasthai*, in accordance with its *Kanmam*, the spirit is equipped with its *thanu-karaṇa-puvana-bōgam*; and, identifying itself with its equipage, the spirit attains various conscious-states and activities. In this way, the spirit not only experiences the joys it yearned for and the pain inseated in its alienation from its Lord, but it also accumulates further *Kanmam* as the moral computation of its conscious and unconscious bondage-yearnings, to be lived out in a further birth. It is in this way that the Lord, as indicated earlier, brings about the *Malaparibāgam* of the spirit. Thus, while *Pāsam* (*Āṇavam-Kanmam-Māyai*), being *jadam* (material, not spiritual), would never let the spirit identified with it in its conscious operation to get freed of it (cf. ThAP 84), the Lord, through the *Thirōdhāyi Satthi*, brings about the wearing out of the hold of the triple impurity, and the clearing of the spirit's conscious-powers through the *Vidhyāthaththuvam* such as *Kalai* etc⁵⁶ (Hence this stage is called *Sakalāvasthai*).

When a man has reached the maturity of *Malaparibāgam*, the hold of *Āṇavam* over his spirit becomes weakened; for, the intensity of his *Kanmam* has been lived out. This maturity consists in an inner freedom from compulsive likes and dislikes, and in a certain equanimity of the spirit, by which a man lives and acts free from strong ego-seeking. This maturity is said to be *Iruvinaiyoppu* (Evening of Double Deeds)⁵⁷. At this juncture, the Lord's *Satthi*, that has been all the while at work in the spirit of the man, takes a definitive hold of it, and disposes the man, or even propels him, to thirst for *Ṇanam*, and to look out (even if only unconsciously) for the Lord's coming in the form of the Guru, who would lead him thereto (i.e. to *Ṇanam*). This new event is called *Satthinibādham* or *Satthipadhidhal* (the Fall or Descent of *Satthi*). This event marks the moment when the man's old set of values becomes no more relevant to him, and he is in search of the true meaning of things. In the process he may even appear strange in the eyes of others. We may see

this moment as the moment of 'conversion' (*metanoia*). This ripeness of the spirit is that which enables the man to recognize the Lord in His Guru-form, even if only inchoatively, and to betake himself to the Guru for receiving *dhitchai* (initiation) and the imparting of *Ñānam*. These four moments — *Malaparibāgam*, *Iruvinaiyoppu*, *Satthinibādham*, and *Guru-dhitchai* — are closely related; and they may overlap, or even happen concomitantly. They mark the end of the *Sakalāvasthai* of the spirit, and the beginning of its *Sud-dhāvasthai*⁵⁸. Hence the salvific work of the Lord would no more be *Mañaitthal*, but would become *Arulal*. With *Arulal* the man, who was so far unaware of the Lord that was in advaitic union with him in his process of growth to discernment, discerns Him coming to him in the Guru-form as the *Aruḷuru* (the Form-of-Grace), and perceives the Lord's Satthi at work in the world-order as, in fact, the Lord's Arul, Thiruvāruḷ. He therefore submits willingly to the lead of Thiruvāruḷ in his growth in *Ñānam*.

c. The Two "Histories" of Salvation

The Christian salvation-history has a blend of intra and ultra-historical cast. The mystery of Christ, that *unfolds in man's history* through the historical person of Jesus Christ, is the mystery of God that *transcends history*, which was hidden in God *before all ages*, and which will grow towards its fullness *within history*, but will attain its fullness *outside history* (bringing history to its end) at the Parousia, when Christ himself will submit to the Father. Hence, this history of salvation, though compenetrating man's history, transcends it. There is implied also the understanding that this Christ-event, unfolded in history, takes up, in its historical realization as the paschal mystery (dying and rising with Christ) in the individual man, a quasi-cyclic recurrence. That is, while the death and resurrection of Christ is not repeated, it is present as a salvific reality unfolding in the men of different times and places through the preaching and ministry of the Church⁵⁹.

The Siddhāntham's salvation-history begins before history and time (*Kālam*) began, since spirits and their bondage are *anādhi*. History, particularly man's history itself, is the result of God's gracious saving work (and not as penetrated by an aeon of God's salvation

realized within it). There is no one, unique salvation-event embracing all mankind at one given time, to be cyclically participated in by man in his individual history. Both God's saving works — *Maṛaiṭṭhal* and *Aruḷal* — take place within the cyclic history of the universe in cyclic patterns: in *Maṛaiṭṭhal* the Lord is hiddenly present within the bonded spirits *through their many births*, and through the ages; in *Āruḷal* He manifests Himself in the Guru-form to *each spirit*, when it has attained the maturity of *Satthinibādhām*. In *Maṛaiṭṭhal* He hides under the many forms (cf. *rūpam*, *arūpam*, and *rūpārūpam*, i.e. as with-form, without-form, and as with-and-without-form) in order to foster the spirit's yearnings for the divine, though they be distorted, egoistic, and imperfect. In *Aruḷal* He manifests Himself to the spiritually ripe man in His true form (*svārūpam*) of wisdom, mediated through the Guru-form (cf. ThAP 6). The gain that the spirit attains, by the Lord doing His *Aruḷal* through Thiruvāṛuḷ, is the liberation from bondage and the enjoyment of advaitic communion with Sivam as Love and Bliss, *already attainable in one's life's history*, to be inamissibly possessed at death. That last state (i.e. after death) would be *Paramutthi* (or *Vidhēhamukthi*), which will have no end. The Siddhāntham does not speak of a cosmic universal event like the Parousia coming at the end of human history. Thus, the linear, evolving salvation-history of the spirit extends beyond history on both ends: its bondage (*Kēvalāvasthai*) is *anādhī* (without beginning); and its inamissible Bliss-enjoyment (eternal beatitude, i.e. *Paramutthi*) will be *anandham* (without end), because it has become oned with the *Andham* (Sivam).

Besides the above contrasts, we may point out to their following implications as well, towards seeing the patterns of salvation of the two faiths in better relief:

A: For the Siddhāntham, man's history on earth becomes relative, of passing worth, and hence it fades in importance⁶⁰; the individual spirit's transmigrating, linear salvation-history becomes real, and assumes importance. For the Christian, instead, man's history becomes decisive and all-important, as pregnant with God's salvific action. The latter, however, carries with it the danger of unduly institutionalizing the divine, saving realities, while the former carries with it the

danger of fatalism, of apathy for social concern and general salvation, of an innate sense of inadequacy for the *Ñāna*-path, etc.

B: In both, the break-through to the graced condition is discontinuous with the bondage-situation. However, while Christianity considers the bondage-situation as under God's "wrath" (this wrath, of course, is salvific in intent), the Siddhāntham sees the *Sakalāvasthai* as the necessary period of *growth* to come to the *Suddhāvasthai*, and as a method of divine pedagogy⁶¹, with the Lord being in advaitic union with the spirits bringing them inexorably to the maturity of *Malaparibāgam*. In other words, the *Sakalāvasthai* is a period of hidden grace⁶². Moreover, the conversion and the faith-commitment to Christ is seen as a transfer-event from paganism (or Judaism) into Christianity. For the Siddhāntham, the break-through is not a transfer-event from one religion into another; it is, rather, the transference from *Podhu* (the General) to *Uṇmai* (the True), from illusion-state (*Mayakkam*, *Aṇṇānam*) to the Wisdom-state (*Ñānam*), from bondage to liberation, from alienation and pain to communion and inner sweetness. In other words, it is a growth in the level of consciousness⁶³. In the ambit of religion, it may be described as a break-through from general Saivism to the Saivism which is the Siddhāntham⁶⁴.

C: The reason why some accept the gospel-proclamation and others not, is, for the Christian understanding, traceable to a gracious "election" of God⁶⁵. The reason for arriving at the *Satthiniḥādham* and to the break-through to *Ñānam*, according to the Siddhāntham, is not due to any particular 'election' of God, but due to the maturity that the spirit has attained, enabled by the Lord's Arul-Satthi, for the moment of the Dawn of Grace⁶⁶.

D: In Christianity man is seen as having a definite beginning with body and soul (or body, psyche, and spirit), but as having no end, possessed of a resurrected body (after death)⁶⁷. In the Siddhāntham instead the spirits (of all the living) are *anādhi* and *aṇandham*.

E: According to the biblical view the universe is created for man, and man for God. It is the man, possessed of intelligence, who alone

can glorify God. Man, created in God's image, is to rule the earth, and exercise his dominion over it, subjugate it, and thus procure for his living and well-being. In the Siddhāntham, though man is the more evolved of the rest, not only he is a conscious principle (*chith*); every living being is possessed of a *chith*, a spirit, which pervades the limited body it animates, and is limited by it. Thus, man being a limited *chith*, not he, but the Lord is the lord of all the world-order, the living and the non-living; the former is His 'people', and the latter His 'possession' (Hence He is called *Pathi*). It is He who orders all by His *Āṇai* towards the salvation of the spirits in bondage.

F: In the Christian view, God is always seen to act *through chosen men and a chosen people*, even for making the Christ-event reach all men. The Siddhāntham contemplates the possibility of God *taking innumerable forms* to meet the man in bondage towards bringing about his liberation. The more privileged forms, however, are the Scriptures and the Guru-form.

G: The end-result of the salvation-histories too are different. In Christianity, it will result in those that are saved for ever and those that are damned for ever, with the Parousia as the cosmic event that seals it (with the resurrection from the dead). In the Siddhāntham, the salvation-history is open to all the spirits attaining salvation; there is no talk of condemnation, nor of definitive hell.

B. THE COMING OF CHRIST AND THE GURU-COMING

Paul speaks of the "the coming of Christ" (Gal 3/24) as the decisive moment of salvation; the Siddhāntham speaks in a similar way of the Guru-coming (*guruvaravu*) (cf. ThAP 49). In the Christian faith there is no salvation without the coming of Christ (cf. Acts 4/12); in the Siddhāntham there is no break-through to *Ānānam*⁶⁸, and hence to liberation and bliss, without the *guruvaravu* (cf. ThAP 49, 50). Paul would say: "God was in Christ reconciling the world to Himself, not counting their trespass against them" (II Cor 5/19). The Siddhāntham would say that the Guru-form is the 'cloak', taking which the Lord Himself lays hold of men making them His own (cf. ThAP 45)⁶⁹.

In spite of such similarities of expressions, it is surrounding this decisive 'event' that we find *the most basic and most marked divergences* between the two faiths, both regarding the interpretation and the formulations.

a. The Mediation of Salvation

i. THE MODE OF MEDIATION

Christ is seen as the pre-existent Son of God, whom God promised and, "at the fullness of time", sent to earth for man's salvation (cf. Gal 4/4-5). God gave him up for mankind's sake (cf. Rom 8/32), so that through him as the place of expiation offered to His divine holiness, the fallen man that believes may be reinstated in righteousness in His presence (cf. Rom 3/24-25). Christ, in his turn, in obedience to the Father and in solidarity with mankind, took the form of man; he obeyed even to the point of dying on the cross on behalf of sinful mankind (cf. Phil 2/6ff), as a fragrant offering and sacrifice to God (cf. Eph 5/2). Particularly for Paul, therefore, Christ's mediation of salvation was through his death and resurrection, an event that took place once-for-all (*ephapax*) winning an eternal redemption for all mankind (objective redemption) (cf. Rom 4/25). This understanding of the Christ-event, naturally, is closely related with Paul's understanding of promise, covenant, Sin, Death, Law, transgression, reconciliation, justification, etc.

According to the Siddhāntham, the reality that appears as the Guru to the spiritually ripe man is seen to be the same that was already present in the spirit from time immemorial, during its ignorance-state, bringing it to the maturity of *Malaparibāgam* (cf. ThAP 41). That reality is none other than the Lord who, by His Satthi-Aruḷ, was hiddenly present to the spirit through His works and by the various *thatasthalatchaṇa* forms. He is in fact the *Andham*, but in as much as He has become the *Ādhi* for the sake of saving the spirits. When the spirit attains the spiritual maturity of *Satthinibādham*, He takes up, by His Thiruvārūḷ, the visible or perceptible form of the Guru as suited to the needs of the spirit. Of this Umāpathi would say:

"In order to place us in never dying bliss, the unborn first one was born... the nameless Lord took on a name. Oh praise His goodness that deigned to find joy in partaking equally with the man of the world in food and drink, in fear and delight" (PP 69-71)⁷⁰.

This perceptible sign that He assumes is not uniform for all. Only for the *Sakalar* He appears in the third person, in a human form like them (*adhāra thirumēni*). To the *Praḷayākalar* and the *Viññānakalar*, instead, He appears in *nirādhāra thirumēni*⁷¹. The essence of the Guru consists in perceptibly being to the spirit a wisdom-inducing form; and the essential role of the Guru-form (*Aruḷuru*, the Form-of-Grace) is to initiate in the ripe man, and progressively light up within him, the *nānasvarūpam* of the Lord⁷². Meṃkaṇḍār describes this in simile as the king coming to his son, who has grown up identifying himself with the five hunters (namely the senses), and revealing to him the truth about him and himself. That is, the Lord comes to the *Satthinibādhan* (the man of the ripeness of *Satthinibādham*) in the form of the Guru, reveals to him progressively the *asath* nature of the beauteous *Māyā*-world-order, and the truth about him and Himself, and thus taking possession of him, cherishes him by His *Arul* as His own⁷³. Evidently this way of seeing the Guru-role is closely related with the Siddhāntham's understanding of Siva-Satthi as in *advaita* with the world-order, of *Āṇavam* as Darkness, of bondage as being under illusion, etc.

ii. THE SALVIFIC EFFECTS OF THE MEDIATION.

In the Christian understanding, man's objective redemption is not seen as distinct from his subjective redemption: the latter is but the unfolding of the former in the individual man when he encounters the mystery of Christ in the gospel, and responds to it in faith (i.e. both with the obedience of faith and with the submission expressed in faith confession and baptism). What is the salvific effect that the believer is invested with when he thus "puts on Christ" in baptism (cf. Gal 3/27)? To begin with, he participates in the righteousness of-God that has now been manifested in Christ (cf. Rom 3/21ff). That is, he participates in Christ's expiation, becoming acquitted, freed, forgiven, reconciled, redeemed, acquired, and sanctified. What is

the nature of this new covenantal relationship of righteousness with which the man becomes invested in Christ? He becomes a 'son', a child of God, conformed to the image of Christ (who is himself the image of God), and bestowed with his own Spirit by whom he calls God "Abba Father!" (like Christ himself did). He becomes a member of the fellowship of Christ, the Church, which becomes the visibility of Christ's salvific presence within humanity. By becoming God's son, the Christian comes to possess the gift of the divine 'life' which is in Christ, having been reconstituted righteous, as a work of art of God to live out the ethic of righteousness (i.e. do good works) that God has fore-ordained for the righteous man (cf. Eph 2/10). Having been grafted in this way in Christ (cf. *symphytoi*, Rom 6/5), and submitting to his lordship both as individual and as forming the holy fellowship of the Church, the Christian lives and walks by the Spirit. Adorned and cherished by the gifts of the Spirit, illumined by the growing 'knowledge' of the riches of Christ, serving by the ministries and charisms he is beckoned with, the Christian builds up the communion of the saints in love, towards "the measure of the stature of the fullness of Christ" (Eph 4/13). This fullness will be manifested when our redemption and acquisition will be consummated with the coming of Christ in glory (the Parousia), when our sonship of God and our inheriting His own glory along with Christ will be perfected.

The salvific effects of the Guru-mediation, instead, can be seen as follows. While Christ's coming in the human form is seen as grace (cf. II Cor 8/9; Tit 2/11; 3/4; etc), that form was not given to everyone to see, but only to those that lived in Palestine at his time⁷⁴; and even among them, only to a very few was it given to be recognized as such. Though also in the Siddhāntham the Guru-coming of the Lord is an invisible verity for the spiritually unripe man, it however becomes perceptible to every man that becomes ripe for *Nānam*. In other words, the 'visibility' or 'perceptibility' of the Lord's coming in the Guru-form is already seen as the first act of God's *Aruḷal*, and as the first thing mediated by the Guru⁷⁵. The faith-response that buds as a result of this meeting between the *Satthinibādhān* and the Guru is not, primarily, to the truths taught by the Guru, but to the Guru himself as impersonating the Lord⁷⁶. The Guru initiates him by performing the suitable *dhitchai* on the man. This *dhitchai* is said to

embody the *kiriya-satthi* of the Lord, effecting the removal of the *Sancitham*, and initiating a way of living out the *Prāraddham* which will not result in gathering *Agāmiyam*⁷⁷. Positively, the *dhūtchai* is said to embody the *nānā-satthi* of the Lord effecting the Dawn of Grace in the initiated, and imprinting on his spirit the inner Guru-form as the *nānā*-inducing *svarūpam* of the Lord (Hence the *dhūtchai* is called *nāna-dhūtchai*). Thus the man enters the *nāna*-stage of spiritual evolution. The inner-Guru's role is seen as an inner leadership. With this new leadership established, the *Āṇavam*'s hold is decisively reversed in the *Satthinibādhan*. Umāpathi points out to this inner leadership of the Lord by the words such as *ningādha ko* (unforsaking leader) and *pōgāp pugal* (unforsaking refuge) (cf. ThAP 41, 4); and Meykaṇḍār points out to its role as equivalent to the Lord "standing non-differently as wisdom-inducing *svarūpam*" (cf. SNB VIII. 2). The Guru's mediation is what is referred to as *Guru-arul*, and what is mediated is the Lord's *Arulal* and His *Arul* (i.e. Thiruvāṛuḷ); hence the dictum: "*Guruvaruḷinī thiruvāṛuḷillai* (There is no Thiruvāṛuḷ without *Guruvaruḷ*)". Thiruvāṛuḷ's role is giving the man in the *nāna*-state (*Suddhāvasthai*) the spiritual gains of discernment, purification-illumination, and bliss-enjoyment, which are spoken of in chapters 6, 7, and 8 of *Thiruvāṛutpayan* respectively. Thiruvāṛuḷ heaping these gains on the graced man is mediated by the Guru-form (both the external and the inner Guru) that cultivates the *Nānam* (Hence it is that the Guru is called *Nāna-guru* or *Nāna-āsāriyān*)⁷⁸. The final gain conferred by Thiruvāṛuḷ is the non-dual (advaitic) union (i.e. the ecstatic mystic union). The stable possession of this union (*Jīvanmukthi*) is the prelude to *Paramutthi* or *Vidhēhamukthi*.

iii. THE TWO "MEDIATIONS".

It will be noted that the central event in Christ's mediation of salvation is his sacrificial death and his resurrection, which took place at a given moment in history. This element seems totally absent in the Siddhāntham. Let us scrutinize the dynamism behind this a little further.

God's righteousness that is conferred on the Christian through faith in Jesus Christ has a twofold dimension: it confers the recon-

ciliation that is found in Christ's expiation (and thus, from being an 'enemy' and under God's 'wrath', he becomes forgiven, reconciled, and at peace with God); it confers also the new covenantal relationship of being a 'son' of God (enjoying the 'life' which is in Christ, who has become a life-giving Spirit) (cf. Rom 4/25). The dimension of covenantal relationship cannot be had without the dimension of reconciliation. Reconciliation is rooted in God's acquittal of man's moral debts incurred by his sinful ways; the relation of sonship is effected by configuring the man in the image of Christ His Son ('putting on Christ'). These two aspects are the two sides of the same coin; and the 'coining' of it was done, in God's design, in the death and resurrection of Christ. They become the Christian's gain when he becomes receptive to them through his faith. The profession of a man's faith in Christ, therefore, involves a renunciation to Sin⁷⁹ and a commitment to Christ.

For the Siddhāntham, which disavows even killing of animals, the idea of God delivering His Son to death as propitiation done to His Divine majesty (cf. Rom 8/32)⁸⁰ would be unthinkable, but it would highly appreciate the fact of Jesus accepting his unjust death as a vicarious sacrifice for mankind⁸¹. Though in popular Hinduism the sense of sin and guilt, and finding purification from it by bathing in the Ganges or in the Holy Shrines (*thīrthas*) etc. are not wanting, in the *nana*-stage, sinfulness is seen more as an inner bondage and an innate disorientation, with the consequent state of illusion and the pursuit of what is unreal and untrue⁸². The bondage of the spirits is due to their adulteration with *Malam*. The intensity of *Malam* within the spirit wears off when it lives out its *Kanmam*. The living out of the *Kanmam* implies not only tasting the joy (experience) that the spirit slavishly hankers after, but also *suffering the alienation innate in bondage*⁸³, and thus coming to a gradually greater clarity regarding the hostility of ego-strivings for attaining true knowledge and bliss. It is the Lord, through His Arul, that leads the spirit in this manner to its spiritual maturation⁸⁴. To put it in another way, the Lord leads the spirit through a long process of purification from its *Kanmam*, bringing it to the renunciation of the *Aṇava*-given sense of 'I' and 'mine', and to the maturity of letting itself be guided by the Lord and His Arul. This spiritual maturity for renunciation is

what is referred to as *Thavam*⁸⁵ or as *Thuṭavu*⁸⁶, and it is accompanied by the event of *Iruvinaiyoppu*. A further purification is effected by the Guru who, by performing the *dhṛṭchai*, removes the *San̄citham* within the man, and, by imparting *Ñānam*, initiates him to a way of living out his *Prāraddham* which does not gather *Āgamiyam*⁸⁷. *Ñānam* includes initiation to true discernment regarding the Real, further purification and illumination, and the relishing of the Divine. There is no coming to *Ñānam* without maturing in *Thavam*⁸⁸.

From the above it would seem that both the faiths see the removal of the moral effects of previous evil and ego-centred ways as a necessary prelude to establishing the man under grace. The Siddhāntham does not seem to consider the purification from *Malam* as resultant to an expiation made to God; hence, there would not arise the need for some one to offer an expiation. It would see the Lord, with His Aruḷ, bringing about this painful process of purification of the spirits through the cycle of births in the phase of *Maṛaitthal*, through the *Guru-dhṛṭchai*, and through the *thavam* (renunciation of 'I' and 'mine') inbuilt in the *Ñāna*-led path in the phase of *Aruḷal* (cf. ThAP 98; SŊS 262; etc).

Because for the Siddhāntham the salvation of man would not rest on one single cosmic event that took place in the past, also the urgency or the meaningfulness of the proclamation of that event as a *conditio-sine-qua-non* for salvation would not exist. However, the urgency and the inner necessity to lead other people to *Ñānam* is by no means absent in the Guru; quite the contrary. The Guru may even traverse long distances and undertake arduous labour in imparting wisdom. But the whole tenor of it is quite different: he does it more out of an inner thirst to give others to enjoy the liberation and bliss he has found (cf. *yān peṛṭa inbam peṛuga ivvaiyagam*, Let this world be bestowed with the bliss with which I have been blessed; ThM 147)⁸⁹, and not as under a mandate or as sent by a Church etc. And he does not go and preach *Ñānam* to all, but only to the man he finds ripe for wisdom (whether he comes to him, or the Guru goes to meet him).

b. God in Christ and Siva as Guru

i. GOD IN CHRIST

The apostolic Church, stormed by Christ's frequent apparitions after his death, and by the abundant salvific effects that she experienced in his name thereafter, was led to see the truth about Christ more clearly, under the guidance of the Spirit. To put it in the Pauline way, she saw that God was (and continues to be) in Christ (in his incarnation, death, and resurrection) reconciling the world to Himself (cf. IICor 5/19). Not only was she given to see the continuity of this risen Lord with the crucified Jesus of Nazareth, who was "a prophet mighty in deed and word before God and all the people" (Lk 24/19); looking backwards in time, she also saw his continuity with the pre-ordained and promised 'Messiah' (Christ); and looking forward, with "the Son of Man" who would come at the Parousia.

Paul never saw the incarnate Christ in flesh; but he met him in his resurrected, pneumatic form. With the Early Church he was also given to see this risen Christ as pre-existent to his earthly incarnation. He would speak of his pre-existence thus:

"He is the image of the invisible God, the first-born of all creation: for in him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or principalities or authorities — all things were created through him and for him. He is before all things, and in him all things hold together" (Col 1/15-17).

Paul was given to see Christ's presence within human history too as pre-existent to his incarnation. Thus he would speak of him as the 'seed' promised to Abraham (cf. Gal 3/15ff), as the 'supernatural rock' present to Israel during its exodus (cf. IICor 10/1ff), etc. He would profess the continuity of the pre-existent Christ with the incarnate Christ when he would speak of God sending His Son (cf. Gal 4/4), and of Christ emptying himself to take the form of a servant (cf. Phil 2/7). The way he would understand the incarnate Christ in the light of his resurrection from the dead would be, that he was put to death for our sins and raised for our justification (cf. Rom 4/25), that he has been designated now as the Lord and as the Son of God in power in the Spirit of Holiness (cf. Rom 1/4), inaugurating the

final economy of salvation. In this economy all things would become recapitulated to his (Christ's) lordship, and thus reconciled to God through him, so that those who are thus saved may be bestowed with God's fullness and His glory, which is now found already in full measure in Christ. The consummation of this economy would be the moment of Christ's coming in glory at the Parousia. Hence it is that Paul would see the continuity of the Risen Christ with the Christ of the Parousia.

The entire mystery of Christ would be seen, therefore, as the pre-existent Son of God (who was promised for man's salvation) becoming incarnate and undergoing a sacrificial death, to be raised in glory in order to be made the 'Lord' who would effect the reconciliation of all things to God by bringing them under his headship. This mystery of Christ will reach its completion with his total manifestation in glory at the Parousia. All this is further seen as Christ, in filial obedience, submitting himself to, and faithfully carrying out, the eternal design of God to save man; and this filial submission will reach its completion when, after all things have been placed under his feet, Christ himself would submit to God the Father, so that God may be all in all (cf. IICor 15/20-28). This would be the total "mystery of God".

Regarding Paul's understanding of the divinity of Christ we may point out to the following as well:

A: Christ is seen as mediating the 'visibility' (cf. 'image') of the Father ("image of the invisible God", Col 1/15), the 'knowledge' (realization) of His salvation, and the attainment of His divine mode of being (glory). It is in Christ that God's love and grace of salvation become totally unfolded in human history and in individual man. It is through Christ that the sinful man has "access to the grace of God" (Rom 5/2), "who alone has immortality and lives in unapproachable light, whom no man has ever seen or can see" (ITim 6/16).

B: This Christ that mediates God's salvation is seen to be equal to God in divinity or in divine essence (cf. Phil 2/6). Yet, he is seen to play an instrumentary role to 'the Father'. This certain subordination in role to the Father is taught by designations such as Son, the first-born of creation, image, obedience, etc.⁹⁰

C: Particularly in virtue of the lordship that is seen as divinely accorded to Christ in his resurrection, God is seen to have been and to continue to be in Christ Jesus reconciling the world to Himself; and hence, divine honour and worship are paid to Jesus Christ in his totality as the divine-human person. Worshipful titles like 'the Lord' (Hb. *adōnāy*, Gk. *kyrios*), 'the Name' (cf. Phil 2/9)⁹¹, and doxologies (cf. Rom 9/5)⁹² are therefore applied to him, and he is worshipped as God⁹³.

ii. SIVA AS GURU

In the long course of Indian spiritual tradition of *rishis*, *siddhars*, *yoghis*, *munivars*, *sanyāsīs*, etc. extending beyond recorded history, a common pattern of spiritual awakening has been discerned and handed on — namely the Guru-mediation. In this common pattern has been seen also the possibility of a great variety of modalities of the Guru-mediation⁹⁴. The Siddhāntham's way of understanding the Guru-tradition towards mediation of *Ñānam* may be presented as follows.

As we have seen earlier, the Guru-mediation is seen as a *conditio-sine-qua-non* for man's liberation from *Pāsam*, which is found only in the *nāna*-stage of spiritual evolution (cf. ThAP 29, 42, 46, 47, 49, 50). The mediation is seen to be differently experienced by the *Sakalar*, the *Praḷayākalar*, and the *Viññānakalar*. Even among the *Sakalar*, *Ñānam* is mediated in different ways, in different intensities, and with different types of *dhūtchai*⁹⁵. But the common element is that this mediation and the mediating Guru are always 'perceptible' for the man ripe for *Ñānam* as a new event, discontinuous with the previous phase in regard to the way it happens and the gain that is bestowed. Moreover, the Guru and his mediation is seen to be continuous with the inner-Guru as the *nānasvarūpam* of the Lord, and with its mediation of discernment etc. within the graced man. And when, finally, the inner Guru leads him to the vision of the Lord, the graced man becomes "steeped in flooding Consciousness (Wisdom), with Bliss indwelling within" (ThAP 91). This ultimate flawless form

of the Lord (cf. ThAP 88), which the mystic *as yet in bodily condition* beholds (by his faculties being possessed, subsumed, and transcended by the Divine Eye, namely Thiruvārūḷ), is seen to be in some way continuous with the *nānasvarūpam* that was etched within his consciousness by the Guru-mediation. Hence it is that the mystics recognize, in that ultimate flawless form that fully possesses them, the form of the 'True Guru, Siva, and retrospectively recognize the mediating Guru (*Ubāya guru*, instrumental Guru) as His 'cloak' '(*pōrvai*)', or as His decoy-form (cf. ThAP 45), or as His *vēdam* (disguise) for laying hold of men. With a further retrospective scanning, the mystics see that the Lord who took the disguise of the mediating Guru is the same that had been all the while hidden in the spirits and in the world-order, by His Satthi-Arūḷ bringing the spirits to their *Malaparibāgam* and to the attainment of *Ñānam* (cf. THAP 41). The Guru-understanding of the Siddhāntham, therefore, would be: the *Pathi*, who is the *Andham*, becomes the *Ādhi* in His saving intent to liberate the spirits from bondage. As Siva the benevolent, perfect, and propitious one, He unites with His Arūḷ as Satthi bringing about His fivefold saving works. During man's ignorance-state, He, with His Satthi, effects his *Malaparibāgam* remaining hidden behind the *Mayā-thatthuvā*-forms and patterned on his *Kanmam*. When the man is ripe for *Ñānam*, He takes on the 'disguise' of the Guru, through His Arūḷ, manifesting Himself to him as his true teacher, and lord, and makes him his own, cherishing him by His Arūḷ. And when finally the man attains illumination, and purification, from his ego-sense (*tharṇpōtham*), He takes full possession of him in His true form as all-pervading Wisdom, and, as Saṅkaran (Giver-of-bliss, ThAP 9) bestows Himself to him to be enjoyed as *Sivam* (= Love). From the above it will be seen that the *ñāna*-mediation to the spiritually ripe man is by Siva Himself, who comes to him by His Arūḷ as Guru. It is for this reason that the Siddhāntham and Saivism accords to the Guru-form the worship that is due to Siva (the Lord) Himself⁹⁶.

c. The Two "Comings"

As we have seen above, both Christ and the Guru are accorded divine worship in the respective faith-traditions. Yet, the understand-

ing behind their divinity in the two traditions are, so to say, worlds apart.

First of all, Jesus Christ is an irrepeatable, unique person in human history. Christ (and the Christ-event) is unique because he is a divine person who took flesh. This taking flesh is said to be miraculous, unique, and irrepeatable, in as much as it was a virgin-birth, by the overshadowing of the Holy spirit ⁹⁷. The Christ-event is eternally conceived in God's design, and it unfolded once-for-all in human history; its central historical faith-event is the *vicarious sacrificial death of Christ* (by his historically recorded crucifixion) *and his resurrection from the dead by the power of God*; and its central import is the reversal of the kingdom of Sin and Satan, and the establishment of the kingdom of Christ and of salvation. The Risen Christ will no more be born; he will die no more. And he is expected in fully manifested glory at the Parousia.

Siva taking the Guru-form for the man ripe for *Ñānam* is unique for the individual man's history; but this uniqueness is repeated as often as there are men that reach *Satthinibadham*. This Guru-form is not restricted to a human visible form alone. What particularly interests us, for our discourse here, however, is the concrete human visible form that the Lord takes for the *Sakalar*. Even this human form is not seen as restricted to one human person, or one human pattern of action and mediation. Nevertheless, it speaks of a *real* man-becoming of the Lord in the Guru. This man-becoming, however, is not the same as incarnation in the Christian sense, nor that of the *avatar* in the Vaishnavite tradition⁹⁸. The revelation of the Siddhāntham would speak of the Lord becoming man *without a becoming*. That is, from its point of view, the Siddhāntham would find it impossible to think of God, who is the Supreme *Chith*, becoming *incarnate* in a limited body, and depending on its *karaṇam* to attain and leave the various limited conscious-states (such as sleep-state, dream-state, etc), even if the consciousness in question be a mystic consciousness free of the limitations of bondage. Furthermore, the limitations and patterns imposed by the given *thanu-karaṇa-puvana-bogam* would presuppose a pattern-cause, namely the *Prāraddha Kanmam*, which would in turn call for a previous bondage. Thus, it is unthinkable for the Siddhāntham that the divine being would limit

Himself to a human existence and come to be born. Birth itself would presuppose a limited *chith* and, normally also, a certain state of alienation intrinsic to it due to bondage. The way the Siddhāntham would understand the Lord becoming man, therefore, may be stated as follows: The Lord, who is the Supreme *Chith* (*Sath-Chith-Ānandham*) pervades and possesses the man Guru such that the man becomes His instrument in mediating to the *Satthinibāadhan* his initiation to *Ānam*⁹⁹. The body that is seen is that of the man Guru; but his spirit and the actions that he performs become so pervaded, possessed, and assumed by the Lord that it becomes His¹⁰⁰. The *Lord does not destroy* the man's bodily form, or his mental make-up, or his spirit. But *the whole being and acting* of the man Guru becomes so pervaded, possessed, directed, and assumed by the Lord with His Aruḷ that he, *in his totality* becomes the grace-form (*aruḷuru*) of the Lord¹⁰¹. As a result, also the Guru, who is a past-master in the art of *Sivōham-bavanam*¹⁰², acts impersonating the Lord when he mediates *Ānam* to the *Satthinibāadhan* (cf. ThAP 47)¹⁰³. Similarly, also the worship that the devotee (disciple) may offer to the Guru is offered to him in as much as he is the Lord's form. For, how can anyone separate the form from the Lord if He has chosen to take that form to liberate and lead him? Hence the worship offered to the Guru is worship offered to the Lord in that form.

It may be proposed here that, behind these two modes of seeing the divine mediation, there is not merely the difference in the interpretation of the bondage-experience, but there is also, perhaps, a difference in the God-experience of the two faiths. Putting it in very broad terms, Christianity came as heir to the Hebrew religiosity, which, in the light of the revelation God gave, upheld a strict monotheism and highlighted the transcendence of God (Yahweh) over all other gods, and repudiated the surrounding polytheism. With the experience of salvation in Jesus Christ (Emmanuel, God-with-us), Christian revelation saw God also as having become closely wedded to humanity in the world and in history in and through the person and event of Christ¹⁰⁴. In line with the Hebrew mind, this intervention of God in Christ is revealed and is interpreted as God sending His Son, in order to bestow His sonship to man irrespective of what people or period of history he may belong to.

The revelation in the Siddhāntham, instead, sees the Lord, who is the *Andham* (i.e. to whom all capitulates, the Transcendent One), as already become the *Ādhi* (without ceasing to be the *Andham*) towards saving the bonded spirits, and as already *hiddenly in advaitic process* in the world-order with the bonded spirits — as they, yet as remaining the other, and as even 'oned' with them (cf. *thānāy vētāy udanumāy*). He is to the entire world-order (he-she-it) as the spirit (soul) is to the body it animates; yet He is not affected or contaminated by it all, being distinct, and not dependent (ThAP 8)¹⁰⁵. Hence, since the Siddhāntham's revelation sees the Lord, as *Ādhi* (as Siva and Satti), *already present in advaita with the spirits* within the world-order, it does not sense the need nor the feasibility of God becoming incarnate (i.e. becoming a human being in the world and within human history), but it only sees the *absolute necessity* of His graciously taking a new *recognizable form*¹⁰⁶ for *every spiritually ripe man*, in His divine pedagogy, in order to initiate and perfect His manifestation of Himself to him (cf. ThAP 43, 49, 50). His interventions, therefore, are not seen as *decisive events from without*, placing man before a decision and a judgement — either to be saved or not to be. Since the Lord is seen not only as *appuṭatthān* (the one of the other side), but also as *ippuṭatthān* (the one of this side) (cf. ThKP 1), His interventions are seen, rather, as His inexorable works *wrought from within the world-order*, through forms suited to the spirit's condition, to enable thus *every spirit* to attain its salvation when she has arrived at suitable spiritual maturity.

It may be permitted here, before concluding this theme, merely to point out to the probability that these two ways of reading (what we may call) their God-experience (that is, the way God gives man to experience Him <revelation?>) and the patterns in which it is set, are traceable to an extent also to the two *original cultural settings* of the respective religions, which are *vastly* different. In the one, God is experienced as calling Abraham, and with him his descendants, to an uncertain, nomadic, pastoral (later also agricultural) setting, trusting only in Him for his well-being, posterity, and prosperity. In the context of the tribal, patriarchal social set-up that originally emerged, the firstborn assumed paramount importance; the key-pattern in relating was that of *berith* (covenant); and so on. God's

gracious actions are therefore shown, and are meaningfully interpreted against such a setting. The other (the Siddhāntham) may be ultimately traced back to the mystic culture of *rishis* (seers) and *siddhars* (founders of the Hindu religious tradition and their way of life), mostly *renounced men* who, often after a rich experience of family and social life, were drawn, by an inner calling, to abandon everything and, through Yoga, study and meditation, undertake a single-minded seeking of the divine, and the ultimate truths about man's life on earth¹⁰⁷. Their key God-experience is the mystic experience which is called *advaita* (and which becomes interpreted by thinkers and theologians differently in the course of the centuries)¹⁰⁸. *Advaita* (nonduality) is the name for the experience of the mystic, in which the subjective-objective and the subject-object polarities in consciousness regarding the world, oneself, and God cease, and all is seen capitulated to, and dissolved into, one, whole, limitless, pervasive, healing, harmonious, true, transcending, fascinating, awing, self-shining, blissful, divine reality. That oned and one-ing Reality the Saivites call Sivam.

c. Being-in-the-Spirit and *Suddhāvasthai*

Paul's description of the state of the graced man as being "under grace" (Rom 6/14), and the Siddhāntham's description of him as cherished under the Lord's Aru! (cf. SŪS 252: *malaradikkil vaippan*, He'll place him under His Flowery Feet) are seen to be consequent upon the two 'encounters' (following upon the two "comings" spoken above) in the respective faiths. We will now briefly take a look at what this state of being "under grace" means in the two faith-traditions.

a. Being-in-the-Spirit

What does being under grace mean?

We have seen in Chapter V how the grace of God the Father, brimming forth from His love (*agapē*), unfolded itself through the grace of Christ (in the Christ-event), to become the grace of the Christian. This freely bestowed reality of grace concretizes itself as the gift

of Christian existence, in the measure of the man's faith, becoming for him and his co-believers a sort of a new state, a new way of being and living, which is personally experienced by him as very different from the way it was under the power of Sin. Paul would see it as a reconstitution (in righteousness) of the man who was formerly a constituted sinner. He would see it as the gift of 'life' as opposed to the former condemnation to 'death'. This 'life' would be of the order of the life which is in the Risen Christ, whom God raised from the dead by the power of the Spirit of life, designating him as the son of God in power. By virtue of this 'life', therefore, the believer becomes a son of God (in contrast to the bonded slave that he was to Sin formerly); and uniting with the Spirit of sonship that is given to him, he calls God, "Abba! Father!". Thus, being under grace amounts to being *cherished with the relation of sonship* (→ "beloved") to God the Father, through Christ, in the Spirit.

Being a son of God through Christ is not as though by some extrinsic imputation; it is indeed through a mystic immersion into the reality of the Risen Christ, who has become a life-giving Spirit. This is signified by the expression "being baptized into Christ". Once again, this 'baptism' (immersion) is not a mere ceremonial gesture, nor its implication a theory to be effortfully believed in; it is of the nature of becoming an experiential reality — as a 'rebirth', a 'new creation' — by which the believer is enabled 'to put away the old man with his disgraceful practices, and to put on the new man who is being renewed according to the image of his creator' (cf. Col 3/9-10). Further, this immersion into Christ signifies being cast into the mould that is Christ. Paul's understanding is more dynamic still: "My little children, with whom I am again in travail *until Christ be formed in you*" (Gal 4/19). It would be naive to think that being con-formed to the image of Christ consists in resembling him in external appearance or in behaviour or in his life-style etc. We can gather the meaning of "being con-formed to the image of Christ", and Paul's idea of sonship, from his understanding that the fullness of sonship will be bestowed on us at the Parousia, when we too will appear in glory with Christ who, in his resurrection, has become "the firstborn among many brethren" (cf. Rom 8/29). Glory, which is 'the divine mode of being', is then our true inheritance as sons (cf. IIPet 1/3-4:

"partakers of the divine nature"). This glory is already an inchoative possession, *hidden*, like the 'life' we possess and which remains "hidden with Christ in God" (Col 3/4). Paul would see this 'divine mode of being' (glory) of Christ as that into which we grow, when we are "changed into his likeness from one degree of glory to another" (II Cor 3/18). And in the same breath Paul would add, "for this comes from the Lord who is the Spirit". Being under grace implies, therefore, becoming, as sons of God, co-heirs with Christ (cf. Rom 8/17).

We have also seen how, with the experience of the Risen Christ who has been exalted as the Son of God in power, the Spirit of God is now experienced as the Spirit of Christ. In the Old Testament, the Spirit of God was mostly seen as the outgoing activity of the transcendent, invisible God (hence the name *ruah*, breath or wind). In the New Testament, just as the Risen Lord is seen as a 'perceivable' divine reality, the Spirit of Christ is also experienced as the very divine embodiment of the Risen Lord and as His 'perceivable' outgoing activity. In other words, the Spirit pervades and permeates the reality of Christ the Lord (cf. 'life-giving Spirit', I Cor 15/45), and has become the medium through which his power and his glory reaches out in its salvific efficacy (cf. II Cor 3/18). Thus, in the New Testament, the Risen Christ, as the last Adam, becomes the source of the outpouring of the promised Spirit for the eschatological aeon of salvation.

Because God has sent the Spirit of His Son into our hearts, the Spirit of Christ has also become the Spirit of the Christian. This Divine Spirit, who is also the Spirit of life, vivifies the spirit of the Christian that was dead (powerless) under Sin (cf. Rom 8/2,10)¹⁰⁹, empowers her to enter into a dialogal intercourse with Himself, and moves her to acknowledge her new divine life calling God "Abba! Father!" (cf. Rom 8/15-16; also Eph 2/18). Thus God's Spirit and the graced spirit become wedded one to another. If the graced man became oned with the divine reality of the Risen Christ in his ontological relationship of sonship with God (cf. "con-formed"), his spirit, pervaded ("indwelt") by God's Spirit, becomes operatively oned too¹¹⁰. Thus, the graced man "lives by the Spirit", is "led by the Spirit", and "walks by the Spirit". This whole new way of being and acting is what Paul

would designate as "being-in-the-Spirit" (cf. Rom 8/9). The new state of the graced man is the antithesis of his old state of "being-in-the-flesh"^{III}.

b. *Suddhāvasthai* (The True State)

The graced man's *Suddhāvasthai* (*nāna*-stage of spiritual evolution) is not really antithetical to the *Sakalāvasthai*, the state (*avasthai*) in which he was before the Guru-mediation. It is the final stage of spiritual evolution which, however, is discontinuous with the previous. It is the level of consciousness for which his spirit, with her *chith*-powers, is truly made. Since *suddham* means pure (unadulterated, true), *Suddhāvasthai* points out to the state where the spirit's *icchā-nāna-kiriya* powers, freed of their adulteration with the triple impurity, begin to apprehend things in their true perspective. Thus, the man's evolved consciousness sheds *aññānam* and becomes flooded by *Nānam*; his former illusion-state yields its place to enlightenment; and his inner sense of alienation is healed by the experience of divine intimacy and communion. These are the elements that compose the Lord's work of *Arulal*.

The Lord, perceptible as the Guru, mediates to the *Satthini-badhan* not only the passage to the *nāna*-stage of spiritual consciousness; but, as the *nīṅgādha kō* (unforsaking leader), He also continues to sustain his growth in *Nānam* during his *Suddhāvasthai*, until finally He manifests Himself in His true brilliance as the Supreme Wisdom, and gives Himself to be enjoyed as the sweetest Bliss. It is because of this that the graced man, who in his *nāna*-stage, sees the *ubāya guru* as the *aruluru* (the Form-of-Grace), gazes on the Real Guru, in his mystic vision, as *Aṭivaruluru* (the Wisdom-Grace-Form, SŊS 245). Parallely, if it is the Lord's *Arul* as *Arul-Satthi*, that leads the man through *Satthinibādham* to recognize the Lord in the *ubāya guru*, it is the same *Arul* as *Arul-Nānam* that leads him through *Arutprakāsam* (*Arul*-effulgence) to enjoying Him as *Sivam* in *Sivayōgam* (union with *Sivam*) and *Sivabōgam* (enjoyment of *Sivam*). These two events — the *guruvaravu* (the Guru-coming) and the *nishtai* (the ecstatic mystic union) —, therefore, mark the termini of the *Suddhāvasthai*.

We have seen earlier that the chief roles of the Lord as Guru are healing man's inner disease (poison) of *Āṇavam*'s bondage (cf. ThAP 42, 47), imparting instruction, discernment, and wisdom (cf. ThAP 46), and inserting the man's spirit into the cherishing care of Thiruvārū (cf. ThAP 48)¹¹². These roles are not of a passing moment in a man's history; they accompany him throughout his growth in *Suddhāvasthai*.

What is the role of Thiruvārū in *Suddhāvasthai*? We have seen that the Lord and His Arū are like the sun and its rays (or light or effulgence). *Oḷi* (light) and *jōthi* (brilliance, glory), then, become other designations for Arū-*Ānānam*. Hence, Arū is antithetical to *Irū* (Darkness, *Āṇavam*), in as much as, only at the appearance of Arū (*Ānānam*) bondage is routed (cf. ThAP 29). It is by mediating Arū-*Ānānam* to the *Satthinibādhan* that the Guru reverses the hold of *Āṇavam* over him. Further, just as the light of the sun does to the crystal, the Lord's Arū infuses the spirit to attain its own true nature, and its capacity to know the nature of things, and to become totally possessed by the Lord's Brilliance when totally purified and illuminated (cf. ThAP 55). And just as the spirit in a man is in advaitic union with his body, and gives it to live and act, so does the Lord's Arū do to the spirit of the graced man to truly live and act (cf. ThAP 54)¹¹³. Moreover, even as light is the indispensable medium for the eye to see, so too, Thiruvārū is the *viyañjakam* (medium) for the spirit to attain true discernment and the vision of the Lord's *svartupam* (cf. ThAP 56).

When gradually the graced man lets his conscious-powers (*icchai-ānānam-kiriyai*) be inundated, possessed, and transformed by the Lord's *Ānānam* (Arū), also the remnant of the bondage-hold, in the form of the ego-sense in spiritual striving (*tharṇpōdham*), is shed; and, thus adorned, he goes and unites with the Lord totally in a most natural way (cf. ThAP 61, 67)¹¹⁴. This purification and illumination too is the gain that Thiruvārū confers on the graced man¹¹⁵. Shedding in this way his ego-sense in spiritual striving and in life's conduct, he begins to relish the motherly care of Thiruvārū (cf. ThAP 62); cultivating Her friendship, he finds his life's course less arduous and less burdensome (compare ThAP 35, 40 with 65); and he thus

gains access to the greatest treasure that a man seeks, which access only the Lord's Aruḷ can bestow (cf. ThAP 66).

c. The Two "States"

The differences between the two graced "states" as seen by Paul in his *Letters* and by Umāpathi in the *Thiruvārutpaṇan* may be traced as follows:

A: In Paul it is chiefly seen as a new state of relationship — that of sonship to the Father. In the *Siddhāntham*, this state is not seen as a new relationship; it is rather seen as discerning and reviving the relationship that had ever existed, but which remained eclipsed by ignorance and by false perceptions during the state of bondage¹¹⁶.

B: This difference is further evidenced by what the two faiths see as the termini of the graced state. For Paul it begins with the Christian being bestowed with the Spirit of sonship (as 'the firstfruits' and 'the pledge') by which he calls God "Abba! Father"; and its consummation will be in the bestowal of the fullness of adoption at the Parousia (cf. Rom 8/23). For the *Siddhāntham* it begins with recognizing the Wisdom-form of the Lord in the Guru, which grows to the consummate moment of the mystic vision of the Lord's true form (*svārūpam*) as self-shining Consciousness and as the *Sath-Chith-Ānandham*.

C: Growth in the graced state is seen by Paul mostly as by living the obedience of Christ or living the ethic of righteousness, by fulfilling the law of Christ, by graced service for the upbuilding of the Church (which is the body of Christ) etc. In the *Siddhāntham*, growth is seen chiefly as through taking instruction, through study, through worship enlightened by *Ānam*, and through contemplation and contemplative invocation. The Five Letters Invocation would occupy an important place¹¹⁷.

D: In Christianity, particularly for Paul, the gift of Christian existence ("grace") is not only individual in nature; it is *richly communitarian*. That is, being in Christ, for the Christian, means necessarily also being a member in the fellowship of Christ¹¹⁸, which is the Church. In fact, the Church becomes the visibility of the presence of the Risen Christ. And it is the Church now that mediates "the com-

ing of Christ" to all the peoples and for all times through the gospel-proclamation. The idea of a fellowship of devotees (*saṅgam*), of graced men and mystics, is not absent in the Siddhāntham. However, this is seen more as promoting their life of dedication and worship to God, and as protecting them from the possibility of falling away from their single-minded seeking of God¹¹⁹. The whole Christian mysticism about the Church is totally absent in the way of thinking of the Siddhāntham, where salvation is seen more as an individual path, and a divinely sustained pursuit; it is not seen as through a gifted communion that is mutually built and sustained, hierarchically organized, and divinely instituted.

D. THE FINAL GAIN

The final gain to be attained, for Paul, is after death — more correctly, at the Parousia or the apocalyptic coming of the Lord Jesus. This is outside the individual man's history and the history of mankind, and as bringing it to an end. Instead, the Siddhāntham sees the ultimate experience of God's mystic vision as the ordinary gain conferred by Thiruvāṛuḷ through a life of illumined spiritual striving; and the stable possession of it (i.e. *Jīvanmukthi*) also is seen as possible already within one's own life-time. It will, however, be inamissibly and perfectly possessed by him when the limit-imposing body (taken in a birth) falls away in death, and thus the remnant of bondage (*Prāraddham*) too ceases. This state would be *Paramutthi* or *Vidhēhamukthi*, which would not be essentially different from *Jīvanmukthi* (cf. ThAP 99).

a. The Glory of the Parousia

Paul sees the Parousia ("the Day of Christ") as the moment of meeting Christ the Apocalyptic Lord filled with the fruits of righteousness (cf. Phil 1/11; also IICor 9/10). It will be the day of final redemption for the graced man (cf. Rom 8/23; Eph 4/30), when, by Christ raising his mortal body in glory (cf. Phil 3/10-11, 20-21), 'death' will be overcome and the final victory gained (cf. ICor 15/26, 56ff). It would be putting on "the fullness of God" that dwells now bodily (*sōmatikōs*) in Christ (cf. Col 1/19; 2/9), or the fullness of Christ which fills all things (cf. Eph 1/23). It would be bearing the image

of Christ who is "the man of heaven" (ICor 15/49), "the Lord of glory" (2/8), and the attaining of the fullness of sonship (cf. Rom 8/23). Paul would desire for this moment, and describe the state as being loosed from the flesh and being with Christ (cf. Phil 1/21-23; also IICor 5/8). He would describe it also as no more seeing "dimly as in a mirror" and knowing only in part, but as seeing "face to face" and as understanding fully and being fully understood (cf. ICor 13/12). He would even hint that it is a state of love (cf. vv 8, 13).

b. The *Thiruvārutpāyan* (The Gain of Divine Grace)

The *mukthi* or *vidu* (liberation) of the Siddhāntham implies a twofold reality: the liberation from bondage, and the communion of love with Bliss (Sivam). The Tamil Saivites hence speak of it as *vdupēru*. The meaning of this would be clear from the Tamil dictum: "*Viduvadhu vidu, pēruvadhu pēru* (Leaving is liberation, being bestowed with is beatitude)". The former applies to bondage, and the latter to bliss. The nuance behind the dictum is worthy of note: Liberation is not brought about by someone from outside coming and rescuing the man in bondage; it is by the man himself leaving his bondage cravings and bondage ties. Likewise, bliss is attained not by winning it by one's prowess; it is something that the Lord bestows. The 'leaving' is not as by a decision of the will (for, this itself would imply an ego-striving); rather, it is as by a growing over. The man becomes so filled from within, and grown, that he, in a natural way, sheds his former bondage-yearnings, both conscious and unconscious¹²⁰. The 'beatitude' (bestowal) is not as by a 'reward'; it is as by a self-donation of God to every man that has the due love's yearning for Him (cf. ThAP 73, 80). The graced man becomes so transformed in his insertion into Thiruvāruḷ that he ineluctably attracts the self-bestowal of the Lord to him as Bliss. This final gain is the gain that Thiruvāruḷ makes possible for the graced man. Hence it is called *thiruvārutpāyan*, the gain of Divine Grace. The *mutthan*, in total self-abandon, unites in love's communion with Sivam, and stays on snugly in Sivam as Love. In such a state of bliss, neither he nor even Thiruvāruḷ remains on in his conscious knowing¹²¹. There is only Sivam.

Some further clarifications may be opportune here: Even in *jīvanmukthi*, when the *mutthan*'s spirit unites so intimately with the Lord, she does not cease being a limited *chith*; she rather becomes like the crystal that shines with the blinding brilliance of the sun (cf. ThAP 55, 64). She neither becomes the Lord, nor does she share in His infinite works (fivefold works) (cf. ThAP 92). She is capable only of enjoying the Lord's Bliss (SÑS 319: "*uyirthānum sivānubavam onṭinukku muritthē*"). She would know only the Lord, and besides Him know none other (cf. ThAP 93)¹²². And the Lord would also refuse to be present anywhere without him (cf. ThAP 95). What about *Pāsam* in man's *mukthi*-state? According to the metaphysics of the Siddhāntham nothing gets annihilated. The destruction of *Pāsam* means the destruction of its binding and isolating powers. As darkness loses its power when the light pervades it, *Pāsam* becomes totally conquered by the Lord's presence. In fact, *Pāsam* is even seen as in some indirect way causative of bliss-enjoyment¹²³. The final condition of the graced man is not seen by the Siddhāntham as one with a body (even a pneumatic one); in the Lord's all-pervasive presence, *Mayai* and all capitulate to Him as His possession, and the spirits too are gathered to Him as His people (cf. SÑB II.4.1).

c. The Two "Gains"

In spite of the many differences that are noted in the two faiths, there seem to exist also some basic similarities. We will mention chiefly two: (1) The ultimate state is not only a total liberation (redemption) from every trace of bondage, but it is also seen as 'a beatific vision'¹²⁴. (2) Even when, in the final experience, all reality is seen recapitulated in God such that "God is all in all" (ICor 15/28), man as a creature (for Christianity) or as a limited *chith* (for the Siddhāntham) does not cease to exist. Neither does he disappear in God, nor does (the personal) God disappear in, what may be termed, the God-realization of man¹²⁵. The final gain would only amount to: man being enabled to become 'partaker of the divine nature' (cf. IIPet 1/4), or the spirit being given 'to attain to the Lord's own state' (cf. ThAP 2; ThU 1)¹²⁶ — inchoatively in man's graced state on earth, and in a perfect measure when his life's course would come to an end. In the former, it is a sharing in the glory of the transcen-

dent God "who dwells in unapproachable light" (ITim 6/16) ("eternal life", Rom 5/21); in the latter, it is *the communion of bliss* with Sivam who is *Inbu* (Bliss) and *Anbu* (Love) (cf. ThAP 80; ThM 257). The former is by being con-glorified with Christ (cf. Rom 8/17); the latter, through an advaitic union with Sivam.

4. χάρις VIS-À-VIS திருவாருள்

In the above sections, 'Man under Bondage' and 'Man under Grace', we have sought to bring together, for a closer view and for a fair acquaintance of their similarities and dissimilarities, the corresponding religious experiences in the two religions, and the patterns in which they are set. It must be noted that, in both the faiths, in the order of an evolved discernment and of formal knowledge, what comes first is the experience of the graced reality and the accompanying revelation; and only after that, the former situation of sinfulness is more clearly perceived and interpreted. This is confirmed by the fact that both *Hamartia* and *Āṇavam* are seen to be hidden and lurking principles of evil until the moment of inner illumination. If the experience of the saved reality reveals the true nature of the principle of bondage, *a fortiori* it reveals the saving graciousness of God, which is what the word 'grace' points out to.

We have seen so far, in main outline, what "being under grace" signifies in the two religions. Now it remains for us to see what grace (*charis* and Aruḷ) means in the respective religious literatures.

In Chapters III and V we have elaborated on the experience of Thiruvāṟuḷ and *Charis* against the background of the respective religious traditions, and we have recapitulated what was said there in the 'Conclusion' of the two chapters. It would be redundant to repeat them here over again. Instead, we will cite only some salient features of *charis* and Thiruvāṟuḷ, in order that their differences may be noted the more clearly.

A. SOME SALIENT FEATURES OF THE PAULINE *CHARIS*

a. *Charis* — One, Fourfold Unfolding

The fourfold meanings of *charis* expatiated upon in Chapter V, it must be reiterated, are but the four dimensions of the same *charis* as it unfolded and continues to unfold in human history. It is in fact the unfolding of the *mystērion*, and of the wisdom of God wrapped in the mystery, which was conceived in the silence and intimacy of God's love. In the fullness of time this love of God brimmed over as grace through the Christ-event. This grace manifested itself as God's design of salvation for the man steeped in Sin, inundating him in his history with His promised salvific gifts, establishing him in covenantal intimacy with Him, and returning to Him in triumphant praise and thanksgiving.

b. Covenantal Context and Christ-Centredness

Paul, who is enthralled and overwhelmed by this grand vision of God's design of universal salvation through his insight into the mystery of Christ, seeks to paint it to his Christians through his preaching and through his Letters against the background of the Old Testament covenant-consciousness of Israel. The revelation that he received of the Risen Christ on the road to Damascus sheds a new light upon him, by which, along with the apostolic Church, he sees the Old Testamental beginnings now marvellously fulfilled in Christ, and at the same time set aside by a new covenant sealed in Christ's blood on the cross. *It is in the light of the covenantal consciousness inherited from Israel, therefore, that Paul's charis must be read and understood.*

As Christ is the 'yes' to all the promises that God made to Israel to be brought to fulfillment in the last times (cf. II Cor 1/20), *the unfolding of God's grace for man's salvation has Jesus Christ as its fulcrum*, particularly his death and resurrection. Hence the Pauline understanding of *charis* is pivotted on the Christ-event¹²⁷.

c. The Three Spheres of Human Existence Pervaded by Grace

Looking more closely into all that Paul has in mind about the experience of grace, we may legitimately speak of three spheres of human existence which Paul sees pervaded by God's salvific grace, as manifested in and through Christ and as reaching out to the man of faith. We may name these spheres as: (i) the macrocosmic sphere of the new aeon of salvation; (ii) the microcosmic sphere of the new man; and (iii) the universal sphere of the new people of God. We shall view them briefly below since, we believe, this will complete the global picture of the Pauline *charis* that we have traced.

i. THE MACROCOSMIC SPHERE OF THE NEW AEON OF SALVATION

We have seen earlier how Paul describes Sin (*Hamartia*) as a mistress and as a cosmic power which hovers over the entire human existence, which increases with every sin committed by man, and over which God's wrath has been manifested by pervading its realm with His sanction of Death (*Thanatos*). This all-pervasive realm is the realm of the Evil One, the kingdom of Satan, with which the elemental spirits, and even the rulers of this world are in collusion¹²⁸. This is the kingdom of darkness, the aeon of wrath, brought about by the sin of Adam. But now with the Risen Christ, the Lord of glory, the Last Adam, a new sphere of salvation, the eschatological aeon, and the new "economy of grace" (Eph 3/2) has been inaugurated, in which all things on earth and in heaven are to be brought under the headship of Christ (cf. Eph 1/10; Col 1/20; 1Cor 15/20-28; also Phil 2/9-11). This sphere of the expanse of grace is what is described as "being-in-Christ", which brings about a new creation (new man, new covenant etc), a new realm in man (being-in-the-spirit), a new kingdom (the kingdom of God) — in short, "a new heaven and a new earth" of the prophetic vision. This sphere, by its very nature, embraces, envelopes, and pervades the other two spheres, and which tends inexorably towards the apocalyptic triumph of Christ, "the new heaven and the new earth" of the Book of the Apocalypse (Rev 21/1).

ii. THE MICROCOSMIC SPHERE OF THE NEW MAN

This pervasive graced-sphere of human existence of the individual man, who is now in Christ, is described by Paul as "being-in-the-spirit", as opposed to "being-in-the-flesh". Because he is now a new creation (II Cor 5/17), he is called "the new man", as opposed to "the old man". This man now enjoys freedom from Sin, from Death, from the Law, and from the 'flesh', in order to be free to serve God and Christ his Lord, and to serve his fellowman. He enjoys, further, a new 'life' resulting in a new level of (spiritual) consciousness by which he finds new meaning in life and in all reality. He finds in the Spirit new light and new strength to live by. By the dialogal rapport he now enjoys with the Holy Spirit, he discovers new relationships — his sonship of God and his graced fellowship with his brethren.

iii. THE UNIVERSAL SPHERE OF THE NEW PEOPLE OF GOD

This graced sphere of human existence of a social dimension is the *Church*, the new people of God (the Israel of God, Gal 6/16). Paul refers to this sphere more characteristically as "the body of Christ". This new people is the people of God of the eschatological period. They are created by the reconciliation brought about in the blood of Christ, between the Jews (the people of God of the Old Testament) and the gentiles. This new people of God is called the Church (*ekk-lēsia*), because they are chosen and called out from the many peoples of the world to form the one graced brotherhood and fellowship that is universal (catholic), knit together as members forming the one body and infused with the same Spirit of communion. They are now the true offspring of Abraham, heirs of the promise, who carry a blessing for all the peoples of the world (cf. Gen 12/1-3 + Gal 3/29). Endowed with the various ministries and charisms, they are to build up the body of Christ, and are to be witnesses of God's saving love to all the peoples of the world.

d. The Most Characteristic Meaning of *Charis*

From all that has been said in this chapter, it will be amply clear that the *charis* envisioned by Paul is so complex and all-embracing,

both in its nature and dynamism, that it defies definitions. However, if we may attempt to state what *charis* is according to Paul in its most characteristic usage, we may say: *Charis* is the soteriological, eschatological gift of God freely bestowed on the man of faith, in history, for his glory. This needs at least a brief explanation.

i. THE SOTERIOLOGICAL GIFT OF GOD TO MAN IN HISTORY

The soteriological gift in question is not some 'thing', nor some 'quality' adhering in man; nor is it merely a 'relationship'. It is in fact a *newness of being*, the effect of an act of God's re-creation which is called justification and redemption. The man in history, all men, are constituted sinful/ and under the power of Sin. But now, God, through Christ, has offered His covenantal righteousness to man, *freely*, to be received in faith. The man who now submits himself to God's design of salvation becomes a *new creation* in Christ, through *regeneration* in baptism, and obtains the gift of 'life' (divine life). Being grafted onto Christ and infused with His Spirit, he becomes a *son of God*, God's beloved, and enters into the fellowship of God's own people. This newness of existence, bringing new relationships, and enabling him to a new way of living, is what has been amply treated as the second and third dimensions of *charis*. The fourth dimension points out to the fact that the above gift is not *static*; it is not for gloating over it. The gift of life is for activity, for faith becoming *operative* in love; and this is expressed as one's return of his giftedness to God, drawing him deeper into the grace-transaction in the covenant. The fourth dimension therefore points out to the *spiralling nature* of this soteriological gift of God. However, the true grandeur and the true nature of this gift of God to man will be sorely missed if it is not seen in the light of the first dimension of *charis* that we spoke about. For, this gift bestowed on man is the love of God Himself, flowing forth as His grace, becoming incarnate in Jesus Christ within human history at the fullness of time, and becoming all-pervasive and immanent in history in the Risen Christ. In other words, the Christian *charis* is in fact God's own *charis*, present now in man, in the Church, and in history through the Risen Christ as His wisdom, His life, His glory, and His power for salvation. In short, it is, in some way, the gift of His own salvific, immanent presence to man in history,

hidden and hiddenly at work, for the most part, towards the glory of the Parousia.

ii. THE ESCHATOLOGICAL NATURE OF THE GIFT

The soteriological gift which Paul refers to as grace is in fact the compendium of all the eschatological blessings promised for the last times, and which were foreshadowed and foretold by the Law and the prophets. The Christian grace, therefore, is an eschatological reality, pervading the eschatological aeon of salvation, inaugurated by the death and resurrection of Christ, the Last Adam (*ho eschatos Adam*), who has become "the life-giving Spirit". It is also on this account that grace is intimately bound up with the Holy Spirit, whose outpouring on all peoples was the promised gift for the last days. The grand finale to which the eschatological aeon, *pervaded by God's grace*, tends is towards the fullness of sonship and the inheritance of glory by the elect, the participation of all creation in the glorious liberty of the children of God, and the recapitulation of all things to God under Christ. This will be the apocalyptic triumph of Christ, when God will be all in all (1Cor 15/28).

B. SOME SALIENT FEATURES OF THE SIDDHĀNTHAM'S ARUḻ

In its consistent usage in the *Thiruvāṟutpāyan*¹²⁹, Aruḻ (Grace) is seen as the Lord Himself in His relational dimension with the bonded spirits towards a twofold function: (i) towards bringing about, as the Lord's Satthi, their purification from *Malam*; and (ii) towards flooding their consciousness as the Lord's *Ñānam*. This She (Aruḻ) does in order that the spirits may be led to shed their clinging on to bondage and their consequent alienation from the Lord, and that, being illumined, they may come to unite with Him who is Love Supreme. Putting it in another way, the Lord's Aruḻ, as His Satthi and *Ñānam*, is indivisible from Him, and She grants the spirits to attain to His own divine state (cf. ThAP 2).

a. Thiruvāṛuḷ is None Other Than the Lord Himself

That Aruḷ or Satthi¹³⁰ is *Pathi* Himself can be gathered from the fact that, in the *Paṇjāṭcharam*, the first two letters (*Si* and *Va*) stand for *Pathi*, and they represent the Lord and His Satthi respectively (cf. ThAP 82)¹³¹. Now the legitimate question arises: Is then the Lord with His Satthi one or two?

For a more authoritative answer we refer ourselves to Meykaṇḍār. *Siva Nāna Bōdham* teaches that, in the way the Lord is pervasively present with the spirits in the world-order bringing about their salvation, the Lord is neither as one (*ēgam*) nor as many (*anēgam*) (cf. SŃB II.4. *ēdhu*). In the *veṇba* that follows, Meykaṇḍār explains this further. God cannot be one (in the way things in the demonstrable world are); for, He is shown to be present everywhere. If He is two, then He cannot be pervasively present as the same reality in all things. His pervasive presence is indeed such that all places and all things are sustained thus in being and operation by Him¹³². How then to understand this peculiar unity between the Lord and His Satthi? Meykaṇḍār explains it with a simile: The Lord is as the sun and sunlight (*ponoḷipōl tsan*). You cannot have the sun devoid of the sunlight; nor can you have the sunlight without the sun. In the same way, "Neither is there Aruḷ without Him (the Lord); nor is He there without Aruḷ" (SŃB V.2.3)¹³³. Just as the sun, without itself nearing the objects, reaches them with its warmth and light through its rays, the Lord, without undergoing changes or a becoming, reaches out to the whole world-order through His Satthi, pervading it and sustaining it as the soul does the body.

Metaphysically, this relationship between the Lord and His Aruḷ (which is likened to that between the sun and the sunlight) is spoken of as that between *guṇi* and *guṇa*. *Guṇa* is the way a thing is *ad extra* (the way it is perceived, the way it acts and functions, the way it reaches out, causes, effects, the way it relates, etc). *Guṇi* is the source (cf. *mudhal*) of the *guṇa*, the reality to which *guṇa* belongs, and whose expression it is. Thus, in the simile, the sun would be the *guṇi*, and the sunlight its *guṇa*. This type of relationship between the two is called *thadhanmiyam* (Skt. *tādānmiya*)¹³⁴.

The unity in Godhead between the Lord and His Aruḷ is even etymologically implied. If the Lord is *poruḷ* (the Real), what is experienced as most precious, reaching out as from within Him in His self-communication to the finite spirits, is His Aruḷ (*ar* or *aru* + *uḷ* : precious + within). If the Lord is Love Supreme, Its benevolent reaching out to bonded man to save him is His Aruḷ. This divine status of Aruḷ is well signified by the use of the reverential epithet *thiru* (divine) which is found prefixed in Thiruvāṛuḷ (*thiru* + *aruḷ* = Thiruvāṛuḷ)¹³⁵.

b. Thiruvāṛuḷ — The Medium of the Lord's Immanent Action in the world

The Lord who has neither beginning (*ādhi*) nor end (*andham*), in His Graciousness (Aruḷ), becomes the *Ādhi* and the *Andham* towards the liberation of the spirits. As the *Andham*, He is seen as the one to whom all capitulates, and with whom the Aruḷ-filled spirits find their refuge and home in love's total surrender; as the *Ādhi*, He is seen as the one that, by His Satthi, gives origin to all the world-order. In His intent towards originating, as the *Ādhi* or *Mudhal* (the Primal), He becomes Siva and Satthi¹³⁶. Thus, Aruḷnandhi would say:

"Deprived of Aruḷ, the revealed Siva is not;
And if that Siva is not, neither is Satthi" (SŃS 239)¹³⁷.

In His being Siva and Satthi, says Aruḷnandhi again, the Lord has caused the world-order to be consisting of male and female that are one to the other similar and dissimilar (cf. *otthovva*)¹³⁸, and of things known as *guṇi* and *guṇa*. It is by Satthi all life on earth has been made possible (cf. SŃS 89). From this too, we may understand how Siva and Satthi are considered the parent (*Ammāiyappar*, Mother-Father) of all the world-order (cf. ThKP 1), and are spoken of as persons¹³⁹. Thus the Godhead that gives origin to the world-order, and procures the liberation and union of the bonded spirits, is seen as a family and as a community. By His Satthi, the Lord evolves the world-order (and the embodiment of the spirits-in-bondage according to their karmic requirements) from *Māyai* as the material cause. While remaining 'the other' and undefiled, in gracious kindness He

becomes oned with the world-order by an advaitic presence through His Satthi, just as the spirit is with the body.

The Lord does *all* His fivefold salvific works for bonded spirits living within the world-order through the medium of His Satthi-Aruḷ. However, there are two phases of His immanent action which are specifically of Agamic inspiration. They are *Maṭaitthal* and *Aruḷal*. The former is through the covert action of Aruḷ as Satthi, and the latter is through the overt action of Aruḷ as *Ñānam*. Under each of these phases the action of Aruḷ is significantly different.

During *Maṭaitthal*, the Lord does not leave the bonded spirits in their unwisdom; much less does He obscure their consciousness or hardens their hearts (That is done by *Āṇavam*). For the Sid-dhāntham the period of *Maṭaitthal* is also a revelatory phase, but only covertly so. That is, the Lord reveals Himself through his Satthi in matter-bound forms such as *aru*, *uru*, and *aruvuru*, as suited to each one's yearnings, manifesting only His *thatasthalatchaṇam*¹⁴⁰. This because the man concerned is still under the effective screening of *Āṇavam*. And when the man worships Him under those forms, it is the Lord again with His Satthi that comes to him in the form worshipped, and gives him his recompense (SÑS 115). It is again by His Aruḷ that He gives origin to the scriptures (SÑS 66). Hence it is that particularly the *Āgamas* are called *Āruḷnūl* (Grace Book) (cf. ThAP 81).

To the man who has arrived at the spiritual ripeness of *Satthini-badham*, the Lord reveals Himself initially as the Guru (*Aruluru*), and by imparting *dhitchai* and the wisdom contained in the scriptures, He leads the graced man to see His Aruḷ as His *Ñānam*, and places him under Her tutelage.

Once a person has been inserted in the Lord's Aruḷ-*Ñānam*, She Herself takes on the lead in him then onwards, brings about within him in ever greater measure the gains of discernment, purification-illumination, and the savouring of the Lord as Bliss. To consolidate the spiritual gains in the graced man and give him to overcome the yet-remaining weak bondage-yearnings, the Grace-Name of the Lord, in the form of the Sacred-Five-Letters, is handed to him by the Guru.

Hence the invocation is called *Aindheluttharuḷ*, the Five-Letters-Grace (cf. ThAP 81-90, esp. 87). When as yet in the *sādhana*-stage, the man is taught to have recourse to *Sivōhambānam* with Aruḷ as *bāvagam* (SŃB VI.2.3; SŃS 246; ThAP 58-60). And when finally the mystic is given to see the Lord, he sees Him with Aruḷ as the Eye (cf. *mankaṇ*, ThAP 19), and sees Him in the form of *Aṭivaruḷ* (Wisdom-Grace) (cf. *aṭivaruluruvāḷ*, SŃS 245; ThAP 88).

c. The True Nature of Aruḷ

What is the true nature of this Aruḷ which in man's bondage-state is known as Satthi and by which the Lord is pervasively present and immanently active in the world-order?

Aruḷnandhi says that the true form (*svarūpam*) of Satthi is that She is the "Wisdom that brooks no opposition" (*satthithan vadi-vedhennil thadaiyilā nānamāgum*) (SŃS 82)¹⁴¹. Penetrating and pervading all, the Lord's all-powerful Wisdom, in His work of *Maṭaitthal*, will inexorably clear the Darkness that covers the spirits, and bring them to *Malaparibāgam*¹⁴². When a man comes to the *Ānana*-stage, the obstruction removed, he sees Her *svarūpam* as *Ānānam*. In his mystic experience, he sees this form in its total splendour as the Lord's *jōthi* (brilliance, glory)¹⁴³ and His *svarūpam*¹⁴⁴. It is then that he also perceives that She is the Lord's fullness by which He pervades and fills all (*pūranam* or *paripūranam*), and that she is an expanse that knows no confines¹⁴⁵.

The Satthi that is at work hidden in the world-order for the *Malaparibāgam* of the spirits-in-bondage, and which reveals Herself as the Lord's *Ānānam* in man's graced-state, is the Aruḷ of the Lord. This Aruḷ, Thiruvāṛuḷ, is indivisible from Him, and is with Him before the world-order originated. It is by Her that the Lord undertakes the fivefold salvific works. It is through Her too that the graced man is adorned and led into the bosom of the Lord, and is given to enjoy Him as Bliss and Love Supreme. And in that state, the graced man will behold Her as the Lord's flawless form there.

General Synthesis and Conclusion

In the Introduction I had made mention of the chief objectives behind the study undertaken in this research. I resume it here in a nutshell: To begin with, this study was intended to examine the question whether the Christian *charis* and the Siddhāntham's *aruḷ* have the same religious significance. To make this examination more pointed, I had narrowed the study of them to the chief, representative, canonical literature of the respective religious tradition pertaining to the theme of 'grace'. This theme itself, however, was taken up for study, not for its own sake alone, but also to serve as the prism through which to refract the entire spectrum of the respective religious pattern. The intention of getting accurately acquainted with the two religious patterns, regarding their similarities and dissimilarities, is *oriented towards* promoting an appropriate understanding of the Saivite and the Christian faith-traditions, as responding in some initial way to the 'need' and to the 'situation' cited in the Introduction (see pp 1-2). In this General Synthesis and Conclusion I will seek to place in some relief what I see to emerge from this study as relevant to the objectives above envisaged.

1. THE PAULINE *CHARIS* AND THE SIDDHĀNTHAM'S *ARUL*¹

After having studied the above two themes apart in Parts One and Two, and after having seen them together in Part Three in a com-

parative view, what comes to the fore regarding them may be stated as follows: In the respective religious pattern, the experience of Arul (Thiruvāruḷ) in the Siddhāntham and the experience of *charis* as found in the Pauline *Letters* place in great relief God's infinite graciousness, the graced-state to which He deigns to raise man as compared with his former state of bondage, and the lofty beatitude that He graciously bestows on him as his final gain. Yet, in their essence, *charis* and Arul stand for two entirely different religious realities. Below, I will present these findings in the form of a brief synthesis of the study done on the two themes, so as to make them emerge the more clearly.

A. GOD'S GRACIOUSNESS

In both religious patterns, God's graciousness becomes highlighted against the background of the helpless situation of man and of his ineptitude, but in *different ways*.

a. Man's Helpless Situation

The helpless situation of man is placed in greater evidence by showing that he is under a radical bondage (or slavery) to an evil power, that he is powerless, by himself, to get out of this closed situation, and that when he does seek to procure 'life' by himself, he is in fact dragged into further bondage and sinfulness.

Paul sees the beginning of mankind's slavery to Sin (*Hamartia*) and to Death (*Thanatos*) in the disobedience of the first man, namely Adam. On account of God's condemnation of the sin of this representative man, who, though a mere creature, wanted to be like God, all men are constituted sinners, with one part of them (flesh) warring against another (spirit). When, wanting to grab the gift of 'life', the sinful man yields to his Sin-ruled desires and strivings, he endorses God's sanction of Death on himself, coming under His wrath. Because he is so ruled by Sin, even the holy institution of the Law, which was to be a guide to him, ends up by giving him to know Sin in experience, multiplies his transgressions, and places him under a curse and the fear of impending punishment. Thus man finds himself driven to greater desperation (cf. Rom 7/24).

The Siddhāntham sees the limited spirit (*chith*, conscious principle) constituting man to be under bondage to *Āṇavam* (Connate Impurity), which obscures and distorts its conscious-powers, thus preventing it from knowing and uniting with the Lord, its true support. The Siddhāntham traces the origin of this bondage to before Time (*Kālam*) and the world-order began. It sees in birth, and in thus taking the limitations of a particular body in space and time an outwardization of the spirit's bondage computed as *Kanmam*, towards its living out its innate bondage and bondage-yearnings, and thus to arrive at its liberation. Though aided by its *karuṇam* in attaining to various conscious-states, the man's spirit, on account of its *icchai-ñānam-kiriyai* being warped, fails to discern the true nature of things and to seek God as its ultimate support. Therefore, the man tries to alleviate his deep-seated alienation, implanted in his bondage, by his ego-propelled pursuits after gains other than God; and thus, while living his former *Kanmam*, gathers further *Kanmam*, to be lived out in yet another life deserved by his bondage-yearnings. Umāpathi would put this situation thus:

"What travail unfathomable endures alas
The inept spirit from time immemorial!
Oh, when will Grace (Arul) on it dawn!" (ThAF 20).

b. God's Gracious Initiative for Salvation

Against this doomed situation of man, God's graciousness is revealed in His gratuitous, compassionate, momentous initiative for his salvation. For Paul it is seen in the Christ-event; for the Siddhāntham in the Lord's fivefold works (The one is represented by the cross, the other by the Natarāja dance-pose).

Paul sees Christ as the 'hidden wisdom' of God wrapped in the mystery before all ages, which He had graciously fore-ordained for man's glory. That glory man forfeited by placing himself under the power of Sin. That notwithstanding, God is seen to be repeatedly entering into covenantal relationship with man in history in view of revealing His mystery. Being pleased with Abraham's trusting faith, God constituted him and his posterity righteous before His sight, making them His covenantal people who would carry His promise of salvation — namely the promise of Christ and the salvific blessings he would bring —, to be in due time bestowed on them, and through them to all the

peoples of the world. The Mosaic Law was given to this people as an interim dispensation, to act as 'custodian' (*paidagōgos*) until Christ came. At the fullness of time, He sent Christ His Son as the redeemer, manifesting His covenantal fidelity and goodness. This Christ, in filial obedience to the Father and in solidarity with mortal man (whose form he had assumed in incarnation as Jesus Christ), died a vicarious death on behalf of men, becoming thus a once-for-all sin-offering (*hamartia*), and thus redeeming the sinful mankind from their debt of Death owed to their sins before the judgement seat of the Holy and Just God. God the Father has shown the acceptance of this worthy vicarious sacrifice of Christ by raising him from the dead, and by exalting him above all creation as the Lord and as the Son of God in power, thus inaugurating a new economy of salvation in which all the redeemed would be reconciled to God by being placed under his headship. Those that enter this mystery of salvation through their 'obedience of faith' would find, in being in Christ, their redemption from Sin and their regeneration to the 'new life' that is now in Christ Jesus in his resurrection.

In this above vision of salvation, *God's gracious love is revealed* in His design to share with man His own glory notwithstanding his sinfulness, and in His initiative to the point of not sparing even His own Son. It is *manifested* in the gracious condescension and the extreme generosity of Christ giving his own life for his brethren. These are referred to by Paul as 'the grace from God the Father' and as 'the grace of Christ'.

The Siddhāntham's portrayal of God's graciousness may be sketched as follows. God is the Supreme Lord (*Pathi*); the limited spirits (*Pasu*) are His subjects, and the rest (*Pūsam: Āṇavam-Kanmam-Māyā*) His possession. The spirits, in their primordial bondage (*Kēvalavasthai*), are totally helpless. To save them, the Lord who is the *Andham*, by His Arul (Grace) becomes the *Ādhi*, and thus, as Siva and Satthi, He enters in advaitic process with the spirits-in-bondage in order to bring them to their liberation and their union with Himself through His fivefold works.

By *origination* the Lord, through His Satthi, continues to give origin to the changing world-order (comprising of he-she-it), such that the bonded spirits are provided with a bodily frame, instruments for consciousness, environments to live out their embodied existence, and the objects for enjoyment and experiencing (*thanu-karaṇa-puvana-*

bōgam), evolved from the principle of *Māyai*, and in patterns as befitting their bonded-state and bondage-yearnings computed as *Kanmam*. By *providence*, the Lord sustains the bonded spirits' process towards the maturity of *Malaparibāgam* by their living out their bondage patterned on their *Kanmam*. By *involution-encapitulation*, He continues to undo the world-order towards giving respite to the bonded spirits from the pains of earthly bondage when the *Kanmam* taken in a life (*Pñraddham*) has been lived out, towards placing them in a new order as befitting their gathered *Kanmam* (*Sañjitham*). As long as the man is under the effective obscuration of *Ānavam*, and the consequent undiscerning state, the Lord remains by him as his faithful Lord, though *hidden*, and, through His Satthi as the *thadaiyilā nūnam* (the wisdom that brooks no opposition), inexorably brings about his *Malaparibāgam* and the wearing out of the powers of bondage over him. Thus He brings him to shed his bondage-yearnings, and to begin to hunger for *Nānam*. This way of the Lord hiding behind the material world-order-forms and bringing the spirits to the moment of their illumination is called His *Mañaitthal* (*Concealment*). When *Satthinibādhām* occurs in a man, the Lord, taking the grace-form of the Guru by the medium of His Aruḷ, manifests by degrees His true form as wisdom (*Nānasvarūpam*), and remains on in his spirit by His Aruḷ as his Inner Guru. Thus begins the Lord's final salvific work, namely *Aruḷal* (*Gracing*). Though only this final work is more technically called *Aruḷal*, all His fivefold works are in fact works of His gracious love (cf. *pārththidin aruḷē yellām*, SN̄S 57; also SP 18; ThM 1769).

In the above vision of salvation, *the graciousness of the Lord* is seen as that by which He who is the *Andham* becomes the *Ādhi* and does His fivefold salvific works. It is by His Grace (Aruḷ) that He condescends to conceal Himself and merge, as it were, with the world-order in advaitic process with the spirits-in-bondage in order to bring them to shed their bondage. It is again by His Aruḷ that He condescends to manifest Himself in His Guru-form to the man ripe for *Nānam*, and, being present to him as his Inner Guru, perfects his salvific gains until He bestows Himself to him to be enjoyed as Bliss.

Similar to how the incarnation-death-resurrection of Christ is the peak moment of grace in mankind's history of salvation for Paul, the phase of *Aruḷal* (beginning with *Satthinibādhām* and Guru-intervention) would be the peak moment of grace for the Siddhān̄tham in the individual man's history of salvation.

B. MAN'S DIVINIZATION

a. The Gift of the Graced-state

For the Siddhāntham and for Paul, God's graciousness becomes a luminously experiential reality for man through the gift that he receives of a graced-state of existence. By this gracious gift there takes place in him a growing mystic union, in his being and in living, by which he becomes ennobled and divinized, so to say, resulting in his growing spiritual wisdom, and in his intimate rapport and communion with God. This new graced-state would be designated by Paul as being-in-Christ and as being-in-the-Spirit; the Siddhāntham would call it *Suddhāvasthai* (the Pure or True State) or the state of *Ñānam*.

In the Pauline teaching, man encounters the salvation of Christ in the gospel proclamation through which God's gracious initiative for his salvation is made known, and he enters the aeon of salvation by faith and by dying and rising with Christ in baptism. Through this insertion into Christ the Christian comes to possess the righteousness that is now found in Christ. By it he is forgiven, reconciled, redeemed, acquired by God, and sanctified; he, moreover, becomes conformed to Christ, and is made one spirit with Him; he receives the gift of the Spirit of sonship, and becomes a son of God — an heir of God, and joint-heir with Christ. By this transformed and graced existence, the Christian lives by the Spirit and walks by the Spirit, lives the ethic of his righteous relationship with God, and renders graced service in love in the Christian community for the upbuilding of the Church (the Body of Christ), thus fulfilling the Law of Christ.

For the Siddhāntham, man's graced-state (*Suddhāvasthai*) is inaugurated with the Lord's *Arulal* (Gracing). *Arulal* would begin when the *sattinibādhan* is given to encounter the *Nāna-guru* (*Aruluru*) in the form suited to his spiritual condition. By giving *dhitchai* and by his teaching, the Guru mediates to him the removal of his *Saṅjītham*; initiates him to *Ñānam* by inserting him into *Arul-Ñānam*; and lights up within him his Inner Guru as the *niṅgādhakō* (unforsaking leader). Chiefly through Guru-instruction, contemplation, and worship as befitting the *Ñānapādham*, the graced man grows in his ability to discern the truth about the world-realities, about himself, and about God's gracious ways. He begins to realize how the Lord, by His *Arul-Satthi*, had been hiddenly sustaining him all the while even when he was ig-

norantly pursuing non-godly ways, the same that now sustains him by His Aruḷ-Nānam. By the gradual removal of his *thaṭpōtham* (ego-sense) in spiritual striving, which gets replaced by a growing identity-consciousness with Sivam through *Sivōhambāvanam*, he becomes more purified of his lingering bondage and more flooded by divine illumination. Further, led by Aruḷ, he communes with the Lord as Sivam relishing His communion as sweetness and bliss. And by dint of such growth in discernment, purification-illumination, and savouring the Lord as Bliss, he comes to enjoy in a stable way his mystic advaitic union with the Lord. Such a man, in this graced state, will become the form through which the Lord's graciousness will be reached out to other men.

b. The Gift of the Final Beatitude

In both patterns, the true form of the graced nature of man, which remains as yet unmanifest in its imperfect state, becomes more and more manifest in more evolved graced-states, and it becomes fully revealed only in its perfect state, namely in the final beatitude — already in the mystic vision and the stable mystic communion for the Siddhāntham, and with the resurrection from the dead at the Parousia for Paul.

For Paul the final beatitude of the Christian would consist in possessing in full (as eternal life) his 'life' that is now hidden in Christ, and in inheriting God's own glory (the same which is Christ's now by his resurrection, and which we too already possess inchoatively by our justification). It will be the fullness of sonship which is now already in Christ making him 'the first-born'. This definitive identification with Christ is what Paul would call 'abode with Christ'. This final beatific state, which would be seeing God face to face, would not be one devoid of body ('unclothed' II Cor 5/4), but one with a resurrected, glorified body; and that will be at the Parousia when the righteous man will meet Christ the Lord of Glory laden with the fruits of righteousness. 'Death' will thus be totally vanquished.

For the Siddhāntham the final state of beatitude would consist in a total liberation from bondage (and hence from the cycle of rebirth), and in the blissful advaitic union and communion with Sivam.

It is possible to possess this final state already in one's life as *jīvan-mukthi*. However, even the *jīvanmukthan* is not totally insured against a relapse into some form of bondage as long as he lives out his *Kanmam* taken in a birth (*Praraddham*). That *mukthi*-state will become an inamissible possession when the body taken in birth falls off. The state of blissful mystic union during one's life is not impossible, since in that union the consciousness of the mystic becomes fully possessed and pervaded by the Divine Infinite Consciousness that pervades and sustains the entire world-order. This union is described as 'seeing', with all the ecstatic immediacy that it implies. In this 'seeing' the man's spirit is in its total, unhindered, utmost function, in complete self-abandon and self-oblivion, communing with its most adequate object, the Lord, who is the *Sath-Chith-Ānandham*. This state is also called *Sāyujjiyam* (abode with Sivam).

The nature of the graced-state, in both patterns, is seen: (i) as a liberation and elevation of man from his former state of sinfulness or of bondage; (ii) as a gift freely bestowed upon him when he is fittingly disposed for it; (iii) as a new capacitation in him and a new 'life' (life in the true sense) which is made possible by a divine union that transforms and enables him; and (iv) as a new adornment that endears him in God's sight. In a word, it is seen as a divinization of man through a mystic incorporation with the Divine: For Paul it is by the Christian being ingrafted in Christ, sharing the life and glory that is in him, and by he receiving the eschatological gift of the Spirit (the Spirit of sonship); For the Siddhāntham it is by the Lord becoming the man's Inner Guru, and in his being pervaded and fostered by Thiruvāṇṇam. For the former, the final state will be one of total union of the believer in the Parousiacal glory of Christ, and of inheriting his divine sonship in full. For the latter, the union is described in terms of bridal mysticism, and as a total advaitic communion, where all distinction between the knower, the knowledge, and the known (*Ādhuṛu-Ānam-Āyam*)² totally ceases, and the graced *chith* remains immersed in the Divine, enjoying the Lord in full knowledge and bliss.

This gift of divinization of man shows in a yet enhanced light God's infinite graciousness.

C. CHARIS AND ARUḶ

Under this heading I intend to give a synthetic view of the nature of *charis* and of *aruḷ*, showing also how their word-meanings are related with their religious significance. Besides that, I also intend to attempt a rapprochement of the chief terms in the two literatures, as this would be the most suitable place to do so.

a. The Word-meaning of *Charis*

Under word-meaning what interests us here is the religious meaning and the religious nuances that *charis* carries for our context.

Charis, coming from the root *char-*, is originally of a secular usage implying an aspect of 'winsomeness' in the one who enjoys the favour, which winsomeness moves the one who shows favour to do so. In late Judaism and in the New Testament this word was imported into religious usage, and the nuances of the Hebrew *hesed* and *hanan* were loaded onto it, while retaining a shade of its original meaning as 'finding favour', but in the sense of finding favour once made pleasing by the grace shown. Thus *charis*, in referring to the gracious transaction of God with man in covenantal relationship, came to have four dimensions. It signified: (i) the gracious favour or benevolence of God and its expression; (ii) the gift as the form in which that benevolence finds expression, and which gladdens and transforms the man that receives it creating a new rapport with him; (iii) the favoured relationship thus established; and (iv) the self-transcending response that the favoured man makes to his benefactor, in the mutuality of covenantal relationship bestowed. These dimensions, singly or severally, are called '*charis*', in as much as they are the expressions, in different stages of unfolding, of the same outgoing gracious love (*agapē*) and mercy (*eleos*) of God towards man in covenantal goodness and righteousness (*hesed* and *sedāqah*).

b. The Nature of the Pauline *Charis*

A résumé of the above fourfold dimension of *charis*, as found in the way Paul sees it in Christian experience, can be made as follows:

Charis is the gracious initiative of God conceived in love (*agapē*) before all ages as the hidden wisdom to be revealed to man for his glory. This wisdom is Christ the Son of God, (the Power of God and the Wisdom of God, ICor 1/24). In the fullness of time He revealed him to us in Jesus Christ, "whom God made our wisdom, our righteousness and sanctification and redemption" (ICor 1/30). Through him He sent also His Spirit, to make of us sons of God (Gal 4/6). Christ manifested to us this grace of the Father by his own graciousness. In solidarity with us, and on our behalf, he obediently submitted to his Father's design abasing himself to a mortal existence, and further to the extent of dying, and that too the death on a cross. In the same gracious solidarity he now shares the 'life' that is his by his resurrection ('he will die no more', Rom 6/9), and his inheritance of God's glory and the fullness of sonship. This is, in brief, the first dimension of *charis*.

The gift of God 'not sparing His own Son', of sending him towards our redemption, and of sending His Spirit, is already the second dimension of *charis*. By God giving the man of faith to die and rise with Christ in baptism, to possess the Spirit of sonship, and to live and walk by the Spirit—in short, by gifting him with his mystic union in Christ towards being a son of God through him in the Spirit —, 'justification for life' is bestowed on him, by which his old sinful state is written off, and he becomes invested with a newness of human existence (cf. new life, new covenant, new commandment, new man, new people). The blessings that God had promised are now bestowed upon him in Christ. They are referred to in many ways, such as pre-ordination, election, call, justification (redemption, reconciliation, sanctification), glorification, life, light, peace, sonship of God, New Israel, the eschatological gift of the Spirit, inheritance, and resurrection from the dead. These gifts imply also a new state, a new aeon, a new kingdom in which the Christian is placed and cherished, and a new relationship by which he is drawn into God's intimacy as His beloved (*agapētos*). This soteriological gift aspect of the Christian existence, which includes also the favoured relation and intimacy with God, are the second and the third dimensions, which find the most frequent reference as *charis* in the Pauline corpus.

The gift of *charis* in the Christian becomes concretized (similar to how it became the *charis* of gentile apostleship for Paul) as various grace-gift-tasks (particularly towards the upbuilding of the Christian

communion), which Paul calls *charismata*. The highest of them is *agapē* (godly love, charity)³. The Christian does not close himself on the enjoyment of these gifts or on priding himself on his spiritually privileged (graced) state; but, with Christlike mind and spirit, he graciously humbles himself to maintain unity, service, and love of communion in the Church (cf. Phil 2). This is the graced, self-transcending response that he offers, besides living the ethic of righteousness. Both aspects are referred to as service (*diakonia* and *douleia*). This is faith becoming operative through love (Gal 5/6). This graced response too is *charis*. One special expression of it is a community-based help that is offered to the poorer Churches. A privileged service, which in a way gathers up all other services and inspires them in return, is the community-service which is common worship (liturgy—*leit- + ergon*)⁴. Through it, the Christian, as a graced individual and as a graced communion, celebrates, in knowledge (*gnōsis*) and in acknowledgement (*epignōsis*), his graced covenantal response to God by giving Him thanks (*charis*, grace) (cf. *charis tō theō*, *eucharistein*). This is the final form of the unfolding of *charis*, which in turn inserts him deeper into the grace-transaction, and hence deeper into grace.

c. The Word-meaning of Arul

Arul is but an evolved form of outgoing love (*anbu*). *Anbu*, which is a way of being towards others and for others, has, in Tamil, a predominantly immanent dimension which may be described as communion. This communion presupposes a tie, a bond that unites the persons concerned. Thus, even when a person transacts with outgoing acts of love towards his kith and kin on the basis of such ties, it is but a communion with them on a tangible level, involving a certain mutuality, and thus also an element of self-fulfillment yielding contentment, happiness, and delight (*inbam*)⁵. In human relations, therefore, *anbu* implies a seeking of this self-fulfillment. This is the type of love that is the basis of the ethic of family life (*illaṭam*). When a man has grown in the real art of loving, by giving and receiving love in ethical ways, he grows over such ego-needs, and comes to possess, in that degree, a stably gracious love for others, not dictated by bonds and ties of blood and friendship. This is what is named *arul*, and which Thiruvalluvar describes as *anbin kulavi* (the babe begotten of *anbu*).

The word *aruḷ*, therefore, unlike *charis*, has its origin in the ethical, religious usage. Etymologically, coming from *ar* (or *aru*) + *uḷ*, it points out to 'that precious thing within'. *Aruḷ* in a man, therefore, points out to the gracious, benevolent way he has his being (love) for other living beings, particularly for his fellow-human beings⁶. This *aruḷ* is the characteristic of men of renunciation and of the state of renunciation⁷, in as much as it implies a renunciation of 'I' and 'mine' and of the *Ahāṅkāra*-ruled way of life (which renunciation comes in the wake of *Malaparibāgam* and *Iruvinaiyoppu*). It is, therefore, free of compulsive likes and dislikes which are the result of bondage. Hence it is characterized by inner-freedom; it is free of self-seeking; and it is also free from every form of seeking satisfaction of one's ego-needs. It expects nothing in return from those for whom it is borne. When a man outwardly shows acts of such *aruḷ*, by derivation also such expressions are called *aruḷ*⁸. When a person is filled with *aruḷ*, he exudes a serene, elevating charm or attractiveness which is not of a secular kind. This charm also is called *aruḷ*⁹.

d. The Nature of the Siddhāntham's *Aruḷ*

What is said about *Aruḷ* in the Siddhāntham may be synthesized as follows:

It is because of this *Aruḷ* in the Lord that He is moved by mercy to save the bonded spirits. Thus, He who is the *Andham* (the one beyond and to whom all capitulates) becomes the *Ādhi* (the First that comes to be and brings all to being in the world-order). As *Ādhi*, Himself as Siva (the benevolent, the propitious), and with and by His *Aruḷ* as *Satthi* (Energy)¹⁰, the Lord brings about the world-order towards saving the spirits-in-bondage. In this salvific intent, the *Siddhars* see in the Lord and His *Aruḷ* personal characteristics: They see the Lord forming a community with His *Aruḷ* analogous to how the lord is with his lady, and giving origin to the world-order (he-she-it) and relating with it as parent (*Ammaiyāppar*, Mother-Father). Thus, they see in the Lord as Siva-Satthi the model of all the male and female in the order of the living, and of the composition of all things as *guṇi-guṇa*. With His *Aruḷ* as *Satthi*, and by Her, the Lord becomes *immanent* and *hidden* pervading the world-order, in steadfast love bringing the bonded spirits to the maturity of *Malaparibāgam*. By His *Satthi* He takes the *thadasthalatchaṇa* forms (*uru-aru-aruvuru*)

manifesting some or other aspect of His divinity, thus evoking and fostering their religious consciousness and their religious quest¹¹. At *Satthinibādhām*, the Lord by His Aruḷ takes the perceptible grace-form (*aruḷuru*) as the *Ubāya Guru*, and by His *ātkoḷal*, takes possession of the *Satthinibādhān* as His, becoming his *Āṇḍavan* (Lord)¹², and places him in the cherishing care of His Aruḷ. By Aruḷ He remains on in his spirit as the Inner Guru and as the *Nānasvarūpam*, and inserting him into Aruḷ gives him true discernment, and furthers his purification from lingering bondage. In that degree too, his *Ahan-kāra*-directed spiritual strivings yield place to Aruḷ's lead and illumination. By thus being oned with Aruḷ in being and in action, the man is given to taste the sweetness of the Lord's communion, and thus his Aruḷ-sustained spiritual path becomes easier, surer, and true (ThAP 62, 65, 68, 71). To consolidate these grace-gains, the Guru (*aruḷuru*) hands the Grace-Name in the form of the Five-Letters-Grace (*Ain-dheluttharuḷ*). When the purification from *thaṭṭōdham* and the immersion in *Thiruvāruḷ* becomes perfected, the Lord manifests His true form (*svārūpam*) as *Āṭivāruḷuru* (Wisdom-Grace-form), and bestows Himself to be enjoyed as Bliss itself (*Inbu*)¹³. This mystic union and communion the Siddhāntham calls *ēgam* (oneness) or *atthuvīdham* (*advaita*, nonduality). In that union, the little consciousness of the man is swallowed up in the Tidal Consciousness of the Lord, and he not only loses his identity-consciousness, but even the consciousness of *Thiruvāruḷ*, which then becomes merged in the Lord as His flawless form there (ThAP 88).

As the Lord's Aruḷ fills the graced man, and as the graced man is given to taste the sweetness in the Lord's communion with him, his way of being to his fellowmen and to all the living beings becomes freed of ego-seeking and ego-motivations, and he relates to them in gracious love and compassion. In other words, he becomes possessed of the matured, godly, outgoing love which is called *aruḷ* (Valluvar exhorts to this way of being towards others by the phrase *aruḷ ālga*, be possessed of *aruḷ*). Umapāthi, perhaps because he did not want to confuse this *aruḷ* with *Thiruvāruḷ* in the *Thiruvārutpayan*, refers to this kind of love with the word *karuṇai* in *Thiruvārutpayan* 100. The word *karuṇai* there can very well be replaced by *aruḷ*.

In the Siddhāntham, therefore, Aruḷ is that most precious reality in God, of which every man stands in the greatest need at all times (ThAP 31). It is in fact the way of being of the Lord towards the bonded

spirits, the gracious way He possesses Himself for them. The relationship of the Lord to His Aruḷ is, therefore, likened to the metaphysical relationship between *guṇi* and its *guṇa*; and hence Aruḷ is indivisible from Him (ThAP 2). Aruḷ, then, is verily the Lord Himself, *His Other Half*.

Thus, while *charis* is what takes origin in the Father's love (*agapē*), becomes revealed, manifested, and bestowed in and through Christ His Son (who took human form), and is experienced as fellowship and communion with the Divine through the Holy Spirit, Thiruvāruḷ is seen as that with whom, and by whom, the Lord becomes present in advaitic process with the bonded spirits in the world-order through His fivefold works, until, transformed and enabled by His Aruḷ, they repose in advaitic union with Him as Sivam (Love), in full Knowledge and Bliss¹⁴.

c. *Agapē-Charis* and *Aruḷ-Anbu*

Charis, in its totality, springs from God's outgoing love of goodness (*agapē*); and, as an expression of it, *charis* reveals and manifests it, mediates its being poured into the heart of the graced man making him beloved of God (*agapētos*), and enables him to show the same godly love (*agapē*) towards his brethren in the faith. There exists, therefore, a close relationship between *charis* and *agapē*. Now, *agapē* in the New Testament (including Paul), has both an immanent dimension (of covenantal communion) and an outgoing dimension¹⁵. What is more predominant in Paul's *Letters* is the outgoing dimension (This is true also of the *agapē* of Christ and of the Christian). Under this nuance, *agapē* seems closer to *aruḷ* in meaning than *charis* is; for, unlike *charis*, *aruḷ* is primarily *a way of being for others* (loving) more than an expression of it (which *charis* is). But even in this homology, there is a clear difference: God's *agapē*, though turned to all men (for the design of salvation is for all men), because it implies also the communion-dimension, is conceived in a covenantal pattern, such that only those that enter this covenantal relationship would experience it as *agapē*, and the others would experience only the *orgē* (wrath) of God. *Charis* comes within this co-

venantal scheme. Hence too, even the *agapē* of the Christian is primarily to those who are within the covenantal people. The Lord's Aruḷ in the Siddhāntham is not only for all men, but also, for all the living, and there is no restriction to it in the form of a covenantal economy of salvation. God's Aruḷ is inexorable. She is God's Power and Wisdom (Satthi and Nānam), and brooks no opposition. No matter how great a man's bondage and his wickedness, God's Aruḷ as Satthi, in divine pedagogy, handles it in strict justice through the operation of *Kanmam* and *Māyai* to bring him to wear out his bondage-yearnings and to reach the Dawn of Grace. Similarly, the *aruḷ* of the graced man is not restricted to any group based on caste or creed or even on spiritual ties. It is not even restricted only to mankind. It is shown in kindness and compassion for all men and for all the living (it is godlike), without expecting any result or reciprocity¹⁶.

From the above it can be gathered that in its immanent and communion dimension *agapē* is closer to *anbu* than to *aruḷ*. And since the *agapē* of the Christian towards his brethren implies a communion and a community-interaction on the bond of 'one Lord, one faith, one baptism' etc, it can be very well rendered by *anbu*, though some aspects of *aruḷ* are also present in *agapē* (like inner freedom, freedom from likes and dislikes etc). For the Siddhāntham, *aruḷ*, which is a love free of seeking ego-fulfilment, presupposes in the graced man a state of fullness of love which consists in the sweetness experienced in Divine communion (*Inbam*)¹⁷. Hence every expression of *aruḷ* too is a communion, but at a more profound level — it is a communion with the Lord. Thus, though the graced man seeks no return in his *aruḷ*-expression, he is not without a gain. He gets indeed a gain; and that gain always is the Lord who is the Truth (cf. ThAP 97), and who yields the only true joy, He being *Inbu* (Bliss) and *Anbu* (Love).

Because the expressions of *aruḷ* are also, by derivation, *aruḷ*, *charis* too can be very well rendered by *aruḷ*, inspite of the differences of nuance between them.

2. GOD-WORLD-MAN VIEW OF THE SIDDHĀNTHAM AND OF ST. PAUL

As said earlier, the theme of *Arul* and *Charis* were studied, in the manner it was done, in order to get acquainted with the two patterns of religion, of which the *Thiruvāṟupāyan* and the Pauline *Letters* are representative literatures. If the chapters on the doctrinal setting have helped us to place the experience of 'grace' in the respective religion better, it may not be erroneous to state also that the experience of 'grace' as traced in the respective literature, in its turn, has illumined the various elements that compose the respective religious pattern, so as to enable us to see them in their proper perspective. In the homologous way we had seen the two themes in comparative view in Part Three, I believe we have already been acquainted, to a considerable extent, with the similarities and dissimilarities existing between the elements that go to form the two religious patterns. In that exposition, I had traced the two patterns in graph with soteriological perspectives as the three-dimensional co-ordinates, arranged as "Man under Bondage", "Man under Grace", and "*Charis* vis-à-vis *Thiruvāṟu!*" (treating of their salient features). Further, resuming the results of the study in regard to *charis* and *arul* in the first part of this General Synthesis and Conclusion above, I have traced the experience of 'Grace' as interpreted and expressed in the two religious patterns. The three co-ordinates I had recourse to there are: 'God's graciousness', 'man's divinization', and 'the word-meaning and the nature of Grace'. I now propose to complete and complement the above by tracing the two religious patterns, recapitulating the entire study in a synthetic manner, on yet another set of co-ordinates which may help to place the two in a more marked relief, so as to see them in a more nuanced way (It is not possible to take note of all the nuances and trends. We keep to the main and characteristic ones). The co-ordinates I propose to use are 'World-view', 'Man-view' and 'God-view', in that order. Here too I will keep to the homologous way of discourse.

It is to be noted, particularly under this heading, that there is a great difference between the literary genres of the Siddhānta *śāstras* and the Pauline *Letters*. What the Siddhāntham contains is nothing

really new to it. It is what was found, from very ancient times, in the Hindu Theism of the Āgamas and the Vēdas, in the *Panniru Thirumufai* and other revered writings, in its philosophical and theological reflections, and in its *yōga*, ascetics, and mysticism. The Siddhāntham has evolved out of it a coherent and comprehensive system, and has set them forth in systematic expositions called the *śāstras*. The Pauline *Letters*, coming in the wake of Jewish religiosity¹⁸, instead, are not systematic expositions containing complete philosophical and theological reflections. However, what interests us here regarding both these literatures is not the evolution in reflection (philosophical or theological), but the basic similarities and dissimilarities in religious views regarding God, man, and the world. Both the religious traditions hold that their views are evolved in the light of God's revelation, codified in the Scriptures, and that they are made known to man when he is in the graced-state or in the true-state intended for him, and as illumined by that state. Paul would call this 'knowledge' *gnōsis*, and the Siddhāntham would call it *Ñānam* (Skt. *jñānu*). It will be noted that both these words have the same Indo-Germanic philological root *GEN*.

A. THE RELIGIOUS UNDERSTANDING REGARDING THE WORLD

a. The Cosmic View

In Paul the cosmic view is *hierarchical*. God is the wholly transcendent absolute Lord who creates the world (the sentient and the non-sentient) out of nothingness. Paul would refer to this created order as *ktisis*. God placed it under man (whom He created in His own image and as the highest of His Creation) so that man may be His righteous steward over it.

The Siddhāntham sees no such hierarchy; it sees instead *a cosmic harmony* (household) under God's immanent hegemony. In its view, the world-order (*prapañjam*) includes the *chedhanaprapaṇjam* (conscious world-order), and the *achēdhanaprapaṇjam* (non-conscious world-order) consisting namely of *chith* and *achith* (*jadam*). The *chedhanaprapaṇjam* is composed of various levels of conscious beings, of which the highest are those of man and of gods (hence they

are called *uyarthinai*, the high-order). The Lord (*Pathi*) is immanent in, and yet different from, the world-order, similar to the way the soul is to the body, taking it along for His salvific purposes; and He remains untainted by it.

b. Origin, Nature, and Purpose

The Lord (*Pathi*) evolves the embodiment of the *chēdhana-prapañjam* and the *achēdhanaprapañjam* from out of the principle of *Māyai* (which is *anādhi*), and sustains and undoes the resultant world-order according to the patterns of the *Kanmam* of the spirits. He does so, in His gracious saving ways, in order to give the spirits to live out their bondage, find their liberation, and attain to His divine nature.

For Paul, instead, God creates the world (*kosmos, ktisis*) out of nothing (cf. Rom 4/17), in view of man (who would find his full expression in Christ), according to His own patterns and for His own designs. Seeing that the creation cannot, by itself, give praise and thanks to God, man, by bringing it under subjection in righteous service, was to give intelligent praise and thanks to God (cf. Rom 1/19ff). The life of man on earth amid creation is in fact a period of probation and service to God, so as to receive the glory that had been predestined for him.

In the way Paul sees it, the hierarchical order intended by God has been disturbed through the fall of man and his sinfulness. The world has now come under the power of Sin (hence Paul refers to it as 'this world', with a negative theological judgement on it). The sinful man seeks to close in on himself flaunting God's authority over him and His designs, making use of the world as his instrument and the venue. God punishes such a man by imposing His sanction of Death on Sin and sinfulness, to be meted out to him in the form of slavishness to this corruptible world of ephemeral gains. Thus, though God created the world good, it has now been subjected to futility and corruption; and it is in constant groaning for its liberation, which is to be attained in the liberation of man (cf. Rom 8/19-22).

With the new economy of grace that has been established in Christ the old pattern (*skēma*) of the world is passing away and is yielding place to a new one — namely to a re-establishment of the hierarchy in and through the Risen Christ (cf. Eph 1/10). The graced man, by the 'life' that is in him and by the gift of righteousness that he has received, reverses the rule of Sin over the world through his obedience of faith and through his righteous conduct.

According to the Siddhāntham, the nature of the world-order is ambivalent, evolved as it is from the *Suddhamāyai* and the *Asuddhamāyai*. For the bonded man driven by ungodly yearnings it is a source of worldly gains that are transient and admixed with pain (being *asath*), and it leads to a perpetuation of bondage by being instrumental for gathering further *Kanmam*. For the *Ñāni* (the wise man) it is indirectly instrumental in God's hands for his further growth in *Ñanam*, and thus to commune with Him yielding bliss. Whatever he does under Arul's guidance, his gain is always the Lord (ThAP 97)¹⁹. In the *Ñāni* the *Suddhamāyai* is the venue of Arul's lead (cf. *Suddhavasthai*). For the bonded man the *Asuddhamāyai* is the venue of Satthi's operation as *Thirōdhāyi*. However, *even for the bonded man the Māyai-world-order is the venue of the Lord's salvific work which is called Maṭaitthal*.

c. Destiny

For Paul all creation is to be brought to subjection in the righteous man (the liberated man), through *the* man — 'the firstborn among many brethren', who is Christ. In this way it will find its liberation, from Sin and from the Death which is in corruption, by participating in the liberty and the glory of the children of God. Thus, the world (matter including), *which had a definite beginning*, will not be destroyed, but will attain an undying existence through man's resurrection from the dead at the Parousia.

In the above way God's true hierarchical order would be definitely established. This is what Paul intends when he says: "For all things are yours...; and you are Christ's, and Christ is God's" (ICor 3/21,23; cf. also 15/20-28).

In the mind of the Siddhāntham the Lord is always the Supreme Lord (*Pathi*), over the spirits (whether in bondage or not) and over *Pāsam*. Before Him, who is the *Sath*, all *asath* capitulates as powerless (SÑB VII). It need not be brought under His subjection, in man or through being subjected to man. The material world too does not need to be liberated from any bondage (It is not under God's 'wrath', and it has not been subjected to corruption — it is not frustrated). Its nature is to evolve or involute as God intends it. As *Māyā* it is *anādhi* (beginningless) and *anandham* (eternal). Only the bonded man is under the power of *Āṇavam*; and to him the world-order becomes an instrument of bondage through his bondage-tendencies that make him identify himself with it. His spirit will attain liberation by housing the Divine Light through unitive consciousness with the Divine (ThAP 29); then the power of Darkness over it will capitulate to the Divine Grace now pervading his spirit, similar to the way darkness capitulates to the sunlight (cf. *kadhirmun iruḷpōla*, SÑB VII.1.1). In man's *mukthi*-state, spent of its powers, *Pāsam* will be found in him capitulated to the Lord as His possession, and as indirectly causative of his bliss-experience (UV 50).

When, therefore, man attains godly consciousness he sees and lives the divine harmony where Lord is the Supreme Lord (*Pathi*), and in His lordly presence, all the living are His people, and all the rest are His possession (cf. SÑB II.4.1).

B. THE RELIGIOUS VIEW OF MAN

a. Origin and Nature

For Paul man (as male and female) is essentially *a creature*, created by God in His image (that became manifested in fullness later in Christ), composed essentially of *psychē* and *sōma*²⁰, as the lord of all creation to be His servants in righteousness, and destined to participate in His glory as His sons in Christ. Though man is said to be created in time, in his intuition into the mystery, Paul seems to see him already as fore-ordained in Christ for glory (cf. ICor 2/7; Eph 1/4-5). Man was created essentially good, and he enjoyed God's friendship. Later, wanting to be like God and placing himself under the

evil one (= an unrighteous act), he disobeyed God forfeiting the glory that was predestined for him. He thus came under God's wrath and under the power of Sin and Death. All men inherit this situation of bondage and condemnation, and, like Adam, by their own disobedience, they endorse it in their life, thus making the reign of Sin and Death abound in the world. By this radical constitution of man as sinful, Sin and Death reign in that part of man which Paul calls 'flesh', and which militates against his submitting himself to God in righteousness. In this way his alienation from God through unrighteous deeds perpetuates itself taking him towards his final condemnation and ruin. This would be, in short, man's origin, nature, and his situation when left to himself.

For the Siddhāntham, man is essentially a *limited chith* (a spirit), a conscious principle possessing a triple conscious-power (*icchai-ñānam-kiriyai* i.e., appetitive-cognitive-conative powers), in a way similar to the Lord who is *Sath-Chith-Ānandham* (the Real, the Conscious, and the Blissful), and destined to find his full realization in the utmost, unhindered activity of his *chith*-powers in his advaitic union and communion with that Supreme Lord as Sivam. By nature, his *chith*, though possessed of its inner light, is such that it can know only when given to know²¹, unlike the Lord who is self-shining Consciousness (cf. ThAP 6). His spirit exists from before the world-order, and hence before Time (*Kālam*) began (i.e., it is *anādhi*), and is in bondage (i.e., his bondage too is *anādhi*). This bondage is to the principle of *Ānavam*, whose power consists in keeping the spirit in an atomized condition²². In its *anādhi*-state of bondage (*Kēvalāvasthai*) man's spirit is in complete isolation and in complete inactivity (rest), since it is not even aware of itself, nor of its bondage-state, and much less of *Ānavam* that holds it in bondage. Through birth and rebirth his spirit enters the *Sakala*-state. The body he then possesses with its instruments for exercising his consciousness (*thanu* with *karaṇam*), the environs where he is placed to live (*puvanam*), and the objects which he may know, experience, and enjoy (*bōgam*) are ambivalent in nature: On the one hand they are given him as gracious gifts by the Lord through His Arul-Satthi to attain knowledge through various conscious-states (*aṅjavatthai*). But on the other hand, they are pat-

turned on his bondage computed in God's gracious justice as *Kanam* — such that they are both an expression of his bondage, and the means to live out that bondage and attain *Nānam*, liberation and bliss. The empirical knowledge that man thus comes by may begnoseologically real; but it is not real in the axiomatic sense, in as much as his *chith*-powers are warped and are thwarted by *Ānavam* from seeing the real nature of things, particularly from seeing the real nature of the Lord and seeking Him single-mindedly as his true support. Hence the 'knowledge' he knows in such bondage-state is bedevilled by Darkness.

The origin of man for Christianity, therefore, is within the created order and in time, and the origin of each man begins with his birth, while for the Siddhāntham the spirit of man exists before this world-order came to be and before his birth (i.e., it is *anādhi*). The situation of man after the fall is considered by Paul to be a sinful one, a state deprived of 'grace' and deserving of God's wrath. The Siddhāntham instead considers the situation of the man-in-bondage as one pervaded by the hidden action of the Lord's Arul, and as inexorably moving towards the moment of the Dawn of Grace.

b. Patterns of Entry into the Graced-state

The pattern of entering into the saved-situation in Paul is covenantal. God the creator graciously enters into covenant with man His creature. The understanding behind this is, that man has the capacity for 'freedom of choice'; that God from beyond comes in gracious offer of alliance and of righteous relationship; and that in that offer, man is graciously bestowed with God's covenantal friendship when he chooses to renounce his former allegiance to Sin and to submit to God's salvific design in Jesus Christ. This turning moment for man is when the gospel of Christ is preached to him, and he accepts it in faith. When he so places his reliance on God through his trusting faith, God makes him righteous: He condones his moral debt of 'death', and gives him a new 'life' and a new relationship with Him. In this way, in his internal structure, man becomes reconstituted for righteousness: he is liberated from 'being-in-the-flesh' and living accordingly, and he is bestowed with 'being-in-the-

spirit' so as to live and walk by the Spirit. He is removed from the former aeon of condemnation inaugurated by Adam, and is now placed in the eschatological aeon of salvation inaugurated in Christ, the Last Adam.

The pattern of salvation traced in the Siddhāntham is advaitic. The Siddhāntham sees the Lord as hidden and immanent in the world-order and in advaitic process with the spirits-in-bondage towards their attaining *mukthi*. And the man-in-bondage attains his salvation by abandoning bondage and attaining an advaitic union and communion with the Lord when his *chith*-powers are purified of the effects of *Āṇavam*'s hold over them and are transformed and enabled by the advaitic presence and action of the Lord's Arul (*Ānam*)²³. A man comes to the moment of *Satthinibādham* and the break-through to *Ānam*, not merely because of an act of deliberate choice, but because of the maturation that his spirit has attained through the Lord's concealed gracious work (*Maṛaitthal*)²⁴. In other words, because his bondage-yearnings have been lived out in their intensity (bringing him *Malaparibāgam*), and because his spirit is now possessed of the *Satthinibādham*, the man becomes innerly matured to abandon (renounce) bondage-yearnings²⁵, seek the truth (wisdom), and come to the moment of the Dawn of Grace. When a man has come to that maturation, the Lord's Satthi, which has been imprinted on his spirit in *Satthinibādham*, leads him to recognize, and to have recourse to, the Lord as Guru. The Guru, by *dhitchai* (and instruction), frees him from *Sanjitham* (past gathered *Kanmam* that would lead him to further births), imparts *Ānam*, places him under the cherishing care of Thiruvāruḷ and lights up in him as his Inner Guru. Thus the man attains *Suddhāvasthai*.

c. Relationship in the Graced-state

The way man relates with God in the covenantal pattern is by *faith*. Faith is simultaneously a renunciation of self-reliance for salvation, and a reliance on God for it in trusting submission. It presupposes, therefore, a true knowledge of one's own creatureliness, and a realization that the living God is the source of his 'life' — both

of which, in the Christian economy of salvation, reach their culmination through putting faith in Christ and the Christ-event.

Through faith and baptism man is reconciled with God and has access to His grace. He puts on Christ, or is con-formed to the image of Christ, who is God's Son; he possesses Christ's Spirit; and, moved by the Spirit he recognizes and acknowledges his new relationship of sonship to the Father. Thus, through faith man attains and cherishes his new covenantal relationship of sonship to the Father. The man of faith lives his relationship of sonship with a Christ-consciousness (cf. Paul's "It is no longer I who live but Christ who lives in me", Gal 2/20), and with "the mind of Christ" (cf. ICor 2/16; Phil 2/5); he lives by the Spirit and walks by the Spirit (cf. Gal 5/25).

The graced-state not only establishes in man a new relationship with God now revealed as Father, Son and Spirit, but also institutes within him a new relationship with the world, with himself, and with society. This relationship is experienced as reconciliation: reconciliation with himself such that, in his being-in-the-spirit, the conflicts that he experienced earlier between his flesh and spirit, his desires and his reason, his members and his will etc., cease; reconciliation with society such that there is no more division such as Jew and gentile, male and female, slave and free etc., but all form members of the one Body of Christ, which is the Church.

According to the Siddhāntham, a man attains the graced-state (*Suddhāvasthai*) through the intervention of the *Ñāna*-guru. The Lord as Guru initiates him into the *Ñāna*-path (*Ñānapāḍham*) by inserting him into His Aruḷ-*Ñānam* and, lighting up within him as his Inner Guru, becomes his 'unforsaking leader' (*niṅgādhakō*), his *pogāppugal* (Unfailing refuge). Thus, *Ñānam* becomes the way by which the graced man leads his life; he begins to see all reality with his new spiritual consciousness which is made possible by the Aruḷ-*Ñānam* of Lord that illumines him from within²⁶.

The *Ñāna*-state marks a new relationship with the Divine. Earlier, under the bondage-state, his conscious-powers were screened from recognizing the Lord who by His Satthi was hiddenly present and active in him towards his liberation. Now, with his conscious-powers

purified of bondage and illumined by Aruḷ, he not only recognizes Him in His Guru-form (external and inner) and follows the lead that He takes in him by His Aruḷ, but he even gradually arrives at lovingly merging with him in advaitic consciousness, experiencing and enjoying Him as Bliss and Love Supreme.

The growth into *Ñānā*-consciousness enables the graced-man to see himself and the world around him in a new light and to evolve a new value-system within him to live by. For, the *thātthvic*-world-order (world-order composed of *Thatthuvam*) is no more cause of his bewilderment and illusion (*māyai* and *mayakkam*), or object of his bondage-yearnings, or the place wherein to live out further births; for he transcends it. He sees the worldly realities to be *asath* (in the axiomatic sense); he sees them merely as means and the venue to attain further purification and liberation, and as manifestations of the Lord's salvific presence and works in the world. Moreover, he discerns and attains his true nature as spirit, as *chith*, very different from the *Māyai*-world, and as destined to find his realization in the Lord (*Sath-Chith-Ānandham*) who is the true support, through on advaitic union with him in wisdom and bliss²⁷.

d. Man's Final Destiny

For Paul, the new covenantal economy that was unfolded in Christ would place man before a decision: either to enter it through his obedience of faith and find his salvation, or to reject it and continue in his slavery to Sin and Death. When life's course ends, the man who had rejected salvation will incur the wrath of God experienced in his total alienation from Him.

There is no such eternal alienation in the *Siddhāntham*. For, the Lord is inexorable towards bondage for the sake of liberating the spirits-in-bondage, through His *Satthi* which is His "wisdom that brooks no opposition" (*thadaiyilā ñānam*). In His divine pedagogy and in strict justice, He makes the bonded man live out his bondage-yearnings, if need be even in more life-times than one through births and rebirths, until, purified of them, he begins to yearn for the Lord in *Ñānam*.

The final gain of the graced men is described by Paul as his attaining eternal life and fullness of sonship in Christ through his bodily resurrection from the dead, and as inheriting God's glory (conglorification with the Risen Christ). This was what was intended for him in God's design when God created him. This would also mark the total victory over Sin and Death.

The final gain in Siddhāntham is seen as attainable already in one's lifetime. It would consist of the graced man being totally overwhelmed by the Lord's gracious and gratuitous gift of Himself to be enjoyed as Bliss, when he is fully purified of bondage-traces and fully illumined by the Lord's *Ñānam*. This would mean an ecstatic state of love and mystic union in which, neither the man nor God would become non-existent, but where all consciousness of limitedness (including personhood) or of duality is transcended, and where man and God are merged into one, *Sivam*. In this would consist the total healing of the alienation which this spirit endured in bondage.

C. THE GOD-EXPERIENCE

a. Transcendence-Immanence

Creation of the world and of man from nothingness speaks eloquently for the absolute transcendence and the wholly otherness of God over against the creatureliness of man and of all creation. In His creative and salvific activity this transcendent God is seen to reach out to man and to the universe through His Spirit. Only in Jesus Christ is God truly seen as personally immanent in society and in the world towards salvation. St. Paul would express this thus: "God was in Christ reconciling the world to Himself" (II Cor 5/19). Through Christ the personhood of the Holy Spirit too is revealed, and He too is seen as immanent in the world, and as indwelling in man and in the community of believers towards man's sanctification and glorification. In His final apocalyptic triumph God's transcendence is portrayed in the following way: Christ is given every power to bring all things under his feet; in him all things will be reconciled to God. When all things have been so subjected to him, Christ himself will submit to the Father, and thus God will be all in all (cf. I Cor 15/20ff).

The Lord (*Paṭhi*), who is seen in mystic vision as the *Andham* (to whom and in whom all recapitulates), is also seen as the *Ādhi* that brings the world-order to being. In so doing, in sustaining it, and in undoing it, the Lord is also seen to be present in *advaita* with the spirits-in-bondage, "as they, yet remaining the other, and as oned with them (*thānāy vēfāy udanumāy*). That is, He is seen to be intimately and immanently operating in the world-order, while remaining untainted by it all. In so uniting with the spirits his transcendence is never lost. The interplay of His transcendence over the world-order and His immanence within it is seen in the following ways: (i) As the Lord, He originates the world-order, sustains, governs, and undoes it according to His intents; (ii) As Wisdom all-pervading He is present in all as the subtlest of the subtle, Himself remaining unsullied; (iii) In steadfast graciousness He inexorably takes all the spirits towards their liberation; and (iv) When they are disposed to it, He who is beyond their reach, bestows Himself to them gratuitously as their most precious possession (ThAP 3).

b. The Godhead Revealed

In His salvific design the one God is seen by Paul to relate to man as a community — as Father, Son, and Holy Spirit. The Father is the Creator 'from whom every family in heaven and on earth is named', and to whom all is oriented. He is the source of salvation. The Son is the bearer of God's salvation to mankind, and the Spirit is the Spirit of communion who is given to dwell within the graced man as God's eschatological gift. This one God (in three persons) takes abode in the graced man for bringing his salvation to perfection (cf. IICor 13/13; Eph 2/11ff etc).

According to the Siddhāntham, in His salvific intent, the Lord, who has become the *Ādhi*, is seen to relate with the world-order with personal characteristics: as the Lord with His Aruḷ, as Siva and Satthi, as the Mother-Father of the world-order, and as forming a community between them as Lord-Lady, being to each other as *guṇi-guṇa*. It is with and by His Aruḷ that the Lord brings the spirits to their salvation.

c. God's Salvific Intervention

In Christianity God's transcendence over man is further evidenced by the fact that God, out of justice, places man under condemnation on account of his sin; His graciousness is seen in His reaching out to man repeatedly with His gratuitous offer of covenantal community with Him. His salvific interventions in man's history are always through select men who speak to people and play a role of leadership on behalf of God. The decisiveness of His intervention in the New Testament in and through the person of Jesus Christ is clearly stated thus in the Letter to the Hebrews:

"In many and various ways God spoke of old to our fathers by the prophets; but in these last days He has spoken to us by His Son, whom He appointed the heir of all things, through whom also He created the world" (Hb. 1/1-2).

What was brought about in Christ was a new creation and a new covenant in blood by which the previous one, made through Moses, was abrogated and superseded.

For Paul the moral debt of 'death' declared by the Law on man for obeying Sin is computed on the basis of man's infringement on God's absolute Holiness, Justice and His Sovereignty. This moral debt, with which man stands in default before God's justice is that which places him before judgement and condemnation. God's graciousness is revealed and manifested in His dealing with Sin by delivering His own Son as the sin-offering (expiation) proposed to Himself so as to remove His just decree against man's sins (cf. Rom 8/3-4). This expiatory sacrifice consisted in Christ lowering Himself, indentifying Himself with man's mortal condition, and, as mankind's representative, obeying His Father's design by humbling himself and offering his life as an expiation to God (cf. Phil 2/6-8 + Eph 5/2). God accepts this vicarious sacrifice of Christ by raising him from the dead and exalting him as the Lord, giving mankind to enter into His graced relationship as sons by their incorporation in him, and by being bestowed with his Spirit. Thus, only in the Christ-event the transcendent God is seen to have become immanently present in the created-order for man's salvation in and through Christ (cf. IICor 5/19).

For the Siddhāntham man's bondage is not as by a 'fall'. The bondage by which the spirit of man is kept in a state of alienation from the Lord, His true support, exists even before *Kālam* (Time) began. Moved by His Aruḷ the Lord undertakes His fivefold salvific work to liberate the spirits-in-bondage and to bring them to eternal communion with Him. He therefore originates, sustains, and undoes the world-order, not as from the beyond, but as pervasively and immanently present to it, similar to the way the soul is to the body. He steadfastly sustains man's journey to freedom, hiddenly (through *Maṭaitthal*) when his conscious-powers are veiled by ignorance and illusion, and manifestly (through *Aruḷal*) when he is illumined by the Lord's *Ñānam*.

Man's moral debt of *Kanmam* is not conceived as due to an affront of the creature against the Holiness and Sovereignty of the Creator over him²⁸. *Kanmam* is in fact the venue of the Lord's Aruḷ-Satthi to compute the measure of bondage in a man and of his consequent bondage-yearnings expressed in actions. By living out his moral debt of *Kanmam* taken on in a birth the man in fact lives out his bondage-yearnings by experiencing and enjoying the non-godly gains he hankers after (often only on unconscious and subconscious levels), admixed with the pains inseated in his alienation due to bondage. This process of purification from his *Kanmam* may require him to live through many births²⁹.

When the bonded man, through the operation of the Lord's Satthi, arrives at *Malāparibāgam* and *Satthinibādham*, the Lord intervenes as the Guru mediating for him his break-through to *Ñānam* and liberation. Such interventions of the Lord through the Gurus is not conceived as by a call of them from the beyond, out of a preferential love and election of them for fulfilling particular roles representing Him for people. They are seen rather as the forms that the Lord graciously assumes, in the measure of their union with Him, in order that, using them as decoys, He Himself may catch other men. And He gives them this consciousness of acting, not as in His name and as His representatives, but as the Lord Himself.

The *Guruvaravu* (the coming of the Guru) of the Siddhāntham is not seen as the divine person of God Himself now entering this

world from the beyond and taking on a body and a human existence through a hypostatic union as a once-for-all event in human history meant for all times, places and peoples. Instead, it consists in the Lord, who has been already hiddenly and immanently working in the bonded man by His Satthi, coming out of His hiddenness and manifesting Himself by His Aruḷ to the man ripe for wisdom. This He does by assuming the Guru-form (the man-guru), in whom the *sādaka* who has attained the spiritual ripeness of *Satthinibādham* intuites the *Ñānasvarūpam* of the Lord. The Guru-form that the Lord assumes for the *Sakalar* is a true man, composed of spirit and body, who himself had attained his liberation and God-realization, but whose consciousness the Lord has now pervasively possessed and made His own, and whose person the Lord has assumed *in toto* to be his own perceivable form through which to personally intervene for the liberation of the man ripe for *Ñānam*.

d. God's Gracious Presence

The graced man, according to Paul, is incorporated into Christ by dying with him to Sin and Death and rising with him to 'life'. He is con-formed to his image; he has put on Christ; he has become a member of his body. In Christ — who is God's Son — he has become a son of God (the Father). He has abandoned his former slavishness to Sin and, acknowledging Christ as the Lord, has entered into the realm of salvation which is in Christ. He now belongs to the new human race and to the eschatological aeon of salvation inaugurated by Christ, the Last Adam.

The Lord Siva, who had all the while been hidden in the bonded man maturing his spirit so that he may abandon bondage and seek *Ñānam*, manifests His *Ñānasvarūpam* by taking on the form of the *Ñānaguru*. This Guru mediates to the man his decisive breakthrough from illusion-state to *Ñāna*-state, and lights up his Inner Guru (Siva) by giving him to perceive Him within himself in His true form (*Svarūpam*). By the gracious interplay of the Lord's roles as Guru (the external Guru and the Inner Guru), the graced man evolves in his *Ñānam* through a growth in discernment. in purification-

illumination and in enjoying Him as Bliss. This growth takes place by his growing identification with the Lord in consciousness through his *chith*-powers being merged in operation with the Chith-Satthi (Aruḷ-Ñānam) of the Lord. To this end, initiated by the Guru, the graced man takes to *Sivōhambāvanam* and the invocation of the *Ain-dheluttharuḷ*. The fruit of this growth is the merger in consciousness (*advaita*) with the Lord as Sivam, both in being and in acting.

The man who is in Christ is one who has received the outpouring of the promised Spirit (the Spirit of God, the Spirit of Christ). His old condition of being-in-the-flesh is replaced by his new state of being-in-the-Spirit. He is now indwelt by the Spirit. God's love has been poured forth in his heart through the Spirit. By the Spirit (the Spirit of Communion) he recognizes (and acknowledges in joy and thanksgiving) his sonship to the Father, the lordship of Christ over him, and the fellowship he now enjoys with the other graced men. Invested with the Spirit he now lives by the Spirit and walks by the Spirit. The Spirit has now been given to him as the firstfruits and as the pledge of the glory that awaits him at Parousia.

The Lord, in His salvific intent, becomes immanent in the world-order through His Satthi. It is His Satthi, in its advaitic operation within the world-order as *Thirōdhāyi*, that brings about the *Malaparibagam* of the spirits-in-bondage and brings them to *Satthinibadham*. The Satthi that takes possession of the man ripe for *Ñānam* leads him to recognize his *Ñānaguru* and betake himself to him for *dhūṭchai*. It is by His Aruḷ that the Lord takes on His *Aruluru* (Guru-form). The Guru, by giving *dhūṭchai*, inserts the man in the Lord's *Ñānam* and places him under the cherishing care of Thiruvaruḷ. Thus, the Lord's Satthi that was at work within him in bondage is now recognized and is related to as the Lord's *Ñānam* and His Aruḷ (Thiruvaruḷ). Accompanying the Guru-mediation Thiruvaruḷ heaps upon the graced man the intermediate gains of discernment, purification-illumination and bliss-experience, until he attains the gain — namely being oned with the Lord as Sivam. In that advaitic conscious-state Thiruvaruḷ would merge in the Lord as His flawless form there.

e. God as the Gain

For Paul, the final gain would consist in being with Christ and in seeing God face to face. Another way of expressing the final gain would be: Conglorification with the Risen Christ when man's own body too would be raised up in glory at the Parousia. That would be equivalent to obtaining the fullness of sonship of God, and inheriting the plenitude of covenantal communion with Him and His divine glory. That, indeed, would be the manifestation in full of the divinization that is already inchoatively present in the graced man on earth.

For the Siddhāntham, the divinization of man ('attaining to the Lord's own state', ThAP.2) will be through a *nondual union and communion with Sivam* (where there will be no more be an I-Thou consciousness with God). In that union, his own little consciousness will find its highest realization in its total engagement, in love's total self-abandon and self-oblivion, with the flooding Tidal Self-shining Consciousness of the Lord who is *Sath-Chith-Ānandham*. And he will remain in ecstatic blissful communion with Him as Sivam who is *Anbu* and *Inbu*. To such a man rebirth will cease, and at death such advaitic union will become his inamissible possession.

3. CONCLUDING ASSESSMENTS AND RELEVANT REFLECTIONS

Above, I have synthesized the entire study arrayed under 'God-World-Man View' as the three-dimensional co-ordinate. Homology was the spirit that had pervaded my discourse, and in that perspective I have sought to place the elements of the one religious pattern in the light of the corresponding elements of the other. In this way, I believe, an even more vivid three-dimensional picture of the two religious patterns has come to the fore, through which to view the similarities and the dissimilarities between them yet more clearly etched out. Concluding this comparative study, I will now return to the methodology adopted in studying and presenting the theme taken

for research, and to the context in which this study has been undertaken. I will briefly assess the adequacy of the method adopted both in the research and in its exposition, and point out to the relevance of the study made to the context to which it is chiefly addressed. I will conclude by raising a point or two for consideration as would arise from this study done.

A. ASSESSMENT OF THE STUDY MADE AND OF THE METHOD ADOPTED

Our eagerness to share with others the salvific blessings with which we have been bestowed, and our readiness to discern the traces of God's workings in their religion and culture impel us to seek an adequate way of speaking to them about the Christian faith and of communicating it in a grab tailored to their genius and their culture. In order to arrive at this, we must reach down to their cultural religious soul. The surest and the shortest way of doing it is to get to know, as vividly as possible, their characteristic ways of interpreting their religious experiences as found enshrined in their sacred books constitutive of their religion.

In this study we have proposed to ourselves the task of getting acquainted with the cultural religious *Weltanschauung* of the people that gave origin to the Saiva Siddhāntham, a significant expression of Hindu Theism. In order to get acquainted with their typical patterns of religious experiences, we had chosen to study a central experiential theme distinctive of the Siddhāntham, namely Aruḷ (Grace). Among its canonical works we chose the *Thiruvārutpaṇan* (*The Gain of Divine Grace*) for its evident merits, and through a correlated study of relevant texts of the other *sāstras* and *stōtras* of the Siddhāntham as well, we complemented our study of the *Thiruvārutpaṇan* according to the outline found in it.

Other elements found in the study we have made of 'Thiruvāruḷ in the *Thiruvārutpaṇan*' are:

- (i) Often we had sought to reach down to the true understanding of the original texts themselves by tracing back to the founder Meykaṇḍār's *Siva Nāna Bōdham* or to its immediate commentary the

Siva Nāna Siddhiyār, and even further back to the mystical writings that inspired them, and, at times, we have also corroborated them from Umāpathi's own other works; (ii) We did not stop with formulations, analyses of texts, doctrines, concepts, and systems, but we had sought to reach down to the religious experiences that those texts enshrine, seeking to unravel the context in which it is found or the spirit in which it was said; (iii) We did not limit ourselves merely to texts where 'grace' is found, but we have tried to see the experience of 'grace' against the background of the general doctrinal setting in the outline set forth by the author himself; (iv) We have maintained an exploratory and interpretative approach in the study, and an explanatory and descriptive style in exposition; and (v) We have sought to keep the attention on the differences in nuances by preserving the technical terms, after giving a glimpse into their meaning when first used, adding a glossary in Volume Two.

In order to see how these religious experiences, their expressions, and the patterns in which they are set are similar or dissimilar to our corresponding Christian experiences, expressions, and patterns, we undertook a similar study and exposition with Grace (*Charis*) as a characteristic and a central theme of the *Letters of St. Paul*, going to their original texts in Greek. The two themes were presented separately in order that they may be the more clearly seen in a comprehensive and coherent way before they are brought together for a comparative view. Thus, the study on Thiruvārūḷ and *Charis* were placed in Parts One and Two respectively. The attitude assumed in the study of the two religious literatures may also be worth nothing:

Recognizing that Saivism (and the Siddhāntham) has a long independent history and development, and accepting the fact that it has inspired and sustained millions of people over milleniums, offering them a meaningful vision of life and a noble ethical code, we have worked with the supposition that the two religions are two entire, self-functioning, meaningful 'worlds'. From this followed the option of 'an incarnational approach', by which we have sought to view the elements of each religion as from within the respective 'world', searching for their meanings in the context in which they are set in the respective religious pattern. The incarnational approach implies that we, in love, enter and assume, as it were, each religious tradition and each religious 'world' when studying about it, but with the dis-

cerning eye given us by the experience of salvation in Christ and the indwelling Spirit, in order to catch sight of the true human, religious, and spiritual values enshrined in the two literatures as required by our study.

I am aware that my Christian upbringing and training has been my asset in studying the *Letters of St. Paul*. Similarly, for the study of the Siddhāntham, besides my familiarity with its language and culture, my own initiation into the Siddhānta *śāstras* at the hands of Nānaprakāsa Swāmigaḷ of Kāñchipuram, giving me to know the Siddhāntham from its pure and limpid source, has been of great asset to me.

In Part Three, we had undertaken the comparative exposition of the grace-experience as found in the two religious literatures. We had approached that exposition in the spirit of openness and dialogue, and with the catholicity of outlook handed us by the Second Vatican Council. Hence we have evited a judgemental tone, in keeping also with the 'incarnational approach', and with the supposition that, since the two religions are two cohering worlds, their parts and whole hold together or fall together. We had adopted (instead) a homologous way of discourse with which to preserve the identity of each religious pattern.

Since the theme studied is 'grace' — involving a soteriological experience —, we had recourse to a soteriological set of three-dimensional co-ordinates ('Man under Bondage', 'Man Under Grace', and 'Salient Features of Grace') against which to graph the corresponding experiences, expressions, and patterns, so that their similarities and dissimilarities may be seen in marked relief. There too, we had limited ourselves to tracing only the key-experiences and patterns. To place the convergent and divergent patterns of the two religions in a yet clearer light, we had followed on with the synthesis of the whole study (that has been presented in three parts) on two other sets of three-dimensional co-ordinates — one being 'God's Graciousness', 'Man's Divinization', and 'The Nature of Grace', and the other being the 'God-World-Man View' of the two religious literatures.

It would be presumptuous on my part to make claims to the validity of the method or of the study on it imposed; for, the test of the pudding is in the eating. However, it can be presumed, it seems to me, that the method and the study, mutually boarded, have been adequate to get a firsthand, clear, in-depth acquaintance of the grandeur and beauty of the experience of 'grace' found in the two religions and the religious literatures, and, that notwithstanding, the great differences that exist, both, with regard to the nature of 'grace' and the patterns in which the two religions view their religious experiences.

B. RELEVANCE OF THE STUDY TO THE CONTEXT

Under 'A Contextual Overview' in the Introduction I had mentioned that the context in which this study is made is that of the Christian community (living particularly in the Tamil-speaking areas, chiefly in India and in Sri Lanka), which lives as a small minority amidst a people who, for the greater part, belong to a Hindu religious culture.

In the modern world, whose confines are shrinking due to the nearness to which peoples of various nations, languages, cultures, and religions have been brought, an acquaintance with the world-religions has become, not merely an object of curiosity and of general knowledge, but of vital need for mutual understanding, appreciation, and acceptance among peoples. For this reason, in the catechism texts of the Christian countries of the West, world-religions find a place now, showing how peoples of all nations and of all times have been in search of God and His salvation. If this is meaningful for Christian countries, it is of even greater moment for the Christians who live in largely non-Christian milieux, lest they be driven to form a ghetto-mentality there. They ought to be instead adequately informed, in an enlightened way, of the true religious values of the culture and of the people of whom they form a significant group, having a hierarchy of their own and serving the people of the place through an array of educational and charitable institutions.

As mentioned in the Introduction, this study is intended first of all to create the awareness that there do exist between people of

different religions not only differences in beliefs, but also differences on account of the culture into which those beliefs are woven. Besides creating this awareness, this study is also meant as an aid, in the hands of the local church, to work towards bridging the cultural gap, to the extent possible, by moving towards a way of living, thinking, feeling, expressing, communicating and transmitting her graced existence which would more accord with the idioms and expressions native to herself and to her people. This would happen when the given culture is meaningfully grafted onto Christ³⁰, and when the Spirit of God becomes the animating principle of the cultural religious soul of the Christian people there. As this cultural gap is bridged, the communication of her blessings with her people will become easier, more natural, and more fruitful. It would thus be possible 'to bring the power of the Gospel into the very heart of culture' (CT 53), and at the same time to live the truth of Thirumūlar's words, "*Yan peṭṭa inbam peṭuga ivvaiyagam* (May the world be bestowed with the bliss with which I am blessed)" (ThM 147).

To achieve such goals the local church, on the model of Christ her Lord, must incarnate herself among the people for whom he is 'sent', and must inculturate herself in the milieu where she is found placed.

It must also be added that the local church is called to such a task of inculturation not only to heal the cultural gap between her and the people of whom she forms an integral part. Her call to inculturate is rooted, first and foremost, in *her existential need* to live her faith, wear it, and witness it in a way that is authentically hers and attuned to her own cultural religious soul, on the model of the Divine Word's own historical incarnation and 'inculturation'. Without this, neither can the local church be fecund, not can she fecundate the culture and the cultural group among whom she has been placed by God's design.

An indispensable instrument present to the local church to make her community aware of this Christian, existential need, and to guide them along towards a flowering in her cultural identity — even as she lives, renews herself, and grows in her faith —, is *catechesis*³¹. Inculturation through catechesis and in catechesis, therefore, is seen

as that which responds to the *situation* and the *need* of the given local church, in as much as it is the *instrument* through which the local church may move towards a more authentic presence among her people, and be to them a true sacrament of salvation.

The study we have made may be of use in the work of church-inculturation, particularly in catechesis, in many ways. Speaking more in a global sort of a way, it can help to see the deeper religious nuances and differences in the words, ideas, idioms, expressions, customs, rites etc, which we may wish to adopt, so as to avoid evocations which are unhelpful, and to buttress what tallies with our Christian values. We can also select more wisely the thought-patterns, the literary forms and pieces, the similes, the methods, and the patterns of philosophizing, theologizing, exegesis, of means to foster prayer, spirituality etc, and incorporate them in the many ways in which catechesis, particularly adult-catechesis, is done. One valuable pattern to be adopted would be that of *Kettal-Sindhiddhal-Theḷidhal-Niṛṇal* geared to *Meṇṇuṇar-vaṇidhal*, and which is the basis of the *Meykaṇḍa Sātthiram*³². All the above is the more urgent, since there is the entire work of evolving, as an expression of and as a means to fostering faith among the Christians, an adequate pattern of incultured Christian sciences (catechesis, liturgy, theology, spirituality etc), and of the technical terms relevant to them, as well as terms which are in current usage in the post-Vatican Church milieu. Thus, this study may help, negatively, to avoid the pitfalls of hurried, piecemeal, uninformed, superficial measures and improvisations,³³ and, positively, to work towards a more illumined, enlightened, knowledgeable way of church-inculturation by the local church as a whole. This study may, besides, inspire other further studies and researches, in this field and on allied matters.

There is one important point, however, to which I would like to draw attention. As can be intuited from this study, there is a very subtle dependency of the popular religious expressions and popular Hinduism on the *Āṇakāṇḍam* and the *Āṇapāḍham* of the Vedas and the Āgamas; the former (mostly rooted in the *Karmakāṇḍam* of the Vedas and the Āgamas) are to bring the devotee to the latter (The former can contain also aberrations not in accordance with the latter). Even among the Hindus, only the enlightened of them would

discern this dependency. Hence, a discernment is to be made as to what is of the true religious cultural soul of the people, especially because, it is the *Ñānakāṇḍam* and the *Ñānapāḍham* which are most akin to the true Christian mysticism.

C. CONCLUDING REFLECTIONS

There are, however, some deeper questions that surface from this study, of which we must take cognizance, but which, by their very nature, reach out to areas not intended to be scoured by this research, and to which satisfactory answers are not yet forthcoming. In these remaining pages I intend to draw attention only to two areas relevant to the context — namely, dialogue and inculturation.

When proper solutions to problems are not yet known, the best we can do is to come to asking the right questions about them; for, asking the right question is the best way to prepare for the right answer. Here I intend only to pave the way for the right questions.

a. Is Dialogue Meaningful?

The incarnational approach in the study and exposition we have made, and the homologous way of comparison we have adopted, I believe, have confirmed our presupposition that the two religions are entire, independent, self-functioning, satisfactory meaningful-wholes — two 'worlds' that have revolved, and continue to revolve, each on its own axis. There then arises a basic question regarding 'dialogue'. Granted that dialogue is not made moved by a mere curiosity to get to know each other's religion, and granted that the Church has solemnly professed to want to dialogue as a fulfillment of her mission and as an expression of her catholicity, is dialogue really meaningful if the great religions are different 'worlds' revolving on different axes? Can people really dialogue, each remaining safely niched in his or her own religious world, circumambulating what each considers to be its axis? Are the great religions condemned to form a glorious solar system orbiting around God?

The above question regarding 'dialogue' is not an isolated one, as it impinges on many other areas. In a good measure it impinges also on inculturation, for, only in the ambit of dialogue can the process of inculturation be carried out, and its authenticity verified. If all men, no matter to what religion they may owe their allegiance, are ordained to God and are called to find their salvation in Him, is there not a common meeting-ground for the religions which profess to speak of God and of His salvation?

The fact that through this study we have been acquainted, in sufficient depth, regarding two widely different religious traditions, itself contains the positive reply to the above question, that there does exist a nondescript, nondefined common-ground between religions. Even if the two religions are two 'worlds' revolving each on its axis, there are several invisible strands of the axes of the two religions that overlap and intertwine. And since dialogue itself is not the initiative of man but that of the God that governs the destinies of man, those strands can coalesce on those meeting-points, and that through open, cordial, enlightened, and discerning dialogue. I believe it will be useful, at this point, to take note of the areas where considerable similarities are espied to exist between the two sets of religious experiences and the religious patterns that we have studied.

From the study of the *Letters of St. Paul* and the *Thiruvartupayan* it is clear that the religions they represent are highly monotheistic, and that they profess their belief in one personal, absolute God. In His salvific role, they see a community in the Godhead [Trinity model (Father-Son-Spirit) in Christianity, and Family model Lord-Lady in Himself, and Mother-Father towards the world-order] in the Siddhāntham]. Both speak of a gracious revelation of God, which is contained in the Scriptures, and which is mediated through graced men (the Church through her ministers and the Gurus).

Both the literatures speak of a universal, constitutive bondage (slavery) of man which is beyond his powers to remedy, which creates in him a deep-seated alienation, and prevents his knowing the hidden wisdom of God. Both speak of the material world as being the venue of his continued bondage and alienation, and of the futility of his ego-propelled strivings for salvation. As against this condition

of man, both speak of God's absolute sovereignty, and of His infinite, gratuitous goodness and graciousness in taking a momentous initiative for his salvation.

Both present God as impeccably just, and as dealing with man's moral effects, accrued to him for deeds done in the state of bondage, as part of the redemption (liberation) He works for him (through the death-resurrection of Christ and through *Kanmam* and rebirth). With this is seen connected also his liberation from bondage (to *Hamartia-Thanatos* and to *Āṇavam*). In both is found a pattern of God's pedagogy to bring the man to the decisive moment of grace (through the dispensation of the Law and through *Mafaitthal*). Both speak of enduring traces of bondage, though not as frustrating as the earlier state, even in the state of grace.

Both speak of the liberated situation of man as a graced-state cherished by God (being-in-Christ and *Suddhāvasthai*), discontinuous, in a way, from the earlier bonded state. Both speak of this breakthrough in individual man's life as mediated by a special, decisive encounter (through gospel-proclamation and through Guru-coming). This encounter is with God Himself, but as in a perceptible guise (God in Christ and Siva as Guru); and the encounter is a faith-encounter which is not given to all (it is given only to the man of faith and to the *satthinibadhan*). Both speak of introduction to the graced-state through an initiation rite (baptism and *dhīṭchai*).

Both conceive of the graced-state as a sort of divinization, involving a mystic presence and operation of God in the graced man (Christ and Holy Spirit, Siva as Inner Guru and Thiruvāruḷ). In this state the graced man enjoys a new knowledge (revealed mystic knowledge) (faith, *gnōsis*, and *nānam*), a new mystic rapport with God (son of God and an advaitic oneness with God) by which he eschews ego-propelled spiritual strivings (*sarx*-ruled or *Ahaṅkāra*-ruled), and yields in submission to God's promptings (cf. *douleia*, *diakonia* and *iṭai paṇi niṭṭal*). In other words, he places God above all else in his life, and keeps flowering in his graced-condition. In both religious traditions the graced man is seen to live a truly ethical life, show a genuine goodness and compassion towards others, and find joy in godly service and worship.

Both the religious patterns see the graced-state of man as already possessing, in an inchoative form, what would be his gain at his final beatitude; for, both speak also of a final beatitude. The final beatitude is seen as a plenitude of their divinization (fullness of sonship and of the inheritance of glory, and advaitic union in bliss with Sivam). For both, the inamissible possession of the final beatitude and of the plenitude of liberation (redemption) is after the course of life is ended.

Similarities in soteriological patterns are impressive indeed! Yet, differences, and major ones at that — they do exist aplenty too!

There then arises the inevitable query: What is the source of the similarities? and what is the source of the dissimilarities? And to me, as a Christian who professes the definitiveness of revelation and salvation in Jesus Christ, what do these fundamental similarities and dissimilarities mean?

Urgent though these and other similar questions are, I do not enter into them here. I will conclude my reflections by placing in bold relief one fact of the above question relevant for inculturation.

b. Whither Inculturation?

It seems to me that the *similarities* between the two religious patterns we have studied are nestled in between those layers which pertain to the human, psychological, and spiritual dimensions of man's religious experiences; while the *dissimilarities* are to be traced, radically, to the God-world-man view which governs the *interpretative dimensions* of the respective religious pattern. I will illustrate this with 'grace' as the experience under 'case-study'.

There is a threefold basic similarity of the human-religious-spiritual dimensions with regard to the grace-experience of the two patterns of religion. They are (i) Man, left to himself, is helpless and under a constitutive slavery (bondage); (ii) God is infinitely gracious; and (iii) He divinizes the man who is duly disposed.

A cardinal difference between them, regarding God's graciousness, is: For the Siddhāntham, *God's salvific graciousness is never thwarted*; it is inexorable towards evil for rescuing man. No matter how stubborn the bonded man is in his resistance, the Lord,

through His Satthi (which is His *thadayila nānam* — Wisdom that brooks no opposition), will handle it through *Kanmam* and rebirth, until he finally attains the spiritual maturation of *Malaparibagam*, and sheds his bondage(non godly)-yearnings. For Paul, God's work of creation is a gratuitous act of love, which places man in his capacity for a dialogal relationship with Him. In this light, His offer of grace to man (in the gospel) is decisive (i.e., it places him before a decision). *Man can reject it*. When man does reject it, he remains unrighteous, and hence under God's wrath, which would lead to his definitive condemnation.

This difference is intertwined with the difference in the conception of bondage: For the Siddhāntham the bondage of man consists in his *inability to discern* (ThAP 16) due to the effective subversion of man's conscious-powers by the Triple Impurity. For Paul the bondage is in his *inability to obey God* (cf. Rom 6-8), since his actions are ruled by *Hamartia*, *Thanatos*, (and the Evil One). For the Siddhāntham the bondage rests in a *radical alienation* from God (resulting in pain and suffering in birth and rebirth), and its healing is in non-dual communion with God. For Paul the bondage rests in *subservience to Sin and hostility to God* (unrighteousness) (leading to condemnation and 'death'), and its healing is in obtaining righteousness in God's sight.

These differences are traceable fundamentally, it seems to me, to the differences in God-view and man-view.

For Paul, God stands out there, over against creatures (man including) as their creator (He created them out of nothing). His graciousness is seen in His ignoring this chasm and reaching out to man (sinner), in compassionate love, with the offer of covenantal intimacy with him (unequal partnership). His offer therefore becomes decisive, for, accepting it or rejecting it would place the man in that relation or outside it, and therefore, for salvation or for condemnation. Man is God's steward on earth. Hence man's adequate response to God's offer would be obedience, especially the obedience which is in faith. This faith is reckoned towards his righteousness, and a covenantal relationship is established between him and God, bridging the chasm, in Christ who would be the bridge-builder (*pontifex*) or the only mediator. This relationship that God bestows consists in

sonship to Him and in the cancellation of the bond that was against him for his subservience to Sin. The final gain is the very glory of the transcendent God as the inheritance in his sonship. Thus, God's graciousness that predestined man to glory confers it on him in Christ, in spite of his past sinfulness, for responding to Him in growing obedience of faith.

For the Siddhāntham the final gain, which heals every vestige of alienation, is nothing short of a nondual union and communion with Sivam who is Bliss and Love Supreme (→ bridal mysticism)³⁴, attainable already in this life. This is in keeping with the Siddhāntham's idea of God as already graciously immanent in the world-order as its soul, so to say, and wanting this advaitic union by being in *advaita* with the bonded spirits. It is in keeping also with its idea of man essentially as a limited *chith* (conscious principle), similar to the Lord in as much as *chith*, dissimilar in as much as only a limited, dependent *chith*, and destined to find his full realization in his union with the Supreme *Chith*. Man's bondage is chiefly due to an obfuscated consciousness, by which he fails to discern the real, identifies himself with empirical world-principles, and ends up by egoistically seeking what keeps alienating him from the Lord. Hence, his growth in grace would, instead, consist in growth in discernment, in purification-illumination, and in communing with the Lord tasting His sweetness. God's offer of salvation to man is not proffered as from beyond, but as taking meaningful divine forms from within the world-order during his ignorance-state, and as assuming the form of the Guru, in both his dimensions as the embodied and the inner Guru, when he is ripe for wisdom. The Lord's Grace (Arul) inexorably sustains him down the days and down the births — as Satthi in ignorance state, and as Ñānam in wisdom-state. Man's response consists in housing this Divine Light within his spirit, and by appropriating what Arul's lead within him would give him as his gain. Thus, from the first moment of coming to be (in origination) to the last event of final gain (*in Arulal*), God's grace is a gratuitous, immanent, and pervasive accompaniment.

From this case-study on the grace-experience of the two religious literatures we gather: (i) that the religious experiences proper to the

respective religions are similar and dissimilar to each other in a subtle sort of a way, spread over a vast spectrum that colours man's life and thought on a most profound area of existence; (ii) that the way those experiences are felt, lived, interpreted, expressed, formulated, set forth in patterns, communicated, and transmitted by the adherents of the respective religions points out to their belief that they are revealed so by God; and (iii) that the faith-contents, experiences, and expressions of each religion, which are claimed to be fruit of revelation, are seen inextricably wedded to the God-World-Man view (henceforward as 'worldview') endemic to it.

Coming more precisely to the element of 'revelation', which is a crucial component in the matter of church-inculturation, we may raise, for instance, the following question: Can the authentic revelation, say, of the Christian religion, be sifted from the worldview in which it is set in its scriptures? Is the worldview of the scriptures part of the revelation itself? If so, to what extent? Or is it really part of the culture and genius of the Jewish people, conditioned as they were by socio-political patterns, economics, geography, history, the influence of neighbouring peoples etc?

Does the revelation given to a sacred writer include also the worldview found in it? Or, was the sacred author given to understand the revelation that way, since only that way he would grasp it and would meaningfully communicate it? Or is it that the sacred author received the revelation in an intuitive sort of a way, in a state of consciousness that transcends thought-processes, and he in turn couched it in the worldview that permeated the society and culture in which he lived and to which he spoke or wrote, and by which, therefore, he remained conditioned?

To put it in another way, to what extent is the revealed word of God, found in the sacred books, also the word of man? Or, *to what extent* is the scriptures themselves already incultured forms of a given religion and of its people?

If, on the other hand, I take some significant religious cultural element of the Siddhāntham and wish to incorporate it in the Christian catechesis, do I keep the worldview endemic to it? Or do I sup-

press it and load the Christian worldview on it? If I do suppress it, do I preserve the values native to the culture, or do I destroy them? (I am not speaking of immoral or unworthy elements in a culture or pseudo-culture). Does a worldview, for instance, become un-Christian just because it is non-Christian?

These questions become all the more urgent to a Christian community which lives as a minority in the midst of another major religious culture. In such a situation, a careful observer would note, in a clear or a confused way, that the cultural atmosphere one lives in, expressed in the many cultural forms (literature, art-forms, festivals, customs and manners, social patterns and behaviour, education etc), breathes another worldview. If so, will the Christian community, with its totally different worldview, remain an island within it? Or, rather, will it live one view in the liturgy and church-life, and another in the society? Can we expect of the inner religious soul of a people (forming a Christian community) to be truly touched spiritually, inspired profoundly, and live its Christian identity joyously, when it is torn, even if only at an unconscious level, by dichotomous, hybrid, shall we say also schizophrenic religio-cultural views regarding God-world-man — in belief, in worship, and in everyday life?

In the church-task of inculturation, therefore, what worldview must the local church breathe, preserve, and foster? That endemic to the Christian scriptures, or that of the local religious culture?

With these questions, I believe, we come to very basic and crucial issues (probing into the nature of revelation etc). It is crucial since, seemingly, the work of inculturation breaks down where it began! As this research is intended only as a preliminary study to get acquainted with the two patterns of religion in question, through the prism of the central theme of 'grace', these questions get out of bounds for the already voluminous study here presented. I therefore propose these and the many other areas, issues, and concepts contained here, and which may require further deepening, clarification, and specification, for further study and research of interested persons.

From all the above, what comes up in greater evidence, I believe, is the magnitude and the depth of the problems that underlie the work of an enlightened inculturation, particularly when it is to do

with a culture that is rooted in long-standing and rich religious, philosophical, theological, and mystical traditions. To put it figuratively, spiritual geniuses of the inspiration of a St. Paul are required here to discern 'the truth of the gospel' (Gal 2/5) and to inculturate it³⁵.

There would also emerge the realization that the work of inculturation is a delicate task and a complex process, which the local church has to sustain with enlightened courage and with hope-filled patience, and that too over a considerable period of time.

While the intricacies that surface in the reflections be what they are, the unravelling of them, in my opinion, are not to be attempted on merely theoretical and speculative grounds. Solutions to the many theological questions that underlie the process of inculturation will be unfolded in the life of the local church in due time, under the overshadowing of the Holy Spirit. And the local church, comprising of the hierarchy, the religious, and the laity, must lend herself, like Mary her type and model³⁶, towards the unfolding of such an enlightened inculturation within her bosom. This will take place when she seeks to *contextualize her process of inculturation* in the given historico-cultural³⁷ context in which she lives.

From the above it will be surmised that inculturation does not imply, *primarily*, the introduction of a set-form of changes into Christian expressions adopted and adapted from a local (religious) culture. It rather implies an inspiration, an orientation, an attitude and a set-form of aptitudes and skills, arising out of the need for greater authenticity and rooted in valid familiarity with, and formation in, the cultural expressions of one's own people. Hence, inculturation does not become the direct object of striving or the direct project of a local church. It would rather emerge as the style of living and operating of the local church by which she becomes inventive and creative as she strives for a more authentic presence among her people, and seeks to contribute to them and to the church at large out of her riches, both cultural and spiritual³⁸.

Coming to the context in which the study has been undertaken, a process towards authentic inculturation will be under way in the given local church only when the direct objective of her striving is

an incarnational involvement in the society and a Christlike presence, witness and service to the people among whom she lives. This implies, on the one hand, abandoning her ghetto-mentalities and her tendencies to narcissism. On the other hand, it implies a regard for and an openness towards society at large, and a commitment towards promoting God's kingdom on earth in dialogal search and process with all men of goodwill. Urged on by the love of Christ (cf. II Cor 5/14), the local church must take initiatives, or join hands with others, in *liberating* people from poverty, injustice, oppression, discrimination etc. which are operating at different levels (even in church-circles), and in *promoting* fullness and wholeness of living among people, as individuals and as society³⁹. She should evolve a wide, constructive and creative vision for her people that will not only galvanize her faithful in inspired enthusiasm, but will also create in the people among whom she lives a similar awakening towards collaboration moved by nobler visions and higher ideals forged in their religious wisdom. This she is called to do as a community cherished by the grace of Christ, and as living among, and forming part of, a people who have a lofty perception of God's gracious ways.



GRACE

IN THE
SAIVA SIDDH ANTHAM
AND IN
ST. PAUL

by
Joseph Jaswant Raj sdb

VOLUME TWO

Section I : *Thiruvavutpayan*
Section II : Notes Chapterwise
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Section IV : Bibliography
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Detailed Table of Contents

SECTION I

Thiruvarutpayan OR The Gain of Divine Grace

A Theological Mystical Manual in Verse
of the Tamil Saiva Siddhāntham

Composed by the Sage
UMĀPATHI SIVĀCHARIYĀR .
of Koffavankudi

Text, with English Transliteration, Translation,
Textual Variations and Notes.

DEDICATED TO

My Siddhantha Guru

Śri-la-Śri Nānaprakāsa

Dhēsiga Paramāchāriya Swāmigaḷ (*Late*)

(Su. Mutthu Māṇikkavāsaga Mudhaliyār)

*229th Head of the Thoṇdaimaṇḍala Ādhīnam,
Kānchīpuram.*

Preface

The English translation of the Thiruvartupayan presented here was made by me in 1981 in Rome. The need for it arose (as I have mentioned in my Introduction) when I was working at Part One, "Thiruvartu in the Thiruvartupayan". The existing translations by J.M. Nallaswami Pillai (1898) and by G.U. Pope (1900) did not seem to me adequate for a scientific work.

In translating the original text I have tried to preserve a little of its poetical form and cadence, giving that however a secondary place to a more literal translation of texts, with maximum fidelity to meanings and nuances. To ensure a guarantee to authenticity, I have mostly followed the version and the explanations given to me in 1975 by my revered Guru, the late Śrī la-Śrī Nānaprakāsa Dhēsiḡa Paramāchāriya Suāmiḡal of Kāñchipuram. In 1987 I redid the English in my translation with the help of Dr. S.P. Appasamy. If my translation has become readable and easy to grasp, much of its merits goes to him.

This theological little manual has already been introduced to the reader (see under "The Thiruvartupayan Introduced" in ch. II). I wish to add a word about the way it is presented here under Section One.

The original Tamil text is given first in order. For the benefit of those who may not know to read Tamil script, but who may all the same wish to read it in its original intonation, the text is given in transliterated form in italics. Then comes the translation.

A noteworthy feature included here is references to textual variations (abbr. T.V.), given in transliterated form. At first I had the ambition to get at the various palm-leaf manuscripts of the Thiruvartupayan available in Tamilnadu and to check out the textual variations there. I soon realized that that would amount to a major work by itself, perhaps to be undertaken later. I had for my perusal, however, some time-honoured and trustworthy versions and editions of the Thiruvartupayan before me, and I have limited my search for textual variations to those editions. Those editions contain the text and revered commentaries (parts) found in Palayavarai, Niram-bavalagarurai, and Sindhanaiyurai. The version that I have given here is the version taught to me by my Siddhāntha Guru, Nānaprakāsa Suāmiḡal. I have it in two forms: As Notes written by me while he taught; and as Notes published by S. Rāmaliḡga Mudhaliyār of Salem: Thiruvartupayan. Mūlamum Uraiḡum (T) (Salem, 1974). The other editions I had are as follows:

J.M. Nallaswami Pillai, Light of Grace or Thiruvartupayan of Umapathi Siva Charya Translation with Notes and Introduction (Saiḡa Siddhanta Sabha: Trichinopoly, 1896¹).

S. Sivapādhāsundharam, Thiruvārutpayan (with Commentary) (T) (Saivaparibālana Sabai: Jaffna, 1936¹⁰).

Rāmanātha Pillai, Ed., Thiruvārutpayan & Vināvenbāi. Vilakka Urai (T) (Kalagam: Madras, 1975) Found also in Meykāṇḍa Sāththiram Padhināngu (T) (Kalagam: Madras, 1969), Vol. 2.

Another edition of the Thiruvārutpayan that I have taken into consideration is that of K. Vajjiravēl Mudhaliyār: Thiruvārutpayan (T) (Indhu Māṇavar Saṅgam, University of Sri Laṅka: Pērādhanai, 1967). The reason is that it claims to have researched on the textual variations and to have adopted what would be the correct one (according to the author). In giving the textual variations I have included within brackets the edition wherein they are found. The translation, however, is always according to the version of Kāñchīpuram Svāmigaḷ.

The symbols adopted to refer to the versions of text as found in the above-cited editions are as follows:

- Ñ : Nānaprakāsa Svāmigaḷ's version (ÑN — according to my written notes: NR — according to Rāmalinga Mudhaliyār's edition)
- NS : Nallaswami Pillai's edition
- SS : Sivapādhā Sundharam's edition
- K : Kalagam's edition (Rāmanātha Pillai, ed)
- VV : Vajjiravēl Mudhaliyār's edition

The versions of the Thiruvārutpayan found in other works repeat one or another of the versions found in the above editions.

The kuḷaḷs of Umāpathi are terse and dense; and they require a Guru who would properly impart them to the seeker. Hence, in order to ensure a proper understanding of them, a full commentary is what would be required. I have instead limited myself to merely giving meagre notes of what would be essential. I therefore refer the reader to the relevant parts of chapters II and III for the meanings of the kuḷaḷs.

Even to a good student in Tamil, the poetical text of the Thiruvārutpayan poses problems. The text is therefore given again at the end with its word-divisions spelt out, as a help to anyone who may seek it.

I trust that the new translation offered here, along with the textual variations, notes, and the explanations given in Part One will make this theological mystical manual of the Saiva Siddhāntham, namely the Thiruvārutpayan (The Gain of Divine Grace), more accessible to those who may be interested in it, both for general acquaintance and for a deeper study.

திருவருட்பயன்

(THIRUVARUTPAYAN)

THE GAIN OF DIVINE GRACE

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காப்பு

(KĀPPU)

INVOCATION

Kappu is the 'Invocation' at the beginning of a work that the work undertaken may, by God's assistance, be successfully brought to completion.

நற்குஞ் சரக்கன்று நண்ணிற் கலைஞானம்
சற்குஞ் சரக்கன்று காண்.

Naṛkun jarakkanṛu naṇṇiṛ kalaiñānam
Kārkun jarakkanṛu kār.

If to the good young Elephant you betake yourself
Surely you will find arts and wisdom not arduous to
acquire.

T.V.: Kalaiydvum (ÑR).

Elephant here refers to the elephant-faced Lord Gaṇeśa, Vināyaga or Piḷḷaiyār, the Wisdom-deity, who is designated in Puranic lore as a son of the Lord Siva.

A friendly elephant makes it easy for anyone who may wish to mount on it. Similarly, the elephant-faced Wisdom-deity makes the acquisition of wisdom easy for the one who prays to him.

CHAPTER I

பதிமுதுநிலை

(PATHIMUDHUNILAI)

THE NATURE OF THE SUPREME LORD

1. அகர வயிர்போ லறிவாகி யெங்கும்
நிகரிலிறை நிற்கும் நிறைந்து.

Agara vuyirpō laṛivāghī yeṅgum
Nigarilirai nīrkum nīraindhu.

Like the 'life-letter' 'A', as Wisdom stands He
In fullness all-pervading, God beyond compare.

'Life-letter' is the literal translation of *uyirelutthu*, Tamil word for vowel, which is intended by *agaravuyir* (see under "Transliteration and Diacritical marks")

2. தன்னிலைமை மன்னுயிர்கள் சாரத்தருஞ் சத்தி
பின்னமிலான் எங்கள் பிரான்.

Thannilaimai mannuyirgal sàrattharuñ Satthi
Binnamilān yēngal pirān.

Indivisible is this Lord of ours from Satthi
That grants immortal spirits His own state to attain. (2)

Satthi (Skt. Śakti) means Power, Energy. This is another name for Arul (Grace). Mythically, and in mythology too, Satthi is represented as the consort of Siva. 'Spirits' refer to the finite spirits.

3. பெருமைக்கும் நுண்மைக்கும் பேரருட்கும் பேற்றின்
அருமைக்கு மொப்பின்மை யான்.

Perumaikkum nuṇmaikkum pērarutkum pēṭṭin
Arumaikku moṇṇmai yān.

Excelling in greatness, yet most subtle,
So precious to possess, yet exceedingly gracious;
In all this is He without peer. (3)

4. ஆக்கி யெவையு மளித்தா கடனடங்கப்
போக்குமவன் போகாப் புகல்.

Ākki yevaiyu maḷitthā sudanadaṅgap-
Pokkumavan pōḡp pugal.

He brings into being all things;
Them He provides the spirits (in accordance with their
Kanmam);
And He that undoes all to recede into *Āṇavam*'s keep
Remains an unforsaking refuge. (4)

"He brings into being all things" refers to 'origination' (or evolution of what was potential in the primal matter-principle, *Māyai*) rather than to creation '*ex nihilo sui et subjecti*'. Undoing refers to involution, from manifest material bodily forms to primordial *Māyai*. The various works of the Lord are spoken of in this *kuṭal*.

5. அருவு முருவு மறிஞர்க் கறிவா
முருவு முடையா னுனன்.

Aruvu muruvu marinark kaviṭa
Muruvu mudaiyā nuḷan.

The One without form, and the One with form is He;
But to the wise, indeed, He Wisdom's form possesses. (5)

'*Aruvumuruvum*' refers not only to 'aru' and 'uru', but also to 'aruvuru'.
Cf. SNŚ 75. The wisdom's form is a form devoid of *Māyā*-admixture.

6. பல்லா ருயிருணரும் பான்மையென மேலொருவ
னில்லாதா னெங்க ளிறை.

Palla ruyirunarum pānmaiyeṇa mēloruva
Nilladhā nēṅga liṭai.

Unlike the way all priceless spirits learn
To discern (with God imparting to them from above)
Our God is one who has none at all above Him. (6)

I.e., The Lord is Self-shining Consciousness.

7. ஆனா அறிவா யகலா னடியவர்க்கு
வானாடர் காணாத மன்

Āṇa aṭivā yaḡalā nadiyavarkku
Vāṇadar kaṇāḍha man.

As unfailing Wisdom He never departs from His devotees
This Steadfast One whom even gods fail to find. (7)

8. எங்கு மெவையு மெரியுநீர் போலேகந்
தங்குமவன் தானே தனி.

Engu mevaiyu meriyuṇīr pōlēgan-
Thaṅgumavan thāṇē thāṇi.

In every place and in everything 'oned' He abides
As warmth pervades warm water.

Yet distinct is He (தனி); independent of all (தானே). (8)

9. நலமில் எண்ணார்க்கு நண்ணினர்க்கு நல்லன்
சலமில்ன் பேர்சங் கரன்.

*Nalamila naṇṇārkkku naṇṇinarkku nallan
Salamilan persan karan.*

No good is He to those that draw not near,
Exceeding good to them that do draw near,
Without partiality is He.

His name is Giver-of-Bliss.

(9)

God being 'no good' means that the man who does not approach Him gets no gain from Him, he does not taste His goodness.

10. உன்னுமுள தைய மிலதுணர்வா யோவாது
மன்னுபவந் தீர்க்கு மருந்து

*Unnumuḷa dhaiya miladhuṇarvā yōvādu
Mannubavan- thīrkkku marundhu.*

Such a One (as described in the above *kuṛāḷ*), without a
doubt, He surely is;

Unceasing, Him as Wisdom, contemplate;

'Tis He the cure that rids recurring birth.

(10)

CHAPTER II

உயிரவைநிலை

(UYIRAVAINILAI)

THE NATURE OF THE FINITE SPIRITS

1. பிறந்தநாள் மேலும் பிறக்குநாள் போலுந்
துறந்தோர் துறப்போர் தொகை.

*Piṇandhanāḷ mēlum piṇakkunāḷ pōlun-
Thuṇandhōr thuṇappōr thogai.*

More numerous than the days already born,

As numerous as the days yet to be born

Are those that have renounced,

And those that have yet to renounce.

(11)

'Renouncing' refers to attaining to the maturity of renouncing one's 'I' and 'mine' (யந, *enadhu*; Skt; *ahanikāra*, *mamakāra*; cf. ThK 21,22 and Parimēlalagar's *Urai* on them). This *kufal* also intends to state that the finite spirits are infinite in number, and that their bondage has no beginning in time.

2. திரிமலத்தா ரொன்றதனிற் சென்றார்க ளன்றி
யொருமலத்தா ராயு முளர்.

Thirimalatthā ronñadhanir̥ chenñārga lanñi
Yorumalatthā rāyu muḷar.

There are some with the triple impurity,

Others with one of these removed;

Yet others there are with only one.

(12)

The three impurities are *Āṇavam* (Skt. *āṇava*), *Kanmam* (Skt. *karma*), and *Māyai* (Skt. *māya*).

3. மூன்றுதிறத் துள்ளாரு மூலமலத் துள்ளார்கள்
தோன்றலர் தோற்றுள்ளார் துணை.

Munñruthir̥at- thullāru mūlamalat- thullārgal
Thonñalar thōñṭuḷḷār thuṇai.

Every one in the three types is in Root-Impurity embedded

The types without the appearance-giving-malady (*Māyai*)

And those with appearance-inducing-malady (*Kanmam*)

Are a pair each.

(13)

T.V: *Thoththullār*, *thōñṭuḷḷār*. Only *ñ* has *thōñṭuḷḷār*. He opines that *thoththullār* and *thōñṭuḷḷār* are erroneous readings.

Thonñu — appear; *thōñṭu* — to cause to appear. Hence, *thonñalar* — those free of the appearance-giving impurity (i.e. *Māyai*); *thōñṭuḷḷār* — those with the appearance(embodiment)-inducing impurity (i.e. *Kanmam*). *Thuṇai* refers to 'being a pair'.

தோன்றலர் — தோற்றத்தைத் தரக்கூடிய மாயை தோன்றாதவர்கள்;
தோற்றுள்ளார் — தோற்றத்திற்குக் காரணமாகிய கன்மத்தையுடைய
வர்கள். தோன்றலர்—தோற்றுள்ளார் என்று வருவது முரண்தொடை.

A resume of the above two *kural*'s may be presented thus:

The spirits-in-bondage are of three categories.

- i. Those with triple impurity (*Āṇavam, Kanmam, Māyai*)
i.e., *Sakalar*.
- ii. Those with dual impurity (*Āṇavam, Kanmam*)
i.e. *Prāḷayākalar*.
- iii. Those with one impurity (*Āṇavam*)
i.e., *Viññānakalar*. (ThAP 12)

Those without *Māyai* are a pair (ii and iii); those with *Kanmam*, too, a pair (i and ii). (ThAP 13)

4. கண்டவற்றை நானூங் கனவிற் கலங்கியிடுந்
திண்டிறலுக் கென்னோ செயல்.

*Kaṇḍavaṛṭṭai nāḷuṅ kaṇaviṭ kalaṅghiyidun-
Thiṇḍiṛaluk kennō seyal.*

Daily whatever he (man) sees (in his awakened state)
Does he confound in his dream state.

What a feat for this mighty intelligence! (14)

The *kuraḷ* is an irony.

5. பொறியின்றி யொன்றும் புணராத புந்திக்கு
அறிவென்ற பேர்நன் றற.

*Poṛiyinṛi yonṛum puṇarādha pundhikku
Aṛivenṛa pēṛnan ṛaṛa.*

The name "Intelligence" to your knowing-agent
Which can know nothing without the senses (internal and
external)

Is fitting indeed! (15)

Another irony! *Pundhi* is *chith* equipped with *buddhi* and all.

6. ஒளியு மிருளு முலகு மலர்கட்
டெளிவி லெனிலென் செய்.

*Oḷiyu miruḷu mulagu malarkat
Teḷivi leṇilen seya.*

To what purpose Light and Darkness,
And the (phenomenal) World,
If the open eye lacks vision clear?

(16)

The Lord as Wisdom, Root Impurity, and the material world are allegorized as Light, Darkness, and world respectively. The eye without clear vision is the human spirit in bondage.

7. சத்தசத்தைச் சாரா தசத்தறியா தங்கணிவை
உய்த்தசத சத்தா முயிர்.

Satthasatthaiṭ- chārā dhasatthariyā dhaṅgaṇivai
Uyṭṭhasadha satthā muyir.

Sath (the Real) joins not with *asath* (the unreal)
And *asath* cannot know *Sath*.

That which partakes of both

Is man's spirit which is *Sadhasath* (*Sath* + *asath*). (17)

T.V: *Uṭṭa* (SS); *uyṭṭhal* (all the rest). Only *Ñ* has *uyṭṭha*.

Asath (unreal) — What is of passing, temporal, changing nature; what pertains to the empirical world-order.

8. இருளி லிருளாகி எல்லிடத்தி லெல்லாம்
பொருள்க னிலதோ புவி.

Iruḷi ḷiruḷāghi yellidatthi lellām
Poruḷga ḷiladhō puvī.

Are there not in the world, objects

That with darkness become dark,

But with light become luminous? (18)

Such objects are, for instance, the eye, translucent glass, mirror, crystal, and sky. They are similes for the human spirit.

9. ஊமன்கண் போல வொளியு மிகவருளே
யாமன்கண் காணா அவை.

Ūmankaṇ pōla voliyu migavirulē
Yāmankaṇ kāṇā avai.

To them that see not with the Eye Divine

Even the Light, as to the eyes of the owl,

Is but intense darkness. (19)

T.V: *Vāmankaṇ* instead of *Yāmankaṇ* (NS).

10. அன்றளவு மாற்றுமுயி ரந்தோ அருள்தெரிவ
தென்றளவொன் றில்லா யிடர்.

Anṭaḷavu māṛṛumuyi randhō aruḷtheriva
Dhenṭaḷavon ṭillā yidar.

What travail unfathomable endures alas
The inept spirit from time immemoriall
Oh, when will Grace (Arul) on it dawn!

(20)

CHAPTER III

இருள்மலநிலை

(IRUḸMALANILAI)

THE NATURE OF THE EVIL OF DARKNESS

Iruḷ (Darkness) is another name for *Āṇavam*.

1. துன்றும் பவத்துயரு மின்புந் துணைப்பொருளு
மின்றென்ப தெவ்வாறு மில்.

Thunṛum bavatthuyaru minbun- thunaiṭṭporuḷu
Minṛenba dhevuṛu mil.

The woes of unrelenting rebirth
And the Bliss,
And the means supporting them
Can in nowise be gainsaid.

(21)

The means of bringing rebirth is the bondage to the triple impurity; the means to bliss is Arul.

2. இருளான தன்றி யிலதெவையு மேகப்
பொருளாகி நிற்கும் பொருள்.

Iruḷāna dhanṛi yiladhevaiyu mēgaḇ
poruḷāghi niṛkum poruḷ.

'Tis (d) Darkness, none other: that reality which remains
With all things with itself become one.

(22)

Here darkness refers to natural darkness and to *Āṇavam*.

3. ஒருபொருளுங் காட்டா திருளுருவங் காட்டும்
இருபொருளுங் காட்டா திது.

Oruporulun kättā thiruluruvan kättum
Iruporulun kättā dhidhu.

Veiling all else, darkness shows its form (as darkness)
But this one (*Āṇavam*) reveals neither one nor the other!
(23)

Āṇavam is more deceptive than darkness!

4. அன்றளவி யுள்ளொளியோ டாவி யிடையடங்கி
இன்றளவும் நின்ற திருள்.

Anṭaḷavi yuḷḷolaiyō dāvi yidaiyadaṅghi
Inṭaḷavum ninṭa dhiruḷ.

The Darkness, which was firmly entrenched
Mingled from days of yore within the spirit,
Has to this day continued to remain
Along with the spirit's inner (hidden) Light. (24)

'This day' refers to the day of the Dawn of Grace (*Satthimibādhām* and *Guru-dhūṭṭhai*).

5. பலரைப் புணர்ந்துமிருட் பாவைக்குண் டென்றும்
கணவற்குந் தோன்றாத கற்பு.

Palaraiṭ puṇarndhumirut pāvaikkun denṇum
Kaṇavaṭkun- thōṇṇādhā kaṭpu.

The chastity of this Damsel of Darkness is such
That in spite of having many lovers,
She hides that, and herself too,
Even from her husband! (25)

Damsel of Darkness — personification of *Āṇavam*.

6. பன்மொழிக ளென்னுணரும் பான்மை தெரியாத
தன்மையிரு ளார்தத் தது.

Panmoliga lennuṇarum pānmai theriyādhā
Thanmaiṭiru ḷārthan- dhadhu.

Why waste words: The plight of not knowing
How to discern is the gift given by this Lady of Darkness!
(26)

7. இருளின்றேல் துன்பென் னுயிரியல்பேல் போக்கும்
பொருளுண்டே லொன்றாகப் போம்.

Iruḷinṛel thunben nuyiriyalbel pokkum
Poruḷundē lonṛāgaḥ pōm.

If there is no Darkness, how explain pain?
If pain is connatural to the spirit (as you say),
When it be removed, the spirit too would cease with it!
(27)

Saiva Siddhānta metaphysics underlies this argumentation. *Guṇa* (the essential quality) and *guṇi* (that to which *guṇa* belongs) are inseparable. When the one changes, the other no longer remains.

8. ஆசாதி யேலனைவ காரணமென் முத்திநிலை
பேசாது கவ்வும் பிணி.

Āsādhi yēlaṇaiiva kāraṇamen mutthinilai
Pēsādhu kavvum piṇi.

If *Āsu* (*Āṇavam*) has a beginning,
How did it come to join the spirit?
Why, it is a malady that can silently seize
The spirit even in *mukthi*-state
(28)

T.V: *pēsādhu agavum* (all except Ñ and VV).

This *kuṛal* argues that the bondage of man to *Āṇavam* is without beginning. 'Silently seizing' refers to *Āṇavam*'s imperceptible and sly way of ensnaring. *Mukti* is reference to *jīvanmukti*, not *vidēhamukti*.

9. ஒன்று மிகினு மொளிகவரா தேலுள்ள
மென்று மகலா திருள்.

Onṛu mighinu molikavarā dhēluḷḷa
Menṛu magala dhiruḷ.

However much the one may evolve, Darkness will never fade
If (man's) spirit fails to garner the Light.
(29)

'*Onṛu mighinum*' refers to the evolution of *māyā-tatva*. It can also mean evolution in human potential: in riches, in power, in knowledge, etc. 'Light' refers to the Lord as Wisdom.

10. விடிவா மளவும் விளக்கனைய மாயை
வடிவாதி கன்மத்து வந்து

Vidiṽa maḷavum viḷakkanaia Māyai
Vadivādhī kanmatthu vandhu.

Coming to man in bodily frame and all,
In *Kanmam*'s wake, is *Māyai*

Which is just like a lamp till the Dawn breaks. (30)

Dawn refers to *Satthinibādhm* and the Dawn of Grace. *Vadivādhī* — i.e., *thanu-karaṇa-puvana-bōgam* (body-senses-environs-enjoyments) which are *Māya*-evolute aggregations. They are patterned for each one according to his *Kanmam*.

CHAPTER IV

அருளதுநிலை

(*ARULADHUNILAI*)

THE NATURE OF ARUL (GRACE)

1. அருளிற் பெரிய தசிலத்தில் வேண்டும்
பொருளிற் றலையிலது போல்.

Arulīr periya dhaghilatthil vēndum
Porulīr ṭalaiyiladhu pōl.

Nothing in the world is greater than Arul—
Just as there is nothing more important to a man
Than what he then direly needs. (31)

T.V: *aghilatthu* (SS, NS), instead of *aghilatthil*.

Arul is what everyman stands indispensably in need of at all moments and in every place.

2. பெருக்க நுகரவினை பேரொளியா யெங்கும்
அருக்கனென நிற்கும் அருள்

Perukka nugaravinai pēroḷiyā yeṅgum
Arukkanena nīrkum Arul.

Universal as the great Effulgence of the Sun is Aruḷ,
So that *Kanmam* may unfold (as does the seed),
And be consumed. (32)

T.V: *perukka nugar vinai* (K, NS); *perukkam nugar vinai* (SS).

The action of Aruḷ for the spirit's consumption of her *Kanmam* (towards her being liberated of them) is described here.

3. ஊனறியா தென்று முயிரறியா தொன்றுமിവை
தானறியா தாரறிவார் தான்.

Ūnaṭiyā dhenṭu muyiraṭiyā dhonṭumivai
Thānaṭiyā dhāraṭivār thān.

The flesh can never know;
Nor can the spirit (of itself) know anything.
Unless this One (Aruḷ) knows (and imparts),
Who can ever know? (33)

T.V: *Ūnaṭiyā dhonṭum* (NS); *uyiraṭiyā thonṭumidhu* (SS).

Cf. also 17. Aruḷ knows on Her own right; She grants the embodied spirits to know.

4. பாலாழி மீனாமும் பான்மைத் தருளுயிர்கள்
மாலாழி யாழு மறித்து.

Palālī mināḷum pānmaṭ- tharuḷuyirgaḷ
Malālī yāḷu maṭitthu.

As fish plunge for prey though they live in a sea of milk,
So too, spirits enveloped in Aruḷ,
Plunge time and again into the sea of delusion. (34)

T.V: *mināḷum, āḷumaṭitthu* (K, NS); *mināḷum, āḷumaṭitthu* (N̄R, SS).

In Saiva Siddhānta tradition milk is the choicest food, and meat-eating (which presupposes cold-blooded killing of other living things to satisfy one's appetite) is considered heinous.

5. அனுகு துணையறியா ஆற்றோனி நைந்தின்
உணர்வை யுணரா துயிர்.

Aṇugu thunaiyaṭiyā āṭṭhōni naindhin
Uṇarvai yuṇarā dhuyir.

As the wayfarer unaware of the guide that leads him,
 And as the senses five (unaware of the spirit by whom they
 perceive),
 So too the spirit fails to discern the Wisdom (that enables her
 to know). (35)

T.V: aṭṭōnil aindhin (SS); aṭṭōnil aindhūm (K, NS).

The five senses are unaware of the life-principle that activates them and
 by which alone they are able to perceive.

Wisdom is another name for Aruḷ.

6. தரையை யறியாது தாமே திரிவார்
 புரையை யுணரா புவி.

Tharaiyai yaṟiyādhū thāmē thirivār
Puraiyai yuṇarā puvī.

The wanderer thinks, 'It is I that walk',
 Unconscious of the supporting earth;
 So too men fail to discern the Lofty One (who sustains
 them). (36)

The *Ahaṅkāra*-ruled life-style of man and its folly are pointed out.

7. மலைகெடுத்தோர் மண்கெடுத்தோர் வான்கெடுத்தோர்
 தலைகெடுத்தோர் தற்கேடர் தாம். ஞானம்

Malaikedutthōr maṇkedutthōr vaṅkedutthōr nānam
Thalaikedutthōr tharkēdar thām.

Like those that find not the mountain (before them),
 Nor the earth beneath, or the sky above
 Are those that find not Wisdom.
 They would not even find their own heads,
 These men who are lost to themselves. (37)

Umāpathi's caricature of the man in bondage unaware of Aruḷ is complete!
 The pitiful plight of the bonded man and the wickedness of *Āṇavam* are
 illustrated, even as Aruḷ is extolled.

8. வெள்ளத்துள் நாவற்றி யாங்கு விடிந்திருளாம்
கள்ளத் தலைவர் கடன்.

Vellatthul nāvaṭṭi yaṅgu vidindhiruḷām
Kaḷḷat-thalaivar kadan.

The plight of the one who remains under the
impostor's (*Ahaṅkāram*'s) leadership,
Is as the man who remains parched-tongued in a flood,
Or who is still in darkness when it has dawned everywhere.
(38)

T.V: kaḷḷatthiṭṭaivar (SS, NS).

The state of those who are ruled by their *Ahaṅkāram* and their senses, rather than led by Aruḷ, is described.

9. பரப்பமைந்து கேண்மினிது பாற்கலன்மேற் பூளு
கரப்பருந்த நாடுங் கடன்.

Parappamaindhu kēṇminidhu pāṛkalanmēṭ pūṇai
Karapparundha naḍuṅ kadan.

Lay agitation aside and listen to this (amusing) thing:
This is like the cat seated at the pot of milk
Which suddenly pounces on a passing rat
To catch and enjoy it. (39)

ÑN, K (text), SS divide *kēṇminidhu* as *kēṇmin* + *idhu*. ÑR, K (*urai*), NS divide it as *kēṇm* + *inidhu*.

The cat, of the above *kūṭal*, thus breaks the earthen pot spilling the milk, and missing the rat in the bargain! This is the picture of the bonded man hankering after fleeting pleasures.

10. இற்றை வரையியைந்து மேதும் பழக்கமிலா
வெற்றியிர்க்கு வீடு மிகை.

Itṭai varaiyiyaindhu medhum paḷakkamila
Veṭṭuyirkku vidu mighai.

Mukthi (attainment of Sivam) is a gift far beyond the
deserts of the inept spirit
Who has 'attained no relationship with Aruḷ
Though She (Aruḷ) has been so closely associated
with her (spirit) to this day! (40)

Vīdu - *Mukthi*; *Mukthi* is also the final home (also *vīdu*) of the spirit with God. Note how the whole discourse is built upon a language of personal relationship.

CHAPTER V

அருளுருநிலை (ARULURUNILAI)

THE NATURE OF THE FORM-OF-GRACE (GURU)

1. அறியாமை யுண்ணின் றளித்ததே காணுங்
குறியாகி நீங்காத கோ.

Ariyamai yuṇṇin ṛalittadhē kāṇuṅ
Kuṛiyāghi nīṅgādha kō.

The One (Lord) who steadfastly sustained the spirit
hidden within her state of ignorance
Is this unforsaking Leader (Siva) who has now become
a perceptible sign. (41)

The perceptible form-of-grace is the Guru-form, be it interiorly perceptible, or exteriorly perceived and interiorly recognised. This perception is subsequent to *Satthinibādham*.

2. அகத்துறுநோய்க் குள்ளின றன்றி யதனைச்
சகத்தவரும் காண்பரோ தான்.

Agatthuṛuṇōyṅ kuḷḷina ṛanṛi yadhanaiṅ
Chagatthavarum kāṇbarō thān.

For the malady of the one within (a home)
Only the One within can procure the cure.
Can the outsider in the street administer it? (42)

The malady is bondage to *Āṇavam*; the one within the home refers to the interiorly perceptible 'Leader'.

3. அருளா வகையா வருள்புரிய வந்த
பொருளா ரறிவார் புவி.

Arulā vagaiyā larulpuriya vandha
Porulā raṛivār puvi.

Who in the world would ever know this Real One
Who, without presenting Himself (in knowable forms)
Had come to bestow His grace? (43)

T.V: SS mentions the existence of the version: *Poruḷa vaṭṭiyā puvi*.

This *kuṟaḷ* means that, unless the Lord gives one to perceive His gracing presence and action from within, no one would perceive it. The need for the Lord taking a perceivable form (the Guru-form) is stated.

4. பொய்யிருண்ட சிந்தைப் பொறியிலார் போதமாம்
மெய்யிரண்டுங் காணார் மிக.
Poṇṇiyiruṇḍa sindhaiṭ poṭṭiyilār pōdhamām
Meṇṇyiraṇḍuṅ kāṇār mīga.
Those undiscerning, or in illusion steeped, or of evil intent
Can never behold the two Verities of Wisdom. (44)

The two Verities of Wisdom are: (i) the Guru who is the *Aruḷuru*; and (ii) the Lord who is seen as *Aruḷ-Nānam*.

5. பார்வையென மாக்களைமுன் பற்றிப் பிடித்தற்காம்
போர்வையெனக் காணா புவி.
Pārvaiyena mākkalaimun paṭṭiṭṭiṭṭharkām
Pōrvaiyenak kāṇā puvi.
As a decoy is presented other beasts to trap,
People fail to discern that it (the Guru-form) is only
His cloak. (45)

Disguising Himself in the form of the man-Guru the Lord catches other men.

6. எமக்கெ னெவனுக் செவ்வதெரியு மவ்வ
தமக்கவனை வேண்டத் தவிரம்.
Emakke nevanuk keṭvatheriyu matva
Thamakkavanai vēṇḍat- thaviṛm.
"What is that to us?" (you may ask!)
When you pray to One of which he is a past master
Only then by Him can you be of your problem released. (46)

T.V: *evai theriyu matvath... vēṇḍatthavir* (all except Ñ).

In 'what is that to us?', 'that' refers to all the talk about the Guru. *Thaviṛm* (for *thaviṛum*) is known in Tamil Grammar as *Magarak kuṟukkam*.

7. விடநகுல மேவினுமெய்ப் பாவகனின் மீளுங்
கடனிலிருள் போவதிவன் கண்.

*Vidanagula mēvinumeṣṭṭ pāvaganin mīḷuṅ
Kadaniliruḷ pōvadhivan kaṇ.*

For snake-poison (in the body) it is no use turning
to the mongoose.

Only by the man who practises (mongoose's) anti-snake intent
Can you be saved.

In similar manner, Darkness is rid only by this One (Guru).
(47)

T.V: pōva thevankaṇ (NS).

When the poison of dark delusion enslaves a man, it is the Guru, and not even the Lord Himself directly, that can save him from it! *Meṣṭṭpāvagan* refers to the man who, by use of the appropriate *mantra*, removes snake-poison.

8. அகலத் தருமருளை யாக்கும் வினைநீக்குஞ்
சகலர்க்கு வந்தருளுந் தான்.

*Agalat- tharumarulai yākkum vinainikkun
Chagalarkku vandharuḷun- thān.*

He (Guru) would grant the spirits *Āṇavam*'s removal
And imbue them with Aruḷ;

He would also purge them of their *Kanmam*.

To *Sakalar* He would come in person and bestow grace.
(48)

The three effects of Guru-mediation corresponding to the three types of human spirits (see ThAP 12, 13) are referred to here. 'Removal of *Āṇavam*' is in reference to *Viññānakalar*; and 'purging of *Kanmam*' is in reference to *Prāḷayākalar*.

9. ஆரறிவா லெல்லா மகன்ற நெறியருளும்
பேரறிவான் வாராத பின்.

*Āraṭivā rellā maganṭa neṭiyaruḷum
Peraṭivān vārādha pin.*

If this Great Wise One (Guru) that imparts

The all-transcendent path does not come,

Who can ever know it?
(49)

All-transcendent path -- the path that leads to the Transcendent Lord.

10. ஞான மிவனொழிய நண்ணியிடும் நற்கலனற்
பானு வொழியப் படின.
Ñāna mivanoliya naṇṇiyidum naṭkalanar
Pānu voliyaḥ padin.
Ñānam would as soon draw nigh to you without this One,
As a flame would appear through a sunstone
without the sun. (50)

'This One' in this *kuṭaḷ* refers to 'the Great Wise One' of the previous *kuṭaḷ*, namely to the Guru.

CHAPTER VI
அறியும்நெறி
(ĀRIYUMNEṬI)

THE WAY OF DISCERNMENT

1. நீடு மிருவினையும் நேராக நேராதல்
கூடுமிறை சத்தி கொளல்.
Nīdu miruvinaiyum nēraḡa nēraḡhal
Kūḍumiṭai Satthi koḷal.
The spirit becoming equanimous, by her
Long-gathering Double Deeds (*pava puṇṇiyam*) become
alike to her now:
This is also the possession by the uniting Satthi of the
Lord. (51)

T.V: *Nīdu miruvinaigaḷ.*

The spirit becoming equanimous is reference to the spirit attaining the spiritual maturity of a holy indifference, freed of likes and dislikes (*viruppu* and *veṭuppu*; Skt. *rāga* and *dveṣa*). 'Double Deeds' — i.e., *pāvam* and *puṇṇiyam* (Skt. *pāpā* and *puṇya*). 'The spirit becoming equanimous' is what is *Iruvinaiyoppu*; 'possession by the uniting Satthi of the Lord' refers to *Satthinibādham*.

2. ஏக னனேக னிருள்கருமம் மாயையிரண்
பாகவிலை யாறாதி யில்.
Ēga nanēga nīruḷkarumam māyayiraṇ
Dāgaviṭai yārādhi yil.

The One (God), the many (spirits), Darkness (*Āṇavam*), *Kanmam*, and the dual (*Suddha* and *Asuddha*) *Māyai* —
Without beginning are these six. (52)

3. செய்வானுஞ் செய்வினையும் சேர்பயனுஞ் சேர்ப்பவனும்
உய்வா னுள்ளென் றுணர்.

Seyvānuṇ cheyvinaiyum sērpayanun chērpṇavanum
Uyṽ nuḷanen ṛuṇar.

Understand that there exists the Doer, Deeds done (*Kanmam*)
and the Gain therefrom;

But above all there is He that unifies them so that you may
live. (53)

T.V: uyṽnumuḷan (K).

Doer -- the spirit; 'Deeds done' -- *Iruvinai* (Double Deeds). 'The gain therefrom' -- *thanu-karaṇa-puvana-bōgam* (body-senses-worlds-enjoyment) received at birth; *Mōtcham* (heaven) and *Naragam* (hell) after death.

'Live' -- finding freedom from bondage and entering the life of love with *Sivam*.

4. ஊனுயிரால் வாழு மொருமைத்தே ஊனோடுயிர்
தானுணர்வோ டொன்றாந் தரம்.

Ūṇiyirāl vāḷu morumaitthē ūṇōduyir
Thānuṇarvō donṛān- tharam.

Just as the body lives by the spirit,

And the spirit is with body oned,

So does the self become one with Wisdom's self (*Arul*).

(54)

Man begins to truly 'live' and 'act' only when he is united with *Arul* within him, and discerns by Her light.

5. தன்னிறமும் பன்னிறமுந் தானாங்கற் றன்மைதரும்
பொன்னிறம்போன்ம் மன்னிறமிப் பூ.

Thanniṛamum panniṛamun- thānāṅkaṛ ṛanmaitharum
Ponniṛampōṇm manniṛamiṇ pū.

The beams of the sun gives the crystal to attain its property
Of taking on the many hues of the objects surrounding it
And the hues of the sun (its brilliance).

So does the Lord's Radiance (Arul) illumine the spirits.

(55)

Radiance (Light) — Wisdom i.e., Arul; *Pōṇm* (for *pōlum*) is *Magarak kuṛuk-kam*; *Pū* (= *ulagu*, world) refers to the spirits.

6. கண்டொல்லை காணுநெறி கண்ணுயிர் நாப்பண்ணிலை
உண்டில்லை அல்ல தொளி.

Kaṇdollai kāṇuneṭi kaṇṇuyir nāppaṇṇilai
Uṇdillai alla dhoḷi.

In the way the eye sees there has always been
The medium between the eye and the (seeing) spirit;
That medium is Light, none other!

(56)

T.V: nāppaṇḷi ... yallā dhoḷi (SS, NS); *nāppaṇḷi ... allādhuyir*. (VV).

As light-medium is indispensable to sight, Wisdom(Arul)-medium is indispensable to discernment and to the vision of God.

7. புன்செயலி னோடும் புலன்செயல்போல் நின்செயலை
மன்செயல தாக மதி.

Punseyali nōdum pulanseyalpōl ninseyalai
Manseyala dhāga madhi.

Even as the senses (*pulan*) concurs with the
mean conduct of the sense-organs,
Likewise, deem your actions as done in concurrence with
God's action!

(57)

Guru's exhortation to the disciple to get conscious of the lead of Arul in contemplation (and in daily life). This brings about the reversal of *Ahaṅkāram's* rule.

8. ஓராதே யொன்றையுமுற் றுன்னாதே நீமுந்திப்
பாராதே, பார்த்ததனைப் பார்.

Ōrādhe yonṛaiyumuṭ- ṛunnādhe nīmundhiṭ
Pārādhe pārtthadhanaip pār.

Be not discursive! On no object your attention train!
Push not yourself to behold! Behold That that beholds!
(58)

Initiation to the method of (non-objective) contemplation of the Lord.

9. கனியே மிகுப்புலனா கக்கருதி ஞான
வொளியே ஒளியா வொளி.

Kaḷiyē migupulanā gakkarudhi ṇāna
Voḷiyē oḷiyā voḷi.

Consider the resultant relish as the loftiest mode of knowing,
And remain hidden (enveloped) in Wisdom's Light
as the only true light. (59)

10. கண்டபடி யேகண்டு காணாமை காணாமல்
கொண்டபடி யேகொண் டிரு.

Kaṇḍabadi yēkaṇḍu kāṇāmai kāṇāmal
Koṇḍabadi yēkoṇ diru.

Remain seeing the way you are given to see
Do not see, as you did, unperceiving.
Stay possessed the way you remain possessed. (60)

T.V: *kāṇāmai kāṇāmai* (NR, NS, SS, VV).

"Do not see, as you did, unperceiving" is exhortation not to revert to bondage ways of contemplation.

CHAPTER VII

உயிர்விளக்கம்

(UYIRVILAKKAM)

THE PURIFICATION AND ILLUMINATION OF THE SPIRIT

1. தூணிழலார் தற்காருஞ் சொல்லார் தொகுமிதுபோன்ம்
தானதுவாய் நிற்குந் தரம்.

Thūṇilālār dhaṭkāruñ chollār thogumidhupōṇm
Thānadhuvaṭṭai nīrkun- dharam

No need to tell the shadow to unite with the (crystal) pillar!
So too she (the spirit) will merge (with the Lord),
And thus stand as That (Lord)! (61)

T.V: thū nīlār ... thogumidhupōl (all the rest).

When the tropical noon-day sun is at its zenith, the shadow disappears in the pillar. Shadow symbolizes *ānmabōdham* (ego-consciousness). *Pōṇm* — *Magarakkuruṅkam*.

2. தித்திக்குங் கைக்கும் பால்தானுந் திருத்திடுநாப்
பித்தத்தின் தான்தவிர்ந்த பின்.

Thitthikkun kaikkum pālthānun- thirundhidunāp
Pitthatthin thānthaviṇṇdha pin.

Once the tongue from biliousness is freed,
The milk that once tasted bitter, will
To the healed tongue now taste sweet indeed! (62)

T.V: thitthikkum pālthānum kaikkum (all the rest).

The disease here referred to is jaundice. Jaundice symbolizes bondage to *Āṇavam*; milk symbolizes Arul's Gracing; milk tasting bitter refers to the *thirōdhāna* action of Arul; milk tasting sweet is in the phase of *Arulal*.

3. காண்பா னொளியிருளிற் காட்டிடவுந் தான்கண்ட
வீண்பாவ மெந்நான் விழும்.

Kāṇbā noliyiruliṭṭ kāttidavun- thāṅkaṇḍa
Viṇbāva mennāl vīlum.

When in darkness, the man finds the object
Only because the light shows it to him.
Oh when will his empty pretense that of himself
he sees, disappear! (63)

T.V: eṇṇāl vidum (ÑR, K); *ennāṇṇ vidum* (VV).

Spiritual progress is atrophied by spiritual pride. And this pride is not easily perceived, nor easily rid.

4. ஒளியு மிருளு மொருமைத்துப் பன்மை
தெளிவு தெனியாச் செயல்.

Oḷiyu miruḷu morumaitthup panmai
Theḷivu theḷiyāc- cheyal.

Light and Darkness are of the same (enveloping) nature.
But in this they differ: the one enlightens, the other
obscures. (64)

T.V: theḷivu theḷiyār seyal (all the rest).

5. கிடைக்கத் தகுமேநற் கேண்மையர்க் கல்லால்
எடுத்துச் சும்ப்பாணை இன்று.

Kidaikkat- thagumēnar kēṇmaiṛark kallāl
Eduṭṭhuṭ- chumappāṇai inṇu.

Him who would all their burdens bear
Would only those this day deserve
That Him do hold in friendship fair. (65)

T.V: kidaikkatthagumō (NS, SS).

The friend 'who would all their burdens bear' is Aruḷ.

6. வஞ்ச முடனொருவன் வைத்த நிதிகவரத்
துஞ்சினனோ போயினனோ சொல்.

Vanja mudanoruvan vaiṭṭha nidhikavarat-
Thuṇṇināṇō pōyinaṇō sol.

Do you think you can cunningly get away with that
treasure (rich and rare)?
Tell me, has he that keeps it slept, or has he left? (66)

Treasure — Sivam, the blissful union with Siva. Only through Aruḷ can a
man attain Sivam. The keeper of that treasure is Aruḷ.

7. தனக்கு நிழலின்றா வொளிகவருந் தம்ப
மெனக்கவர நில்லா திருள்.

Thanakku niḷalinṇā vōḷikavaruṇṭ tamba
Menakkavara nillā dhiruḷ.

Darkness will linger no longer,
If one were pervaded by Aruḷ
The way the crystal pillar absorbs the sun's light
So as to throw no shadow. (67)

T.V: thanakku nilalinṯam (K, NS).

Compare this *kuṛaḷ* with ThAP 61.

8. உற்கைதரும் பொற்கை யுடையவர்போ லுண்மைப்பின்
நிற்கை யருளார் நிலை.

Uṛkaiṭharum poṛkai yudaiyavarpo luṇmaiṭṭin
Niṛkai yaruḷār nilai.

Like those whose hands are gilded by the gleaming torch
they raise
So is the place of those possessed by Grace as they stand
beneath the Truth. (68)

T.V: niṛka varuḷār nilai (K, SS, NS).

9. ஐம்புலனால் தாம்கண்ட தன்றா லதுவொழிய
ஐம்புலனார் தாமா ரதற்கு.

Aimpulanāl thāmkanda dhanṛā ladhuvoḷiya
Aimpulanār thāmā radhaṛku.

If a man has not 'seen' It (Sivam) through the five senses,
But for the illumination of That (Aruḷ),
Of what avail are they (the senses), and he too, for
attaining that vision? (69)

T.V: kaṇḍadhenṛāl (K, NS); *kaṇḍaganṛāl* (SS).

The directness of the mystic vision is implied by the word 'seen'.

10. தாமே தருமவரைத் தம்வலியி னாற்கருத
லாமே யிவனா ரதற்கு.

Thāmē tharumavaraiṭ- thamvaliyi nāṛkarudha
Lāmē yivanaṇṇ radhaṛku.

Can any man think it was by his own prowess—
When, of His own, that (noble) One His favours showered?
Who is he such claims to make? (70)

CHAPTER VIII
இன்புறுநிலை
(INBURUNILAI)

THE NATURE OF THE BLISS-EXPERIENCE

1. இன்புறுவார் துன்பா ரிருளி னெழுஞ்சுடரின்
பின்புகுவார் முன்புகுவார் பின்.

Inburuvār thunba riruḷi neḷuñchudarin
Pinpuguvār munpuguvār pin.

He who follows the lead of the Rising Sun finds delight;
He who precedes it, due to intense Darkness, later pain
endures. (71)

Rising Sun — Wisdom (Arul). They that follow the Rising Sun — they that follow the interior lead of Arul. They that precede the Rising Sun — they that are still ruled by interior darkness (bondage).

2. இருவர் மடந்தையருக் கென்பயனின் புண்டாம்
ஒருவ னொருத்தி யுறின்.

Iruvar madandhaiyaruk kenpayanin buṇḍām
Oruva norutthi yuṛin.

What gain to them if both be women?
When a man with a woman unites delight ensues. (72)

By the two ladies are allegorized Arul and the spirit. Man and woman refer to Sivam and the Arul-filled spirit. The discourse is of Bridal Mysticism. Of this G.U. Pope writes: "The idea of a mystic marriage is introduced in a fantastic and untranslatable fashion" (Cf. *op.cit.*, p. lvi).

3. இன்புதனை யெய்துவார்க் கீயு மவற்குருவம்
இன்பகன மாதலினா லில்.

Inbudhanai yeṭṭhuvārk kīyu mavarṅkuruvaṁ
Inbagana māḍhalina lil.

Delight bestows itself to the man that attains it.
(So is it with the Lord).
No form has He (in which He affords Himself to be enjoyed
as Bliss)
For, He Himself is Bliss. (73)

T.V: *Inbadhanai ... avarkkuruṣam* (all the rest).

Attaining — not in the sense of achieving or meriting. The Lord is not enjoyed in some mediatory form that yields bliss. Bliss-experience is the very direct experience of the Lord Himself.

4. தாடலைபோற் கூடியவை தானிகழா வேற்றின்ப
கூடலைநீ யேகமெனக் கொள்.

Thadalaipōṭ kūḍiyavai thānigala vēṭṭinbak
Kūḍalainī yēgamenak koḷ.

They unite even as *thāl* and *thalai* become *thādalai*.
Such 'other' blissful communion in which the sense of self
is effaced —

Hold that as *egam* (at-one-ness), (O disciple)! (74)

'*Thadalai*' is the fusion-form (grammatically) of the two words '*thāl*' (Feet) and '*thalai*' (head). *Thāl* and *thalai* symbolize, respectively, the Sacred Feet of the Lord and the head of the devotee surrendered at the Lord's Feet.

Thādalai, therefore, symbolizes the devotee's self-effacing sweet surrender of love in total mystic communion with the Bliss-giving Lord. In this communion neither ceases to exist (just as in *thādalai*, *thāl* and *thalai* are both fully present), but the consciousness of being two, of being different, of 'individualness' is lost. This is the *advaita* of the Siddhāntham.

5. ஒன்றாலு மொன்றா திரண்டாலு மோசையெழா
தென்றாலொன் றின்றிரண்டு மில்.

Onṛālu monṛā dhirandālu mōsaiyēḷā
Dhenṛālon ṛanṛirandu mil.

If (as you say) they are one, they cannot unite!

If you say 'two', no dialogue ensues!

Surely then they are neither one, nor two! (75)

T.V: *dhenṛālu morinṛandu mil* (NS).

Further illustration of the advaitic union. 'No dialogue arises' — i.e., there is no subject-object confrontation between the spirit in mystic communion and the Lord.

6. உற்றாரும் பெற்றாரு மோவா துரையொழியப்
பற்றாரு மற்றார் பவம்.

*Uṭṭārum peṭṭāru mōvā dhuraiyoliyaṭ
Paṭṭāru maṭṭār bavam.*

Those who have attained such union (*uṭṭār*),
Those on whom it has been bestowed (*peṭṭār*),
And those who hold each to the other in silent
communion (*paṭṭār*)

Are not reborn.

(76)

The *kūṭaḷ* mentions three types of mystics: *uṭṭār*, *peṭṭār*, and *paṭṭār*.

7. பேயொன்றுந் தன்மை பிறக்கு மளவுமினி
நீயொன்றுஞ் செய்யாமல் நில.

*Peyonṭun- thanmai piṭakku maḷavumini
Niyonṭun cheyyāmal nil.*

As until the time there would arise in you
The state where the Lord possesses you,
Even as the demon takes possession,
Remain now onwards in quiescence.

(77)

T.V: maḷavumē (SS, NS)

The way the Lord takes possession of a mystic is the way the demon takes possession of the demoniac. The man's form remains, but it is the Lord who impels him from within.

8. ஒன்பொருட்க னுற்றார்க் குறுபயனே யல்லாது
கண்படுப்போர் கைப்பொருள்போற் காண்.

*Oṇporutka ṇuṭṭārk kuṟupayanē yallādhu
Kaṇpadupṭōr kaiṭporuḷṭōr kāṇ.*

To him who has gained access to the well-gotten Wealth
That itself is the true gain.

All else is like the object a sleeping man holds in his palm.

(78)

To the mystic, whatever he does, his gain is the Lord. All he does, he does detached, with no ego-gain in view (*niṣkāmiā karma*).

9. முன்றாய தன்மையவர் தம்மின் மிகமுயங்கித்
தோன்றாத இன்பமதென் சொல்.

*Munṇāya thanmaiṇavar thammin migamuyanghit-
Thonṇāda inbamadhen sol.*

Tell me, is there any other delight
That can surge in such full measure within
The bosom of these three types of men? (79)

The delight of the mystic is the highest and the completest. The three types of mystics are those mentioned in *Kuṭal* 76.

10. இன்பி லினிதென்ற லின்றுண்டே லின்றுண்டாம்
அன்பி னிலையே அது.

*Inbi linidhenṇa linṇuṇḍē linṇuṇḍām
Anbi nilaiyē adhu.*

This day, if you are indeed able to say:
'Oh, 'tis the Sweetest of the sweet!'
Then is Bliss yours this very day.
For such (Bliss) is the very state of love! (80)

T.V: inidhēṇḍal (VV); *inṇuṇḍēl ... anbu nilaiyē adhu* (K,VV); *inbuṇḍēl ... anbu nilaiyē adhu* (SS, NS).

The Bliss-experience is none other than the very state of love.

CHAPTER IX

அஞ்செழுத்தருள்நிலை
(AÑJELUTTHARUṆILAI)

THE NATURE OF
THE FIVE-LETTERS-GRACE

1. அருணாலு மாரணமு மல்லாதும் ஐந்தின்
பொருணால் தெரியப் புகின்.

*Aruṇūlu māraṇamu mallādhum aindhin
Poruṇūl theriyaṇ pughin.*

The Āgama, the Veda, and the other works,
When you come to examine them,
Are but works that elucidate the Five. (81)

T.V: *pugum* (SS, NS).

The Five — the Sacred-Five-Letters (*Pañjākṣaram*; Skt. *Śrī Pañcākṣara*), namely *Si Va Ya Na Ma*. *Sivāya Nama* literally means 'Praise to Siva'.

2. இறைசத்தி பாச மெழின்மாயை யாவி
யுறநிற்கு மோங்காரத் துள்.

IfaiSatthi Pāsa melinMāyai yĀvi
Yufaniṛku mōngārat- thuḷ.

The Lord, Satthi, Pāsam, beauteous Māyai,
And the spirit stand contained within Ōṅgāram. (82)

Pāsam, here, is Āṇavam; Ōṅgāram — the Ōm mantra (also called *Sūkṣuma Pañjākṣaram*). This esoteric school makes each letter symbolize a reality. Thus *Si* stands for Siva, *Vā* — His Aruḷ, *Ya* — the finite spirit, *Na* — Māyai (the material world, embodiment, and Karma inclusive), and *Ma* — Āṇavam.

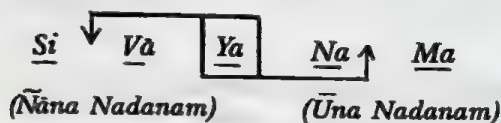
3. ஊன நடன மொருபா லொருபாலா
ஞானநடத் தானடுவே நாடு.

Ūna nadana morupā lorupālā
Ūnanadan- thānaduṭṭē nādu.

On the one side the Hobbled Dance (of Illusion),
And on the other the Dance of Wisdom;
The Self, this realise, is in between. (83)

T.V: *oru pālām* (K, SS).

Hobbled Dance refers to the *Maṛaiṭṭhal* (*Thirōdhānam*) of the Lord in the spirit's illusion-state. The Dance of Wisdom begins with *Satthinibādham*.



4. விரியமத மேவியவை மீளவிடா சித்தம்
பெரியவினை தீரிற் பெறும்.

*ViriyaMaNa mēvYavai mīlavidā Sittham
Periyavīnai thīrīr peṇum.*

Even with *Māyai* evolving, *Ma Na* prevail
And do not let *Ya* to get free from them.
For only when her vast *Kanmam* is spent
Can she (*Ya*) attain *Si*. (84)

T.V: mēviyaṅvai ... thīrīr peṇum (K); mēviyaṅvai ... thīrap peṇum (SS, NS, VV).

5. மாலார் திரோத மலமுதலா மாறுமோ
மேலாசி மீளா விடின்.

*Mālar thirōdha malamudhalā mārūmō
MēlaSi mīlā vidin.*

Can the spirit's bondage be ever reversed
If dense, deluding *Thirōdham (Na)* and *Malam (Ma)*
Stand first in the Five Letter Invocation
Without *Si* being reinstated to its precedence? (85)

T.V: mēlāsu (SS, NS); mēlāghi (K).

The *kufal* says that '*Si*' is to be placed first in Invocation. This makes '*Si*' to be placed in the first place correspondingly also in one's daily life.

6. ஆராதி ஆதார மந்தோ வதுமீண்டு
பாராது மேலோதும் பற்று.

*Ārādhi ādhāra mandhō vadhumīṇḍu
Pārādhu mēlōdhum pārū.*

Who indeed is the ultimate prop of all things?
Alas for the man who, not revising his (life's) orientations,
Continues to invoke (in his old way). (86)

Why is '*Si*' to be placed first in Invocation? Because He is the prime support of all reality.

7. சிவமுதலே யாமாறு சேருமேல் தீரும்
பவமிதுநீ யோதும் படி.

*SiVamudhalē yāmāru sērumēl- thīrum
Bavamidhunī yōdhum badi.*

If you keep contemplating in such a way
That *Si Va* come always the first in your invocation
Birth will cease.

This is henceforward your way of invoking. (87)

This *kufal* contains the Guru's solemn handing over to the graced disciple the form of invocation apt for him to attain his *mukti*.

8. வாசி யருளியவை வாழ்விக்கும் மற்றதுவே
ஆசி லுருவமுமா மங்கு.

VaSi yaruḷiyavai vāḷvikkum maṭṭadhuvē
Āsi luvumuma mangu.

Bestowing *Si*, *Va* grants 'life' to *Ya*.

That (*Va*) too, moreover, is there the Lord's flawless form. (88)

Arul's final phase of mediation is bestowal of the spirit with the enjoyment of Sivam. At that stage of stable union, Wisdom (Arul) is also the spotless form of the Lord.

9. ஆசினவா (ஆசின் நவா) நாப்ப ணடையா தருளினால்
வாசியிடை நிற்கை வழக்கு.

ĀsiNaVa nāppa ṇadaiyā dharuḷināl
VaSiyaḍai nirkai vāḷakku.

Not confined by *Ānavam* between *Na* and *Va*,
But through Arul abiding with *Vā* and *Si*:

This is indeed the spirit's proper way to be. (89)

Between *Na* and *Vā* — the initial state of *Nānam* with its ups and downs. The *Kuṇal* describes the stable way of being that the disciple should attain.

10. எல்லா வகையு மியம்பு மிவனாகன்று
நில்லா வகையை நினைந்து.

Ella vagaiyu miyambu miṇvanaganṛu
Nilla vagaiyai ninaindhu.

Mindful how man by himself will not remain
aloof from bondage.

The Five-Letters-Grace will to him all saving ways impart.
(90)

CHAPTER X

அணைந்தோர்தன்மை

(AṆAINDHŌRTHANMAI)

THE NATURE OF THOSE THAT ATTAINED
MYSTIC UNION

1. ஒங்குணர்வி னுள்ளடங்கி யுள்ளத்து ளின்பொடுங்கத்
தூங்குவர்மற் றேதுண்டு சொல்.
*Ōṅguṇarvi nulladaṅghi yuḷlatthu ḷinboduṅgat-
Thūṅguvarmaṭ- ṛēdhuṇdu sol.*
Steeped in flooding Consciousness (Wisdom)
With Bliss indwelling within
Remain these mystics in quiet slumber.
What experience can surpass this? (91)

The consciousness in question is more akin to an insightful ecstatic percep-
tion than to intellection, where the latter is subsumed in the former.

2. ஐந்தொழிலுங் காரணர்க ளாந்தொழிலும் போகநுகர்
வெந்தொழிலு மேவார் மிக.
*Aindholilun kārāṇarga ḷāndholilum bōganuḡar
Vendholilu mēvār miḡa.*
Such men will never reach out to the Lord's Five works,
Nor to the tasks of Agent-deities;
And certainly not to actions that would lead to
bōgam in a fresh birth. (92)

This *kuṛal* points to what these graced men will never attempt to do.

3. எல்லா மறியு மறிவுறினு மீங்கிவரொன்
றல்லா தறியா ரற.
*Ella maṛiyu maṛivuṛinu mīṅghivarōn-
Ṛalla dhaṛiyā raṛa.*

In spite of attaining the all-knowing Wisdom,
 These mystics would only know This One
 In this state, and desire none other.

(93)

This removes the idea that the *jīvanmukta* becomes omniscient with the Omniscient Lord. The object of their knowing, however, is the highest knowable, namely, the Lord Himself.

4. புலனடக்கித் தம்முதற்கட் புக்குறுவர் போதார்
 தலனடக்கு மாமை தக.

Pulanadakkit- thammudhaikat pukkuṟuvar pōdhār
Thalanadakku māmai thaga.

Like the tortoise that walks the earth
 (Which draws its five organs [head and legs] within its shell)
 Would these men in their Lord their refuge find
 With their five senses within them drawn;
 And they would not loose their hold on them.

(94)

The careful check the *jīvanmukta* exercises over his senses is described.

5. அவனையகன் நெங்கின்றா மாங்கவனா மெங்கு
 மிவனையொழிந் துண்டாத லில்.

Avanaiyagan neṅghinṛā māṅkavanā meṅgu
Mivanaiyolīn dhuṇḍādha līl.

There is no place bereft of Him (*avan*):
 Wherever you go, there too He is;
 Nor would He ever be without him (*ivan*, mystic).

(95)

The Lord would not choose to be present anywhere without the company of him who has become with Him one! A literary genre portraying the Lord's loving fidelity to His devotee, and the mystic's attaining a God-like, universal disposition.

6. உன்னும் புறம்பு மொருதன்மைக் காட்சியருக்
 கென்னுந் திறமேது மில்.

Uḷḷum puṟambu morudhanmaik- kātchiyaruk-
Kelluṇ- thiṛamēdhu mīl.

These men who enjoy a unified vision within and without
Find it impossible to spurn anything. (96)

Enjoying a unified vision — that is, the mystic sees with the light of God's Wisdom and finds a harmony in the apparent disharmony.

7. உறுந்தொழிற்குத் தக்க பயனுலகந் தத்தம்
வறுந்தொழிற்கு வாய்மை பயன்.

Uṟuntholīrkut- thakka payanulagan- thattham
Vaṟuntholīrku vāymai payan.

Yield-giving work begets the world as the gain.

Yield-free work brings Truth as its gain. (97)

World — the place of earthly enjoyments, of rebirth; Truth (*Vāymai*) — the Lord. Yield-giving work — *Karma*-yielding work; yield-free work — *karma*-free work (*niṣkāmia karma*).

8. ஏன்ற வினையுடலோ டேகுமிடை யேறும்வினை
தோன்றி லருளே கடும்.

Ēṇṛa vinaiyudalō dēgumidai yērumvinai
Thonṛi larulē sudum.

Prāraddha Kanmam will pass away with the body.

If *Āgamiya Kanmam* gathers in between

Grace (Arul) Herself will burn it away. (98)

Sanjitham is destroyed at the *Guru-dhitchai*. The *kuṛaḷ* describes how the mystic is kept free from all *karma*-accretion.

9. மும்மை தரும்வினைகள் மூளாவாம் முதறிவார்க்
கம்மையு மிம்மையே யாம்.

Mummai tharumvinaigal mūḷāvām mūdharivārk-
Kammayu mimmaiye yām.

Deeds (*Kanmam*) that yields the three worlds

Will not accumulate for those steeped in Wisdom (Arul);

For the life beyond has in this life already begun. (99)

Mummai (the three worlds) — *ummai* (World of previous birth or of the state before present birth); *immai* (World of present birth); *maṭumai* (World of the next birth). *Ammmai* refers to the life of *mukthi* after death.

10. கள்ளத் தலைவர் துயர்கருதித் தங்கருணை
வெள்ளத் தலைவர் மிக.

Kaḷḷat- thalaivar thuyarkarudhit- thaṅkaruṇai
Vellaṭ- thalaivar miga.

Deeply concerned by the sorrows of those still possessed
by the impostor-leader,

They are deeply agitated by a flood of compassion. (100)

Those possessed of impostor-leadership — (See *Kuṛaḷ* 38). The godlike compassion (mercy) of the mystics and their ceaseless service for the erring, suffering mankind is spoken of.

THIRUVARUTPAYAN

Word-divisions

Towards an Easier Reading of the Tamil Text

காப்பு

நல் குஞ்சர கன்று நண்ணில் கலை ஞானம்
கற்கும் சரக்கு அன்று காண்.

பதி முது நிலை

1. அகர உயிர் போல் அறிவு ஆகி எங்கும்
நிகர் இல் இறை நிற்கும் நிறைந்து.
2. தன் நிலைமை மன் உயிர்கள் சார தரும் சத்தி
பின்னம் இலான் எங்கள் பிரான்.
3. பெருமைக்கும் நுண்மைக்கும் பேர் அருட்கும் பேற்றின்
அருமைக்கும் ஒப்பு இன்மையான்.
4. ஆக்கி எவையும் அளித்து ஆகடன் அடங்க
போக்கும் அவன் போகா புகல்.
5. அருவும் உருவும் அறிஞர்க்கு அறிவு ஆம்
உருவும் உடையான் உளன்.
6. பல் ஆர் உயிர் உணரும் பான்மை என மேல் ஒருவன்
இல்லாதான் எங்கள் இறை.

7. ஆனா அறிவாய் அகலான் அடியவற்கு
வானாடர் காணாத மன்.
8. எங்கும் எவையும் எரி உறு நீர் போல் ஏகம்
தங்கும் அவன் தானே தனி.
9. நலம் இலன் நண்ணார்க்கு நண்ணினர்க்கு நல்லன்
சலம் இலன் பேர் சங்கரன்.
10. உன்னும் உளது ஐயம் இலது உணர்வாய் ஓவாது
மன்னும் பாவம் தீர்க்கும் மருந்து.

உயிரவை நிலை

11. பிறந்த நாள் மேலும் பிறக்கும் நாள் போலும்
துறந்தோர் துறப்போர் தொகை.
12. திரி மலத்தார் ஒன்று அதனில் சென்றார்கள் அன்றி
ஒரு மலத்தார் ஆயும் உளர்.
13. மூன்று திறத்து உள்ளாரும் மூல மலத்து உள்ளார்கள்
தோன்று அலர் தோற்று உள்ளார் துணை.
14. கண்டவற்றை நாளும் கனவில் கலங்கியிடும்
திண் திறலுக்கு என்னோ செயல்.
15. பொறி இன்றி ஒன்றும் புணராத புந்திக்கு
அறிவு என்ற பேர் நன்று அற.
16. ஒளியும் இருளும் உலகும் அலர் கண்
தெளிவு இல் எனில் என் செய்.
17. சத்து அசத்தை சாராது அசத்து அறியாது அம் கண் இவை
உய்த்த சதசத்து ஆம் உயிர்.
18. இருளில் இருள் ஆகி எல் இடத்தில் எல் ஆம்
பொருள்கள் இலதோ புவி.
19. ஊமன் கண் போல ஒளியும் மிக இருளே ஆம்
மன் கண் காணா அவை.
20. அன்று அளவும் ஆற்றும் உயிர் அந்தோ அருள் தெரிவது
என்று அளவு ஒன்று இல்லா இடர்.

இருள் மல நிலை

21. துன்றும் பவ துயரும் இன்பும் துணை பொருளும்
இன்று என்பது எவ்வாறும் இல்.
22. இருள் ஆனது அன்றி இலது எவையும் ஏக
பொருள் ஆகி நிற்கும் பொருள்.

23. ஒரு பொருளும் காட்டாது இருள் உருவம் காட்டும்
இரு பொருளும் காட்டாது இது.
24. அன்று அளவி உள் ஒளியோடு ஆவி இடை அடங்கி
இன்று அளவும் நின்றது இருள்.
25. பலரை புணர்ந்தும் இருள் பாவைக்கு உண்டு என்றும்
கணவற்கும் தோன்றாத கற்பு.
26. பன் மொழிகள் என் உணரும் பான்மை தெரியாத
தன்மை இருளார் தந்தது.
27. இருள் இன்றேல் துன்பு என் உயிர் இயல்பேல் போக்கும்
பொருள் உண்டேல் ஒன்றாக போம்.
28. ஆக ஆதியேல் அணைவ காரணம் என் முத்தி நிலை
பேசாது கவ்வும் பிணி.
29. ஒன்று மிகினும் ஒளி கவராதேல் உள்ளம்
என்றும் அகலாது இருள்.
30. விடிவு ஆம் அளவும் விளக்கு அணைய மாயை
விடிவு ஆதி கன்மத்து வந்து.

அருளது நிலை

31. அருளில் பெரியது அகிலத்து இல் வேண்டும்
பொருளில் தலை இலது போல்.
32. பெருக்க நுகர வினை பேர் ஒளியாய் எங்கும்
அருக்கன் என நிற்கும் அருள்.
33. ஊன் அறியாது என்றும் உயிர் அறியாது ஒன்றும் இவை
தான் அறியாது ஆர் அறிவார் தான்.
34. பால் ஆழி மீன் ஆமும் பான்மைத்து அருள் உயிர்கள்
மால் ஆழி ஆமும் மறித்து.
35. அணுகு துணை அறியா ஆற்றோனின் ஐந்தின்
உணர்வை உணராது உயிர்.
36. தரையை அறியாது தாமே திரிவார்
புரையை உணரா புவி.
37. மலை கெடுத்தோர் மண் கெடுத்தோர் வான் கெடுத்தோர் ஞானம்
தலை கெடுத்தோர் தற்கேடர் தாம்.
38. வெள்ளத்துள் நா வற்றி யாங்கும் விடிந்து இருள் ஆம்
கள்ள தலைவர் கடன்.
39. பரப்பு அமைந்து கேண்மின் இது பால் கலன் மேல் பூரை
கரப்பு அருந்த நாடும் கடன்.
40. இற்றை வரை இயைந்தும் ஏதும் பழக்கம் இலா
வெற்று உயிர்க்கு வீடு மிகை.

அருள் உரு நிலை

41. அறியாமை உள் நின்று அளித்ததே காணும் குறி ஆகி நீங்காத கோ.
42. அகத்து உறு நோய்க்கு உள்ளினர் அன்றி அதனை செகத்தவரும் காண்பரோ தான்.
43. அருளா வகையால் அருள் புரிய வந்த பொருள் ஆர் அறிவார் புவி.
44. பொய் இருண்ட சிந்தை பொறி இலார் போதம் ஆம் மெய் இரண்டும் காணார் மிக.
45. பார்வை என மாக்களை முன் பற்றி பிடித்தற்கு ஆம் போர்வை என காணா புவி.
46. எமக்கு என் எவனுக்கு எவ்வ தெரியும் அவ்வ தமக்கு அவனை வேண்ட தவிர்ம்.
47. விட நகுலம் மேவினும் மெய் பாவகனின் மீளும் கடனில் இருள் போவது இவன்கண்.
48. அகல தரும் அருளை ஆக்கும் வினை நீக்கும் சகலர்க்கு வந்து அருளும் தான்.
49. ஆர் அறிவார் எல்லாம் அகன்ற நெறி அருளும் பேர் அறிவான் வாராத பின்.
50. ஞானம் இவன் ஒழிய நண்ணியிடும் நல் கல் அனல் பானு ஒழிய படின.

அறியும் நெறி

51. நீடும் இரு வினையும் நேர் ஆக நேர் ஆதல் கூடும் இறை சத்தி கொளல்.
52. ஏகன் அனேகன் இருள் கருமம் மாயை இரண்டு ஆக இவை ஆறு ஆதி இல்.
53. செய்வானும் செய் வினையும் சேர் பயனும் சேர்ப்பவனும் உய்வான் உளன் என்று உணர்.
54. ஊன் உயிரால் வாழும் ஒருமைத்தே ஊனோடு உயிர் தான் உணர்வோடு ஒன்று ஆம் தரம்.
55. தன் நிறமும் பன் நிறமும் தான் ஆம் கல் தன்மை தரும் பொன் நிறம் போன்ம் மன் நிறம் இப் பூ.
56. கண் தொல்லை காணு நெறி கண் உயிர் நாப்பண் நிலை உண்டு இல்லை அல்லது ஒளி.
57. புன் செயலினோடும் புலன் செயல் போல் நின் செயலை மன் செயலது ஆக மதி.

58. ஓராதே ஒன்றையும் உற்று உன்னாதே நீ முந்தி
பாராதே பார்த்ததனை பார்.
59. களியே மிகு புலனாக கருதி ஞான
ஒளியே ஒளியாக (க) ஒளி.
60. கண்டபடியே கண்டு காணாமே காணாமல்
கொண்டபடியே கொண்டு இரு.

உயிர் விளக்கம்

61. தூண் நிழல் ஆர்தற்கு ஆரும் சொல்லார் தொகும் இது போன்ம்
தான் அதுவாய் நிற்கும் தரம்.
62. தித்திக்கும் கைக்கும் பால் தானும் திருந்திடும் நா
பித்தத்தின் தான் தவிர்ந்த பின்.
63. காண்பான் ஒளி இருளில் காட்டிடவும் தான் கண்ட
வின் பாவம் எந் நாள் விழும்.
64. ஒளியும் இருளும் ஒருமைத்து பன்மை
தெளிவு தெளியா செயல்.
65. கிடைக்க தகுமே நல் கேண்மையர்க்கு அல்லால்
எடுத்து சுமப்பானை இன்று.
66. வஞ்சமுடன் ஒருவன் வைத்த நிதி கவர
துஞ்சினனோ போயினனோ சொல்.
67. தனக்கு நிழல் இன்று ஆம் ஒளி கவரும் தம்பம்
என கவர நில்லாது இருள்.
68. உற்கை தரும் பொன் கை உடையவர் போல் உண்மை பின்
நிற்கை அருளார் நிலை.
69. ஐம் புலனால் தாம் கண்டது அன்றால் அது ஒழிய
ஐம் புலன் ஆர் தாம் ஆர் அதற்கு.
70. தாமே தரும் அவரை தம் வலியினால் கருதலாமே
இவன் ஆர் அதற்கு.

இன்பு உறு நிலை

71. இன்பு உறுவார் துன்பு ஆர் இருளின் எழும் சுடரின்
பின் புகுவார் முன் புகுவார் பின்.
72. இருவர் மடந்தையருக்கு என் பயன் இன்பு உண்டு ஆம்
ஒருவன் ஒருத்தி உறின்.
73. இன்பு தனை எய்துவார்க்கு ஈயும் அவற்கு உருவம்
இன்ப சுணம் ஆதலினால் இல்.

74. தாடலை போல் கூடி அவை தான் நிகழா வேற்று இன்ப
கூடலை நீ ஏகம் என கொள்.
75. ஒன்றாலும் ஒன்றாது இரண்டாலும் ஒசை எழாது
என்றால் ஒன்று அன்று இரண்டும் இல்.
76. உற்றாரும் பெற்றாரும் ஓவாது உரை ஒழிய
பற்றாரும் அற்றார் பவம்.
77. பேய் ஒன்றும் தன்மை பிறக்கும் அளவும் இனி
நீ ஒன்றும் செய்யாமல் நில்.
78. ஒண் பொருள் கண் உற்றார்க்கு உறு பயனே அல்லாது
கண் படுப்போர் கை பொருள் போல் காண்.
79. மூன்று ஆய தன்மையவர் தம்மில் மிக முயங்கி
தோன்றாத இன்பம் அது என் சொல்.
80. இன்பில் இனிது என்றல் இன்று உண்டேல் இன்று உண்டாம்
அன்பின் நிலையே அது.

அஞ்சு எழுத்து அருள் நிலை

81. அருள் நூலும் ஆரணமும் அல்லாதும் ஐந்தின்
பொருள் நூல் தெரிய புகின்.
82. இறை சத்தி பாசம் எழில் மாயை ஆவி
உற நிற்கும் ஓங்காரத்து உள்.
83. ஊன நடனம் ஒரு பால் ஒரு பாலா
ஞான நடம் தான் நடுவே நாடு.
84. விரிய ம ந மேலி யவை மீள விடா சி தம்
பெரிய வினை தீரில் பெறும்
85. மால் ஆர் திரோதம் மலம் முதலா மாறுமோ
மேலா சி மீளா விடின்.
86. ஆர் ஆதி ஆதாரம் அந்தோ அது மீண்டு
பாராது மேல் ஒதும் பற்று.
87. சி வ முதலே ஆம் ஆறு சேருமேல் தீரும்
பவம் இது நீ ஒதும் படி.
88. வா சி அருளி யவை வாழ்விக்கும் மற்று அதுவே
ஆசு இல் உருவமும் ஆம் அங்கு.
89. ஆசின் ந வா நாப்பண் அடையாது அருளினால்
வா சி இடை நிற்கை வழக்கு.
90. எல்லா வகையும் இயம்பும் இவன் அகன்று
நில்லா வகையை நினைந்து.

அணைந்தோர் தன்மை

91. ஒங்கு உணர்வின் உள் அடங்கி உள்ளத்துள் இன்பு ஒடுங்க
தூங்குவர் மற்று ஏது உண்டு சொல்.
92. ஐந் தொழிலும் காரணர்கள் ஆம் எந் தொழிலும் போக நுகர்வு
எந் தொழிலும் மேவார் மிக.
93. எல்லாம் அறியும் அறிவு உறினும் ஈங்கு இவர் ஒன்று
அல்லது அறியார் அற.
94. புலன் அடக்கி தம் முதல் கண் புக்கு உறுவர் போதார்
தலம் நடக்கும் ஆமை தக.
95. அவனை அகன்று எங்கு இன்றாம் ஆங்கு அவனாம் எங்கும்
இவனை ஒழிந்து உண்டாதல் இல்.
96. உள்ளும் புறம்பும் ஒரு தன்மை காட்சியருக்கு
எள்ளும் திறன் ஏதும் இல்.
97. உறும் தொழிற்கு தக்க பயன் உலகம் தம்தம்
வறும் தொழிற்கு வாய்மை பயன்.
98. ஏன்ற வினை உடலோடு ஏகும் இடை ஏறும் வினை
தோன்றில் அருளே சுடும்.
99. மும்மை தரும் வினைகள் மூளாவாம் மூது அறிவார்க்கு
அம்மையும் இம்மையே ஆம்.
100. கள்ள தலைவர் துயர் கருதி தம் கருணை
வெள்ளத்து அலைவர் மிக.

SECTION II

Notes Chapterwise

Introduction

1. An introduction to the Siddhānthaṁ and its place in Hinduism is given in Chapter I.

2. In fact, 'grace' has been rendered by 'aruḷ' in the official Tamil translation (Catholic) of the NT from original Greek (1970). It has its precedents already in the writings of Tamil poets Viramāmuniyar (Joseph Constantine Beschi), Vēdhanāyagam Pillai, H. A. Krishnapillai etc. Cf. Ignatius Hirudayam, *Aruḷ* (T) (Aikkiya Ālayam: Madras, 1977) pp 1-2.

3. Cf. *The Tiruvācagam* (Clarendon Press: Oxford, 1900), Introduction, p. xlviii. A similar expression, written more in apologetic tone, is found in J.M. Nalla-swāmi Pillai's *Studies in Saiva Siddhanta* (Madras, 1911): "I have referred to the doctrine of grace as a special feature of Saiva Siddhanta in my last address; and in this respect also, it differs in no respect from that of the Christian doctrine". Cf. p. 355. Sydney Cave quotes the above opinions in his *Redemption Hindu and Christian* (Milford, 1919), and, after a brief treatment, concludes that Pope's statement "cannot be accepted without qualification". Cf. p. 127.

4. Cf. "Deliverance, Grace, Guru" in the Introduction to *Psalms of a Saiva Saint* (Luzac & Co.: London, 1925) pp cxviii-cxxvi. His conclusion: "a full equation between the Siddhanta and the Christian 'grace' ideas is not possible". Cf. p. cxx.

5. Cf. *The Doctrine of Grace in the Saiva Siddhanta* (Trichinopoly, 1935). His preoccupation is to relate the Siddhānthaṁ with Catholic theology, particularly Scholastic theology. See this implied already in his introduction.

6. Cf. *Grace. A Comparative Study of the Doctrine in Christianity and Hinduism* (Lutterworth Press: London, 1964). Under Hinduism he considers both Vaiṣṇavism and Saivism, and gives an important place under Saivism to the Siddhānthaṁ. His weakness is that he does not go seriously to the original texts, and gets overly concerned with reconciling *karma* and grace. Cf. esp. 216-220, 255-261.

7. Cf. *Aruḷ* (n. 2 above); *Krishṭava Indhiya Nāna Vālvu* (T) (Aikkiya Ālayam: Madras, 1982) *passim* pp 385-406; "Grace in Saiva Siddhanta" in *Divine Grace and Human Response*, ed., C.M. Vadakkekara (Asirvanam Benedictine Monastery: Bangalore, 1981) pp 67-85. His approach may be seen portrayed in the following words: "Now we may as well formulate that, according to Saiva Siddhanta, in the beginning was Grace, Grace was with God and Grace was God". Cf. p. 84.

8. An introduction to the nature of ThAP will be given in Chapter II.

9. Some notable differences between the two literatures are: (1) Paul's *Letters* are of first century; ThAP is of early fourteenth century. (2) The former were his *ad hoc* responses to the needs and situations of the churches; the latter is a studied, and thematically arranged book. Therefore, (3) in the former the inherent system of thought is latent; in the latter it is more explicit. (4) Paul's is one of the theological trends of the NT; Umāpathi's ThAP presents the Meṅkaṇḍār's theological tradition within Hindu theism. From these it will be clear that the two are *authoritative* and *representative* literatures of the Christian and Hindu religions; they by no means exhaust all the theological trends within their fold.

10. This version of ThAP and the translation made following his teaching are found in Volume Two, Section One.

11. The notes by P. Rāmanātha Piḷḷai place in evidence his great familiarity with the *śāstra* and *stōtra* texts; however, often they are not helpful for a deeper understanding of the texts.

12. See under "The Unfolding of the Study-Project" below.

13. When I was well on my way with this research, and was going to write on 'justification' in St. Paul, I came across E.P. Sanders' *Paul and Palestinian Judaism. A Comparison of Patterns of Religion* (SCM Press: London, 1977). His 'holistic' method reassured me that mine could be a viable method. But, as I was occupied with other matters then, I did not pay much attention to his method, seeing that his preoccupations in comparison were very different from mine. When however I came to spelling out the method in this Introduction, I went back to Sanders' book, and found parts of it (esp. Introduction), and the book-reviews on it very stimulating in clarifying to myself the method I had followed. For reviews, cf. *Biblica* 61 (1980) 141-144 (N. King); *Biblical Theology Bulletin* 7 (1977) 110-122 (G.W. Buchanan); *Catholic Biblical Quarterly* 41 (1979) 171-175 (G.W.E. Nickelsburg); *Currents in Theology and Mission* 6 (1979) 33-34 (R. Smith); *History of Religions* 18 (1978) 177-191 (J. Neusner); *Journal for the Study of the NT* 5 (1979) 67-73 (M. Mc Namara); *Journal of Biblical Literature* 98 (1979) 299-300, 302-303 (A.J. Saldarini); *Journal of Theological Studies* 29 (1978) 538-543 (C. B. Caird); *Nouvelle Revue Theologique* 101 (1979) 896-898 (X. Jacques); *Religious Studies Review* 4 (1978) 153-163 (N.A. Dahl — S. Sandmel); *Revue Biblique* 85 (1978) 122-126 (J. Murphy — O'Connor); *Revue d'Histoire et de Philosophie Religieuse* 61 (1980) 191-192 (E. Best); *Theological Studies* 39 (1978) 340-341 (C. Bernas); *Theology* (London) 81 (1978) 235-236 (J. Drury). Cf. also B.R. Gaventa, "Comparing Paul and Judaism. Rethinking our Methods" *Biblical Theology Bulletin* 10 (1980) 37-41.

14. I have taken this phrase 'faith meeting faith' from Eric. J. Sharpe, *Faith Meeting Faith. Some Christian Attitudes to Hinduism in the Nineteenth and Twentieth Centuries* (SCM Press: London, 1977).

15. The question of the universal claims of Christianity, regarding Christ and the Church, has attracted much attention in recent years among thinkers and theologians. In theology these questions are taken up under a branch, which is of recent origin, which is commonly known as the Theology of Religion or Religions. For some studies on it, cf. H.R. Schlette, *Towards a Theology of Religions* (New York, 1966); K. Rahner, "Christianity and Non-Christian Religions" in *Theological Investigations*, Vol. 5, pp 121-132; "Anonymous Christians", *ibid.*, Vol. 6, pp 390-398; H. Kung, "The World Religions in God's Plan of Salvation", (and other essays) in *Christian Revelation and World Religions*, ed. J. Neuner (London, 1967); W. Kasper, "Absoluteness of Christianity" in *Sacramentum Mundi* Vol. 1. C. Davis, *Christ and World Religions* (London, 1970); V. Boublik, *Teologia delle Religioni* (Studium: Roma, 1973); J. Macquarrie, "Some Problems of Modern Christology" in *Indian Journal of Theology* 23 (1974) 155-175; P. Rossano, "Lordship of Christ and Religious Pluralism" in *Bulletin (Sec. pro non-christianis)* n. 42 (1980) 17-30; L. Richard, *What are They Saying about Christ and World Religions* (Paulist Press: Ramsay, NJ, 1981. Cf. also J.P. Schineller, "Christ and Church: A Spectrum of Views" in *Theological Studies* 37

(1976) 545-566: L. Richard "Some Recent Developments on the Question of Christology and World Religions" in *Église et Théologie* 8 (1977) 209-244; Hans Küng & Jürgen Moltmann, eds. *Christianity Among World Religions*. Concilium no. 183, 1986.

16. It would appear that the Second Vatican's openness towards other religions, in spite of the elapse of nearly two thousand years of the Church's history, has remained stunted to merely repeating what the Early Fathers of the Church said so many centuries ago. Towards clarification I quote from a letter of Fr. J. Neuner to me in this regard: "It is obvious that today more could be said on the relation to other religions. But in the Council it was entirely new ground and the text had to be limited to the essential points, otherwise it would have run into even greater difficulties. In fact the Council goes beyond the conception of the Early Fathers: They believed in the presence of the Logos in all people and demanded the obedience to his guidance. In concrete, however, they thought, at least primarily, of philosophers (e.g. Socrates...), not of religions. Religions for them were paganism. Vatican II centres on religions as they exist. So at least it seems to me".

17. "L'Atteggiamento della Chiesa di fronte ai seguaci di altre religioni" n. 26. Cf. *L'Osservatore Romano*, 11-12 June 1984, p. 4. For the position of the Church regarding other religions, cf. NA; AG 1-10,15,20,21,41; LG 16,17. Cf. also GS 19-20,38,45; DV 2,4,6,16; DH 1-4,10,11; ES; Paul VI's allocution to the representatives of other religions in Bombay (3.12.1964), *AAS* 57 (1965) 132ff; *Guida al dialogo del Segretariato per i non-cristiani* (Brescia, 1968).

18. This statement may raise epistemological questions regarding the possibility of reaching out to the knowledge and experience contained in the expressions of a religion other than one's own. These however pertain more properly to the area of philosophy, more precisely to linguistic analysis and problems of religious language. Cf. for instance: "Understanding Religious Experience" by Ninian Smart; "Language, Epistemology, and Mysticism" by Steven T. Katz; and "Some Epistemological Reflections on Mystical Experience" by Donald M. Mackinnon; in *Mysticism and Philosophical Analysis*, ed. Steven T. Katz (Sheldon: London, 1978).

19. Such for instance is D. Gopaul Chetty's *New Light upon Indian Philosophy or Swedenborg and Saiva Siddhanta* (J. M. Dent & Sons: London-Toronto, 1923).

20. Works of Arokiasamy and Sabapathy Kulandran cited above may be examples of this.

21. Pope and Ignatius Hirudayam (and the Saivite Nallaswami Pillai towards Christianity) can be classed under this approach.

22. Henceforward, for the sake of convenience, 'man' is used to refer to any person — man or woman, unless otherwise specified by context.

23. As will be gathered, the Christian rootedness (identity) that is required here, both in the writer and in the Christian reader, is the *intrinsic rootedness* consisting of one's own inner transformed consciousness in Christ, and not merely the *extrinsic rootedness* on practices or rites, or allegiance to a group or to a set-form of doctrines etc. The former does not negate the latter, but should form the necessary basis for it.

24. It goes without saying that the reader too is invited to enter this research in a similar spirit, seeking to fall back on the religious experience involved, without being in a hurry to class things under one's own categories.

25. A homologous discourse consists in pointing to the similarity in *function* of one element in one religion to that of a corresponding element in the other religion. It does not mean that the two are equal, or identical, one to one another.

26. Any one proficient in Tamil and in the Siddhāntham will be able to verify for himself what I have said about the two translations. Cf. for instance ThAP 86 in the three translations. After my translations and my research had been completed, I came across the book of Rama Ghose, *Grace in Śaiva Siddhānta* (Ashutosh Prakashan Sansthan: Varanasi, 1984). Though not very conversant with Tamil, she has done a praiseworthy work indeed. Yet, in several instances, her translation is unsatisfactory and erroneous.

27. Not just a few notes but a full-fledged commentary would be required to enter into the meaning of texts. That however is beyond the scope of this work. For the context and the significance of the texts of ThAP, the reader is referred to the places where the respective chapters are dealt with in Chapters II and III.

28. I have often followed, to use a photographic language, a zooming method of exposition (giving a panoramic view first, then focussing on the details). Hence, returning to read the unfamiliar sections a second and a third time over will certainly be rewarding.

CHAPTER I

A General Introduction to the Saiva Siddhān্থam

1. For the part of history we have referred ourselves to studies already done.
2. *Mohenjo-Daro and the Indus Civilisation. Being an official account of Archaeological Excavations at Mohenjo-Daro carried out by the Government of India between the years 1922 and 1927* (Arthus Probsthain: London, 1931) vol. 1, Preface p. vii. The period of the Indus Civilisation is placed between 3250-2750 BC. Cf. *ibid.*, p. 106.
3. Cf. "An Historical Sketch of Saivism" in *The Cultural Heritage of India* (Calcutta, 1956) vol. 4, p. 65; M. Hiriyanna, *Essentials of Indian Philosophy* (George Allen & Unwin: Bombay, 1973) p. 34. The Vedic period may roughly be taken as the centuries preceding 600 BC.
4. Siva, as a proper name, does not occur in the Veda; and Rudra is not one of the chief gods of the Vedic pantheon.
5. Cf. for instance J. Muir, *Original Sanskrit Texts* (Trübner: London, 1873²) vol. 4, pp 401-402; R. G. Bhandarkar, *Vaisnavism, Saivism and Minor Religious Systems* (Strassburg, 1913) pp 102-103.
6. C. V. Narayana Ayyar calls Rudra "the saviour God of the Vedic period". Cf. *Origin and Early History of Saivism in South India* (University of Madras, 1974) p. 4; cf. also pp 1-4.
7. Cf. Hiriyanna, *Essentials*, p. 33.
8. Already a late *Rg* Vedic hymn (X,136,1-6) speaks about these *kesins*.
9. On that account they were often referred to as *Vratya*, the heterodox. Akshaya Kumar Banerjea opines that the origin of the Saivism of these mendicant, wandering ascetics cannot be traced in the Vedas, that it goes back to a period earlier to the Vedas, that there was a long drawn-out conflict between the Vedic and the Saivite cults, that later the Aryan- groups went to these renounced men to learn, that the Upaniṣads are the old Saivite views in a new garb, and that it is from Saivism that renunciation, asceticism, Yoga, and *jñāna* were introduced into the Vedic culture. Cf. "The Contribution of Saivism to the Spiritual Culture of India" in *Bulletin of the Ramakrishna Mission Institute of Culture* 5 (1954) 227-234.
10. Not all of them seem to have been genuine, and not a few failed to attain such spiritual heights as would honour the reverence people accorded them. Cf. Ayyar, *Origin*, pp 11-19.
11. Cf. Bhandarkar, *Vaisnavism Saivism*, p. 103.

12. Cf. for instance *Muṇḍaka Up.* 1, 1:4-5; 2:7-10.

13. S.N. Dasgupta describes the Upaniṣads as "a repository of diverse currents of thought — the melting pot in which all later philosophic ideas were still in a state of fusion". Cf. *A History of Indian Philosophy* (Cambridge University Press, 1923-55) vol. 1, p. 42.

14. Read *adhyāya* 3 of *Svet. Up.* R. G. Bhandarkar and K. A. Nīlakanta Sastri see resemblances between *Svet. Up.* and *Bhagavadgīta*. Cf. *Vaiṣṇavism Saivism*, p. 110, and *Historical Sketch*, p. 63 resp. For each of the principal Upaniṣads a *Brāhmaṇa* and a Brahmanic school (*sākhā*) can be traced. For *Svet. Up.* instead of such tracing is possible. Cf. Dasgupta, *History*, vol. 1, p. 31.

15. *Svet. Up.* 4,19

16. *Ibid.*, 4,11-20; 6,23. As Siva in Saivism refers to the one supreme personal God, and as we wish to respect the feelings of the Saivites, Siva is referred to as He (with capital H)

17. *Svet. Up.* 6, 23.

18. *Ibid.*, 3,20; 6,21.

19. One can trace some of them already in the *Bhagavadgīta*.

20. Kapāḍa, the founder of Vaiśeṣika, his followers and the followers of Gautama, the founder of Nyāyā, were Saivites. Pātāñjali, the founder of Yoga, is said to have worshipped Siva in Chidhambaram. Dasgupta opines that often Brahmins learned the higher knowledge of philosophy from non-Brahmins. Cf. *History*, Vol. 1, p. 36.

21. Cf. Ayyar, *Origin*, pp 72-83; Sastri, *Historical Sketch*, pp 68-69; Bhandarkar, *Vaiṣṇavism Saivism*, pp 112-115.

22. BhG 11,9.

23. The Siddhāntham interprets this, in keeping with its doctrine regarding Guru, to mean that Krishna is the *Nānaguru* of Arjuna, and Arjuna Krishna's disciple. Cf. Sivañāna Munivar's explanations abridged in *Sivañānapāḍīyat-thiṛavu* (T) (University of Madras, 1977) written by K. Vajravēl Mudhaliyār, p. 53.

24. Mention is made of Agastya Tīrta in Pāṇḍiya Kingdom (cf. *Ādi Parva* 236, 3), of Kumāri i.e., *Kanyā Kumari* (Cf. *Sabhā Parva* 32, 75; *Vana Parva* 81,112; 82,83), etc. (These and the 2 notes below are cited from Ayyar, *Origin*, pp 93ff)

25. Cf. verses 4-13.

26. *Ibid.*, verse 23.

27. There is a long unassailable belief in the Tamil country, both in tradition and literature, in the existence of three *Saṅgams* (Literary Academies of Royal Patronage) called *Mudhal* (First), *Idai* (Middle), and *Kadai* (Last) *Saṅgam*, having as their seat the three capitals of the Pāṇḍiya Kingdom, namely Thenmadhurai, Kapāḍapuram, and the present Madhurai resp. This tradition is first written down by Nakkirar (c. ninth century) in his commentary to the *Itaiyanār Agap-poruḷ*. Though there seem to be exaggerations regarding the period of time, the poets pertaining to each *Saṅgam* and the like, this tradition itself cannot be waived away as fiction. Kapāḍapuram and the cataclysms that washed away great portions of lands

are historical. Cf. K. K. Pillay, *A Social History of the Tamils* (University of Madras, 1975) pp 42-51, 92-106, 409-420; *idem*, *South India and Sri Lanka* (University of Madras, 1975) pp 6-8, 28 fn, 37-42, 142; M. Arokiaswami, *The Classical Age of the Tamils* (University of Madras, 1972) pp 9-13; J.M. Somasundaram Pillai, *A History of Tamil Literature* (Annamalai Nagar, 1968) pp 11-43; etc. It is generally agreed that the Last Saṅgam existed between the century before, and the century after the beginning of the Christian era. It is also generally agreed that the *Tholkāppiyam*, in its language and most of its contents (some later interpolations are possible), is distinctly prior to the Last Saṅgam Literature. We can safely place its period around the third century BC. Cf. Pillay, *Social History*, pp 112-120, 136; Arokiaswami, *Classical Age*, p. 8. It is to be noted that the *Tholkāppiyam* itself is a fully developed grammar and a lexicon, which bespeaks the precedence of a very rich literature and a long period of growth of the Tamil language. The *Tholkāppiyam* refers in 260 places to works of earlier authors. Cf. M.R. Adaikkalasāmi, *Thamīl Ilakkiya Vāralāru* (T) (Kalagam, 1981⁷) p. 27. (All of their writings with very little exception, are lost.) This too speaks in favour of the high probability that literature and learning was royally patronised in the washed away past of the Tamil country.

28. Cf. Thol, Poruḷ, 75, 4-5:

மறுவில் செய்தி மூவகைக் காலமும்
நெறியின் ஆற்றிய அறிவன் தேயமும்.

Here, *aṭivan* is said to live flawlessly, and possess the knowledge of the past, present, and future by dint of the life-path he leads.

நாலிரு வழக்கில் தாபதப் பக்கமும்

Here, *thāpathar* are said to have an eightfold habit (like bathing frequently, sleeping on the floor, wearing skin, keeping braided-hair etc. Cf. *Puṇḍipporuḷ venbāmālai, Vāgaippadalam*, 14). Cf. also V. Kanagasabhai, *The Tamils Eighteen Hundred Years Ago* (Kalagam, 1966) p. 116.

29. *Aṭivar* is a pure Tamil word; *thapathar* is taken from Sanskrit.

30. Cf. Kāmāṭchi Srinivāsan, *Kuṇḷ Kūṟam Samayam* (T) (Madurai-Kamaraj University, 1979) pp 8-11, 100-101.

31. K. Subramaṇiya Pillai says that in old Tamil literature, 'Siva' being a *mantra*-word, the God of that name was not named. Cf. *Thamilar Samayam* (T) (Kalagam, 1977³) p. 96. (This may be likened to the practice of the Hebrews of not pronouncing the name of Yahweh, the *tetragrammaton*). The nearest mention of Siva *Silappadhikāram* makes is to call Him '*sivagadhināyagan*' (10,180), and to refer to the esoteric Five-Letter *mantra* *Si Vā Ya Na Ma* (cf. '*aṇḱelutthu mettēlutthum*' 11, 128-30). The book *Maṇimēkalai* speaks of Saivism (without mention of Siva) in 27,86-95. Even the names referring to Siva adopted by people do not contain 'Siva'. Cf. M. Rajamanikkam, "Saivism in the Pre-Pallava period" in *Tamil Culture* 4(1956) 334.

32. Cf. *Ibid.*, pp 329-331; Pillay, *Social History*, pp 480-483; Kāmāṭchi Srinivāsan, *Kuṇḷ Kūṟam*, pp 15-16. Many of the Saṅgam poets were Saivites. Cf. Pillay, *Social History*, p. 431. This seems to support the view of V. Kanagasabhai that Siva was the favourite deity among the higher class. Cf. *The Tamils*, p. 230.

33. Compare the Saṅgam Literature descriptions of Siva (cited in the note above) with the description of Him in the *Mahābhārata* (for a description of Siva in *Mahābhārata*, cf. Ayyar, *Origin*, p. 80).

34. The period of the *Silappadhikāram* and the *Maṇimēkalai* is the second and the third century in the Christian era. The former is earlier to the latter.

35. Cf. Rajamanikkam, "Saivism...", pp 335-336.

36. Cf. Pillay, *Social History*, pp 506-507, fn.158.

37. The Tāmil words for school *pādasālai* and *paḷḷikūdam*, which are derived from Pāli words, bear witness to the initiative of the Jains and the Buddhists to begin schools and teach reading and writing with the view to spreading their religious ideas.

38. Thirunāvukkarasar means king-of-the-sacred-speech (tongue). Appar, meaning father, is the name fondly given him by Sambandhar.

39. Guṇabhara is another name for Mahēndra Varman.

40. For more hagiographical notes, cf. for instance Ayyar, *Origin*, pp 367-397; Suddhananda Bharati, *The Grand Epic of Saivism* (Kālagam, 1970) pp 76-111.

41. For more hagiographical details, cf. Ayyar, *Origins*, pp 285-366; Bharati, *Grand Epic*, pp 130-153.

42. "*Thiruvāsagatthurugār oruvāsagatthurugār*".

43. His hagiography can be gathered from *Vēppatthūrar Thiruvilaiyādar purāṇam*, Kadavul Munivar's *Thiruvādhavūrar purāṇam*, and from *Kadambavanam* (anon). For hagiographical details, cf. Maṭaimalai Adigaḷ, *Maṇikkavāsagar, Varalāṭun Kālamum*, vol. 1, pp 8-88; G.U. Pope, *Tiruvācagam* or "*Sacred Utterances*" of the Tāmil Poet, Saint and Sage Maṇikkāvācagar (Oxford, 1900; reprint: University of Madras, 1970) pp xvii-xxii.

44. From the occasional references by *Thēvāram*-Singers (Appar, Sundharar, and Sambandhar) to Māṇikkavāsagar's hagiographical incidents, from the absence of controversies with Jainism in *Thiruvāsagam*, from Māṇikkavāsagar's use of older forms of Tāmil poetry, and from the purity of his Tāmil poetry, it is reasonable to place the period of Māṇikkavāsagar to the third century (Christian era). The presence of Sanskrit words in older Saṅgam Literature is negligible; in later Saṅgam works 1-2%; in *Maṇimēkalai* 4-5%; in *Thēvāram* 10-12% (when Appar speaks of theological, philosophical concepts even 20%); and in the literature after tenth century 30% and more. Thus, the purity of Tāmil poetry seems to be a valid criterion to determine the period. In *Thiruvāsagam*, though Māṇikkavāsagar is said to have been a Brahmin, and many theological concepts are found, the presence of Sanskrit words are only 7-8%. Cf. Maṭaimalai, *Varalāṭun Kālamum*, vol. 1, pp 250-252. See also n. 91.

45. The temples sung by one or another of the three *Thēvāram* hymners are distributed as follows: Chōla nādu-190; Pāṇḍiya nādu-14; Chēra nādu-1; Thondai-nādu-32; Koṅgu nādu-7; Nādu nādu-22; Īla nādu (Ceylon)-2; Thuḷu nādu-1; Vada nādu (northern kingdom)-5. In total-274. This does not include the temples mentioned in the *Thēvāram*. Cf. *Mulumudhar Kadavul Sivaperumān* (Pamphlet) (T) (Kālagam, 1980³) p. 22.

46. Here we restrict ourselves to speaking about Saivism only.

47. The town and temple commemorate the successful campaign of Rājēndhra Chōlan (also called Gaṅgaikopṇa Chōlan, the Chōla -that-took-the-Ganges) to North India upto the Ganges. He made the chieftains he defeated carry the water from Ganges to Gaṅgaikopṇachōlapuram. Cf. *Thamila Varalāru* (T) Symposium (Kalagam, 1975¹) pp 134-135.

48. Cf. M. Arupāchalam, *Onbadhām Thirumuṭai Thiruvisaippā-Thirupallāndu* (T) (University of Madras, 1974) pp 108-112.

49. M. Arupāchalam presents this opinion against K. Vellai Vārapanār's. Cf. *op. cit.*, pp 7,11.

50. The Tamil Saivite liturgical canon is called the *Panniru Thirumuṭai*, meaning 'The Twelve Sacred Books. K. Vellai Vārapar, in his *Panniru Thirumuṭai Varalāru* (T) 2 vol (Annamalai University, 1962), says that Nambiyāṇḍār Nambi codified only the first 7 of the *Thirumuṭai*, that the next 4 were added later, and that Sēkkilār's *Periyapurāṇam* was made the twelfth. M. Arupāchalam claims, in the line of *Thirumuṭai kaṇḍapurāṇam*, that 11 were codified by Nambi. Cf. *Thiruvisaippā*, pp 8-9. Cf. also the opinion of Ignatius Hirudayam in "Canonical Books of Saivism and Vaishnavism in Tamil" in *Research Seminar on Non-Biblical Scriptures*, ed., D. S. Amalorpavadass (NBCLC: Bangalore, 1974) pp 432-433.

51. It is remarkable to notice, in this golden period of Saivism, a flagrant disregard of caste discriminations. An excellent case in question is that of the 63 *Nāyanmārs* as set forth in *Periyapurāṇam*. To quote Suddhananda Bharati: "The Galaxy of *Nāyanmārs* consists of 4 Ādhi Saivas, 13 Maṭayōr (Brahmins), 6 kings, 5 chieftains, 5 merchants, 13 Vellālas, 2 shepherds, 1 potter, 1 fisherman, 1 hunter, 1 Nādar, 1 weaver, 1 oilman, 1 washerman, 1 Harijan, and 6 saints of unknown rank. Thirty among these adored Sivaliṅgam, twelve adored the Guru, and nineteen served God-lovers (Siva-bhaktas). All are equal and all are honoured irrespective of their birth and pedigree". Cf. *Grand Epic*, p. xxii.

52. Parallely there is a copious Vaishnavite literature called the *Nālāyira Divya Prabandham*. For details, cf. Ignatius Hirudayam's "Canonical Books...", pp 437-438.

53. This is the book of wisdom and moral code of the Tamil people, written sometime between the third and the first century BC (cf. Pillay, *Social History*, p. 139), having nearly 70 translations in 18 languages (cf. *Thiruvalluvar Thirunāl Vīlā Malar* (T) (Kalagam, 1968) pp 343-357). Recently a thesis has been advanced that *Thirukkuṭai* is of Christian inspiration; that religious ideas sown by the Jewish colonies residing in the ancient Tamil lands and the Christian religious ideas brought and inculturated by St. Thomas (apostle) and his immediate followers in the east and west of the ancient Tamil countries had given rise to the Syrian Christians on the west coast (under the hierarchy of the Syrian Church) and the Hinduised Christians on the east coast; that the *Thirukkuṭai* and the Bhakti movements of Saivism and Vaishnavism are offshoots of the influences of the Hinduised Christians (who were not of the original Vedic and Brahmanical traditions); and that the Saiva Siddhāntham too, therefore, is deeply imbued with Christian ideas and experiences. Cf. M. Dheivanāyagam, *Vīlāyam Thirukkuṭai Saiva Siddhāntham — Oppāyvu* (comparative study) (T), (International Institute of Tamil Studies; Madras, 1985); R.

Arulappa (Archbishop), *Thirukkuṭaḷ A Christian Book* (Meṇṇporuḷ Publishers: Madras, 1974); *Thirukkuṭaḷ Putthāyvu* (Meṇṇporuḷ Publishers: Madras, 1987). Cf. also the other works written by the above two authors.

54. This is a general name for this group of literature consisting of 18 books including *Thirukkuṭaḷ* (*Muppāl*). The chief ethical books among them besides *Thirukkuṭaḷ* are: *Nāladi*, *Nānmaṇikkadigai*, *Innānāṭpadhu*, *Iniyavai Nāṭpadhu*, *Thirikadugam*, *Ēlādhi*, *Mudhumolikkāñchi*, *Āsārakkōvai*, *Palamoli*, and *Sirupaṇṇjamūlam*.

55. Already from Tholkāppiyar's time four are said to be the chief goals of man's life: *Aṭam*, *Poruḷ*, *Inbam*, and *Vidu* (Skt. *dharmārtha kāma mōkṣa*, cf. *Hītōpadēsa*, śloka 26), namely Virtue, Wealth, Delight, and Deliverance. Cf. Thol. Poruḷ., 89. (Here we see the Thol. mention only the first three. The commentator Iḷampūraṇar, however, explains that Tholkāppiyar places *inbam* first referring to both the type of *inbam*: *inbam* in family life, and *inbam* in *Vidu* (*mukthi*)).

56. Cf. Thol. Poruḷ., 480:

நிறைமொழி மாந்தர் ஆணையிற் கிளந்த
மறைமொழி தானே மந்திர மென்ப.

Here, *mandhiram* is said to be the 'secret word' (*maṭai moli*) imparted by realized men who possessed words of unfailing efficacy. Thiruvalluvar seems to have taken it almost verbatim in his *ThK* 28:

நிறைமொழி மாந்தர் பெருமை நிலத்து
மறைமொழி காட்டி விடும்.

i.e., "The might of men whose word is never vain

The 'Secret word' shall to earth proclaim" (Tr., G.U. Pope).

Maṭaimalaiyadigaḷ explains *mandhiram* (*maṭaimoli*) to mean also the lofty teachings which a revered Guru effectively imparts only to the spiritually mature disciple, and which, however, he keeps hidden from others. Cf. *Varalāruṇ Kālamum* vol. 1, p. ௩௮௫ In fact, Thirumūlar calls his work *Thirumandhiram*. Tholkāppiyar's words referring to God such as *kadavuḷ* (meaning, transcendent and immanent), *iṇavuḷ* (the one that moves all from within), *iṭaiṇ* (leader, head), *kaṇḍhali* (one without support) etc. show highly evolved religious concepts. Cf. Subramapiya Pillai, *Thamīlar Samayam*, pp 92-97. *Vinai* (*karma*) is already a commonly accepted concept in *Thol*. Cf. Kāmaṭchi Srinivāsan, *Kuṭaḷ Kūrum*, p. 7.

57. In the strict sense, *Thuṭavōr* are those who, after having lived the state of a house-holder well, take to renunciation and seek the path of *mukthi* by penance and contemplation. Cf. chapter on "*Nūthār Perumai*" (*kuṭaḷ* 21-30) and the chapters under "*Thuṭavaṇṇiyal*" (*kuṭaḷ* 241-370).

58. கொன்றை நீடிய சடையோ டாடா மேனிக்
குன்றுறை தவசியர் போலும்..... — *Naṭṭiṇai*, 141.

The reference is clearly to Sāivite ascetics.

59. Cf. for instance, ThVm (1) "*Sivapurāṇam*", line 4; (2) "*Kīrtthiṭ-thiruvagaval*", lines 9-10, 19-20.

60. His period is fifth century. Cf. Ayyar, *Origin*, pp 274-275

61. Cf. ThM 150, and 58, 63 and 74.

62. சிந்தைசெய் தாகமஞ் செப்பலுந் றேனே (ThM 135).

63. 'Soham' (similar to "Thou art That") is the high-point of the Veda; 'Sivoham' ("Sivam have I become") is the high-point of the Āgama and the Siddhāntham. This will become clear later, when the Siddhāntham has been explained.

64. This is said to belong to the end of the fifth century. Cf. S. G. Sakharpekar, "Evolution of the Saivāgamās" (Summary) in *Proceedings and Transactions of the Seventh All-India Oriental Conference (Baroda) 1933*, p. 67; S. Radhakrishnan, *Indian Philosophy* (Allen & Unwin: London, 1966²) vol. 2, p.723 fn 2.

65. தொகுத்தவன் அருமறை அங்கம் ஆகமம்

வகுத்தவன்.....

— "Thiruvirkōla Thiruppadhigam" 6.

Cf. *Thiruvāṇṇasambandha Svāmigaḷ Thēvāram (Thalamuṟai)* (T) (Sri Kumara Gurubaran Saṅgam: Srivaigupdam, 1980), ed., K. Subramaniya Pillai, p. 675 (The above edition will henceforward be referred to as *Thēvāram: Sambandhar*).

66. பணையி லாகமஞ் சொல்லும்தன் பாங்கினை.....

— "Thirukkūṟunthogai", 4. Cf. *Thirunāvukkarasu Svāmigaḷ Thēvāram (Thalamuṟai)* (T), ed., K. Subramaniya Pillai (Sri Kumara Gurubaran Saṅgam: Sri Vaigupdam, 1976) p. 217 (Henceforward as *Thēvāram: Thirunāvukkarasar*).

67. நம்பிரான் திருமுலன் அடியார்க்கும் மடியேன்....*Thirutthondattogai*, "Thiruchirāmbalam", 4. Cf. *Sundharamūṟṁthi Svāmigaḷ Thēvāram (Thalamuṟai)* (T), ed. K. Subramaniya Pillai (Sri Kumara Gurubaran Saṅgam: Sri Vaigupdam, 1978) p. 145.

68. The Āgama seem to evade all the efforts of scholars at unravelling the truth about them. The secretive way they were handed down in the distant past by non-Vedic, non-institutionalised *munivars* and *siddhars*, the animosities against them in the early days shown by the Vedic groups, and perhaps also the Jains in South India (Cf. Maṭaimalai, *Varalāṟuṁ Kālamum*, vol. 1, pp. 13-14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000).

It would be useful here to point out that, as most of the warring systems of religion and philosophy descended from the northern parts of India, mostly in Sanskrit (Buddhism and Jainism however, in early times in Pali), it would be reasonable to expect that writings intended not only to propagate but also to counter them (such are also found in portions of some of the Āgamas), though written by South Indians, were studied and written in Sanskrit (Even Aruṇandhi and Umāpathi of the Tamil Siddhāntham seem to have possessed Sanskrit in a scholarly way). It is not surprising, then, that the philosophical terminology in Tamil has a good dose of Sanskrit in it.

69. K. Vellaivāraṇanār points out in his book on the history of the *Panniru Thirumuṟai*, how the *Meṅkāṇḍa Sāttthiram* could have had the *Thirumandhiram*

of Thirumūlar as their *Śāstra*-guide. Cf. *Panniru Thirumufai Varalāṭu* vol. 2, pp 479-507. V. Ratnasabāpathi cites this opinion with approval on p. 180 of his book *Thirumufai Theḷivē Sivañānabōdham* (T) (University of Madras, 1979).

70. *Siva Nāna Bōdham* means the realisation of the Wisdom of Siva. There is a verse attributed to Umāpathi Sivāchāriyār (cf. *Sivaneṭiccheṇṇu tirattu*, anth., P. Rāmanātha Pillai [Kalagam, 1969] p. ௪), which sings of Meykāṇḍār's *Siva Nāna Bōdham*, the basic work of the *Meykāṇḍa Sāththiram*, as the culmination of the development of thought from Veda, the Āgama, and the *Thirumufai*:

வேதம் பசுவதன்பால் மெய்யா கமநால்வர்
ஓதுந் தமிழதனின் உள்ளுருநெய் - போதமிகும்
நெய்யின் உறுசுவையாம் நீள்வெண்ணெய் மெய்கண்டான்
செய்ததமிழ் நூலின் திறம்.

i.e., The Veda is the cow, the true Āgama its milk; the liturgical Tamil (*ōdhunthamil*, namely *Thevāram* and *Thiruvāsagam*) of the Four (*Samayāchāriyār*) is the ghee churned therefrom; the essence of the Tamil work fostering wisdom, of Meykāṇḍār of eternal Thiruveppainallūr (Good Town of Sacred Butter) is the taste yielded by that ghee (Note the pun on *veṇṇē*, butter).

John H. Piet writes about SñB thus: "This book contains forty lines of Tamil poetry and is, without doubt, one of the most closely-reasoned religious philosophies found anywhere in the world". Cf. *A Logical Presentation of the Saiva Siddhānta Philosophy* (CLS: Madras, 1952) p. 11. SñB bears the tone of a preceptor teaching his disciples. Regarding the content of SñB, see Text under "The *Meykāṇḍa Sāththiram*"; and regarding its authorship, see n. 100.

71. Mount Kailas in the Himalayas is the supposed abode of the Lord Siva. From there the great rivers Ganges, Indus, and Brahmaputra are said to take their source.

72. For hagiographical notes on Meykāṇḍār, cf. K. Subramaṇiya Pillai, *Meykāṇḍārūm Sivañānabōdhamum* (T) (Kalagam, 1977⁴) pp vii-xviii, ௧-௮.

73. He was also styled *Sakalāgamapāṇḍidhar*, Puṇḍit-in-all-the-Āgama. He was the preceptor of Meykāṇḍār's father. Later, awed by the spiritual greatness of young Meykāṇḍār, he became his humble disciple. Some authors, oriented more towards philosophical speculations, tend to give — wrongly — a greater importance to Aruṇandhi and to his *Siva Nāna Siddhiyār* than to Meykāṇḍār and to his *Siva Nāna Bōdham*. Cf. for instance, Dasgupta, *History*, vol. 5, p. 24.

74. Vedānta here refers to the philosophical school based on Bādarāyaṇa's *Brahmasūtra*. The controversy was chiefly among the followers of Saṅkara, Rāmānuja, and Mādhava, i.e., among the Monistic *Advaita*, the *Viśiṣṭadvaita*, and the *Dvaita* trends, respectively, in the Vedānta School.

75. Cf. SñS (Sp) 265, 267.

76. There are, besides, *Vaiṣṇavāgamas* and *Śaktāgamas*.

77. Cf. ThM 2358.

78. The *Karmakāṇḍam* is as in contradistinction to the *Nānakāṇḍam* of the Veda (which is mainly the Upaniṣad). *Karmakāṇḍam* refers mostly to the ritualistic,

operative part of Hinduism; *Nānakāṇḍam* refers instead to its wisdom-content — namely to its philosophy, theology, spirituality and mysticism. See also n. 99.

79. Cf. SŪS 267. Cf. also the paraphrased commentary (*polippurai*) by Sivañāna Munivar in MSP, Vol. 1, pp 8-9-10 Those that attained *Satthimibādham* are those that have arrived at the ripeness for the *ñānā*-stage of spiritual evolution. See later in text.

80. For *taṭastalakṣaṇa* and *svarūpalakṣaṇa*, see n. 101.

81. Cf. S.V. Subramapiyan, ed., *Sivañāna Māpādiyam* (henceforward referred to as *Māpādiyam*) (Ulagatthamil Kalvi Ilakkiyam: Madras, 1986) pp 8-9. This commentary of Sivañāna Munivar is cited in *Thiṛavu* by Vajravēl Mudhaliyār (p. 10). The *munivar* styles this approach interestingly as *thūlarundhadhi* method. The tiny star Arundhadhi (named after the spouse of Sage Vasiṣṭa) is, in the marriage ceremony, pointed out to the bride by the groom as lying in the north, next to the bigger star Thūlam (referring to Vasiṣṭa) one of the group of 7 stars symbolizing the 7 sages. The Veda is likened to Thūlam, and the Āgama to Arundhadhi. Cf. *ibid.*, p. 180.

82. Cf. ThM 2358. Śrīkaṭṭha, alias Nīlakaṭṭha (fourteenth century), is often cited in this context. He writes in his commentary on *Brahmasūtra* that he does not perceive any difference between the Veda and the Āgama: "*vayaṁ tu vedaśiṣṭagamayoh bhēdam na paśyāmaḥ*" (*Brahmamimamsa*), quoted by S. Radhakrishnan. Cf. *Indian Philosophy* Vol. 2, P. 723 fn. 4.

83. The *Bhagavadgīta*, though forming chapters 25-42 in Book IV of the *Mahābhārata*, is traditionally considered a book having a separate identity.

84. For more details, cf. for instance, Daniel Acharuparambil, *Indusimo: vita e pensiero* (Rome, 1976) pp 19-25.

85. For the names of the 28 Āgamas, cf. for instance, P. Thirugnanasambandhan, *Śātaratnasāṅgraha of Śrī Umāpati Śivācārya* (University of Madras, 1973) p. xv.

86. வேதங்கள்

ஐயா! வென ஒங்கி ஆழ்ந்தகன்ற நுண்ணியனே! — Lines 34, 35.

87. ஆகம மாகிநின் நண்ணிப்பான் தாள்வாழ்க! — Line 4.

88. (London, 1908) p. 82. Thus also Charles Eliot: "In no literature with which I am acquainted has the individual religious life — its struggles and dejections, its hopes and fears, its confidence and its triumph — received a delineation more frank and more profound". Cf. *Hinduism and Buddhism* (London, 1921) vol. 2, p. 217.

89. *Thirumurugārūppadai*, included in the *Eleventh Thirumuṭai*, is of Saṅgam Literature (first cent. BC to second cent. AD). Sēkkilār, the author of *Periāpurāṇam*, lived in the twelfth cent.

90. Suffice it to cite the witness of G.U. Pope regarding the *Thiruvāsagam*: "These poems ... are daily sung throughout the Tamil country with tears of rapture..." *Tiruvācagam*, p. xxxii. On p. xxxiv he continues to say: "It is quite certain that the influence of these poems in South India is like that of the Psalms among the Christians, and that they have touched for generations the hearts of the vast majority of the Tamil-speaking people". His pronouncement on them of 'the grossest idolatry' is at best a gross misunderstanding.

91. The date of Maṇikkavāṣagar is a moot point, for different authors have fixed him widely different dates ranging from the first to the fourteenth century. Gurusāmi Dhēsiḡar sums up the opinions on pp 17-18 in his Introduction in *Thiruvāṣagam-Thirukkōvaiyār* (T) (Dharmapura Ādhiṇam, 1966). However, after an encyclopedic research Maṭaimalaiyadiḡal arrives at fixing it to the third century, which seems to converge with what Dhaṇḡapāpi Dhēsiḡar, Ponnambalam Piḷḷai, and K.G. Sēsha Aiyar also, by independent research, seem to propose. Cf. *Varalāṭuṇ Kālamum* in 2 volumes. Cf. also *Tamil Antiquary* 4 (1909) 1-57. Narayana Ayyar's date is unconvincing. Cf. *Origin*, p. 431. See also n. 44.

92. Thirumūlar is traditionally spoken of as having sung 3000 stanzas. It would be reasonable to admit the possibility of interpolations as well as deletions by interested persons both in the past and in the present, and of destruction through natural causes. For some comments regarding the subject, cf. A Science Graduate (Visvanātha Piḷḷai), *An Analysis of the Tirumantiram* (Jaffna, 1967) pp 4ff.

93. On the *Thirumūtai*, see also the table: *The Panniru Thirumūtai*, p. 34.

94. See also n. 69.

95. The opinion is often expressed that the *Thirumūtai* are merely emotional in character, being effusions of devotion or the so-called *bhakti*. Cf. for instance D.I. Jesudoss' opinion in his article "The Literature of Saiva Siddhanta" in *Tamil Culture* 1 (1952) 227. A good instance to prove the falsity of this way of thinking is Umāpathi's anthology *Thēvara Aruḷmūtaiṭ thirattu*. In it he gathers the relevant hymns of *Thēvāram* under 10 theological themes, which same themes he has treated in his *Śāstra*-work *ThAP*. Kalagam has brought out an edition of this with the commentary of P. Rāmanātha Piḷḷai in 1961. See also n. 132 (III).

96. Cf. *Thēvāram: Sambandhar*, p. 671. Sambandhar even believes that those that learn his hymns would thereby be freed from their *karma*. Cf. "*Thiruvānaikkā hymn*", stanza 11; *ibid.*, p. 246.

97. *ThVm* (4) "*Thirucchadhakam*", 26. Cf. also Xavier Irudayaraj, "Self-understanding of Saiva-Siddhanta Scriptures" in *Research Seminar*, pp 445-454.

98. The *Sarva Darśana Saṅgraha*, attributed to Mādhavāchāriyār, makes no mention of this school. Mādhava was born at Uḡipi (S. Kanara). He lived between 1199-1278.

99. The *Karmakāṇḡdam* of the Veda is best treated in *Pūrvamīmāṃsa* of Jaimini; the *Nānakāṇḡdam* in *Vedāntasūtra* (*Brahmasūtra*) of Bādarāyaṇa. The *Sarīyai*, *Kīriyai*, and *Yoga pāḡham* of the Āgama form the *Karmakāṇḡdam* of the Āgama; the *Nāna-pāḡham* is its *Nānakāṇḡdam*. And this is the subject of SNB which, therefore, with the rest of the *Mejkaṇḡda Sātthiram*, is written for those discerning men for whom the realm of the spirit has come to matter more than the other pursuits.

100. In the past there has been a prevalent opinion that the *SNB* is a translation (from Sanskrit) of twelve *sūtra* in "*Pāvavimōchanapaḡala*" of the *Rāuvāra Āgama*. However, several scholars who have studied the original Tamil texts of the *Thirumūtai* and the *Mejkaṇḡda Sātthiram*, taking up the question for examination, validly opine that *SNB* cannot be a translation. Cf. for instance, Isaac Tambyah, *Psalm of a Saiva Saint* (Luzac: London, 1925) pp xviii-xxi (There he quotes also the studies of T. Ponnambalam Piḷḷai presented at the Third Saiva Conference); K. Subramapia Piḷḷai,

Santhānāchāriyārgaḷum Avargaḷin Aruṇnūḷgaḷum (Reprint — Kalagam: Madras, 1958) pp. 5-6; his briefer treatment in his *Meṅkandārum*, pp. 40-41. D. Gopaul Chetty, *New Light upon Indian Philosophy or Swedenborg and Saiva Siddhanta* (J.M. Dent & Sons: London-Toronto; E. P. Dutton: New York, 1923) pp. xiii-xiv. T. S. Kandasamy points to the article of M. Balasubramania Mudhaliyar in *Siddhāntham* 'marshalling' 60 reasons to show that SÑB is not a translation. Cf. his lecture in *Collected Lectures of Saiva Siddhanta (1946-1954)* (Annamalai University, 1965) p. 12. John H. Piet makes one reflect when he says, "... the translation (i.e., Meṅkandār's Tamil SÑB, bracket mine) is by far a greater masterpiece than the (alleged, bracket mine) original itself". Cf. *Logical Presentation*, p. 9. V. A. Devasenapathi points out to SÑB's roots in the earlier Tamil *śāstra*-works and *Thirumuṭai*. Cf. *Saiva Siddhanta* (University of Madras, 1974) pp. 1-2. Intending to corroborate the tradition that the 12 *Sūtras* of SÑB are traceable, for their inspiration, to the respective book of the *Thirumuṭai*, V. Ratnasabāpathi has written the book entitled *Thirumuṭaitheṭivē Sivañānabōdham* (which means, SÑB is but the distillation of the *Thirumuṭai*) (T) (University of Madras, 1979) (It would have been better, from a scientific point of view, if he had compared each SÑB theme, with his able hand, to the relevant citations from the entire *Thirumuṭai*). In the critical edition of the *Rauravī Āgama* by N.R. Bhatt these 12 *sūtras* are not found, and Jean Filliozat, in his introduction, says that the 12 *sūtras* are not found in any of the manuscripts. Cf. Jean Filliozat, "Les Āgama civaïtes" in *Rauravāgama*, Vol. I, critical ed., N. R. Bhatt (Institut française d'Indologie: Pondicherry, 1961).

Given the Santhānāchāriyār's great veneration for the Āgama, it is unthinkable that they have failed to point out to the authority of SÑB as a translation of a part of the Āgama, if it was truly one. Meṅkandār who acknowledges the *Rg Veda* when he cites its statement (cf. SÑB II. 1.2 "*ikkiramattthennu miruggu*") would not have failed to acknowledge the *Rauravāgama*, if his SÑB was its translation. His *Avaiyadakkam* bears clearly the tone of an original work. Aruṇandhi was a *Sakalāgama-pāṇḍidhar*; yet he does not mention SÑB to be a translation when he comments upon it in his SÑS. Umāpathi too was an expert on the Āgama, as revealed by his erudite commentary on the Āgamas such as *Paṣṣkarāgama*. Neither he mentions SÑB to be a translation. Therefore, it would be safer to hold that SÑB is an original composition than that it is a translation. To me this question seems to point out to one of the last vestiges of the habit of some Sanskritists of those days of translating works of great merit found in other languages into Sanskrit. Mañaimalaiyadiḡaḷ opines that the last line of the Sanskrit SÑB: "*Ēvam vidyāc sivaññānabōdē Saivārta nirṇayam*" acknowledges it to be a faithful rendering (into Sanskrit) of the SÑB. This line is not found in Meṅkandār's SÑB (the last line of which is omitted in the Sanskrit version!). Cf. *Varalāruṇ Kālamum* vol. 1, pp. 15, 16-17, 18.

101. The knowledge that the 'general' and the 'true' yield, namely, the *tatastalaśaṇa* and the *svarūpalakṣaṇa* of the 3 *padhārtham*, may be likened to *Nirvikalpaka* and *Savikalpaka pratyakṣa*. The former knowledge comes by instruction, study, discussion, and reflection; the latter is attained by seeing what is heard and studied in one's own experience, in one's realization, such that there does not exist a discrepancy between knowledge and life. That indeed would be *ñānam*, wisdom. Realization is seeing and stably possessing the truth in one's own experience. Without this there is no *mukthi*. Hence the exhortation of Thiruvalluvar:

கற்க கசடற கற்பவை கற்றபின்
நிற்க அதற்குத் தக. — (ThK 391)

i.e., Learn what you learn leaving no lacuna;
Once learnt, bring yourself to live in accordance with it.

102. The doctrines refuted in SÑS (Pp) are as follows:

Outermost Schools (those that do not accept the Veda and the Āgama):

1. Āruvaka	
2. Sautrāntika	
3. Yōgacāra	Buddhism
4. Madhyāmika	
5. Vaibāṣika	
6. Nikāṇṭavāda	
7. Ājīvaka	Jainism

Outer Schools (those that accept the Veda, but not the Sivāgama):

8. Bhāttacārya	
9. Prabhākara	Pūrvamīmāṃsa
10. Śabdabrahmavāda (Kṛtabrahmavāda)	
11. Pārakāriavāda	Ēkātmavāda
12. Māyāvāda	
13. Nirīśvara Sāṅkhya	
14. Pañcāratra	

SÑS (Pp) does not refute Nyāya-Vaiśeṣika and Yōga since they are theistic.

103. He is one of the 49 disciples of Meykaṇḍār.

104. The editors of MSP, in their prefatorial note to UNV, vol. 2, point out in the footnote that in the Samājam edition of UNV its authorship is ascribed to Thatthuvanāthar of Sīrkāli, and that no other edition carries this difference of authorship.

105. Regarding *Dhasakāriyam*, see Appendix in Vol II.

106. The Inner School doctrines refuted in SN are as follows: 1) Aikyavāda 2) Pāṣāpavāda 3) Bēdhavāda 4) Sivasamavāda 5) Saṅkrānta vāda 6) Īśvara-vikāravāda 7) Nimittakāraparipāṃavāda 8) Suddhasaivavāda or Saivavāda.

107. For more detailed content of the *Śāstras*, cf. MSP, vol. 1, Preface; Dhayanandhan Francis, *Tamilcchaivam* (T) (CLS: Madras, 1972) pp 59-67; Mutthurāman, *Saiva Siddhāntham* (T) (Tamilnadu Textbook Society: Madras, 1975), pp 7-12; V. Ponniah, *Theory of Knowledge of Śaiva Siddhāntham* (Annamalai University, 1962) pp 26-46.

108. There are, however, two ancient writings, which too are held in great esteem: *Kallādam* (by Kallādanār) which is written as a love-poem, but is replete with the Siddhānta ideas; and *Nānāmirdham* (by Vaghisha Munivar) which treats of the Siddhāntham. They date back probably to the fourth century AD.

109. Selections of them are translated by Isaac Tambyah in his *Psalm of a Saiva Saint* (Luzac: London, 1925).

110. The revered commentaries are as follows:

<i>Sāttthiram</i>	<i>Commentary</i>
ThU & ThKP	2 Old Commentaries (<i>Paḷayavurai</i>), probably by Chittambalattthambirān and Sivapprakāsaī-thambirān of Thiruvāvaduthufai Ādhinam.
SÑB	(i) <i>Pāṇḍipperumāl Virittthiyurai</i> (ii) Sivañāna Munivar's <i>Sittturai</i> (iii) <i>Idem</i> , <i>Pērurai</i> or <i>Sivañāna bādiyam</i> or <i>Dhrāvida Māpādiyam</i> (iv) Veḷḷiyambala Thambiran's <i>Nānābarāṇa viḷakkam</i> .
SÑS (Pp)	<i>Thattthvapprakāsa Thambirān urai</i> .
SÑS (Sp)	(i) <i>Iruvarurai</i> (i.e., the commentary of the two: Sivañāna Munivar (<i>Polippurai</i> , paraphrased commentary) and Subramaniya Dhēsigar (<i>Padhavurai</i> , commentary by phrases) (ii) <i>Nirambavalaghiyar urai</i> (iii) <i>Maṭaiñāna Dhēsigar urai</i> (iv) <i>Sivāgra Yōghi urai</i> (he at times veers away from the Siddhāntham's views) (v) <i>Nānapprakāsar urai</i> (he adopts Siva-samavāda).
II	(i) <i>Namacchivāya Thambirān urai</i> (ii) <i>Sīrkālī Thatthuvanāthar urai</i> (iii) <i>Nirambavalaghiyar urai</i> .
UV	<i>Paḷayavurai</i> (both <i>Polippurai</i> and <i>Padhavurai</i>), anon.
SP	(i) <i>Madhurai Sivapprakāsar urai</i> (ii) <i>Chidhambaranāḍha Munivar urai</i> (iii) <i>Sindhanaṭiyurai</i> (meditative commentary), anon.
ThAP	(i) <i>Paḷayavurai</i> , anon. (ii) <i>Nirambavalaghiyar urai</i> (iii) <i>Sindhanaṭiyurai</i> , anon.
VV	<i>Namacchivāya Thambirān urai</i> .
KK, NVTh, PP	<i>Paḷayavurai</i> , anon.
UNV	(i) <i>Paḷayavurai</i> , anon. (ii) <i>Sindhanaṭiyurai</i> , anon.
SN	(i) <i>Paḷayavurai</i> , anon. (ii) <i>Nānapprakāsa Dhēsigar urai</i> .

111. In Indian philosophical literature philosophy is called *darśana* (the vision of truth), as it seeks the knowledge of truth. In the list of the Indian philosophies (*Darśanas*) are usually included the atheistic-materialistic Cārvāka school, the Bauddha and the Jaina schools, and the Nyaṁya-Vaiśeṣika, the Sāṅkhya-Yōga, and the Mīmāṃsa-Vedānta schools.

112. The above schools are usually grouped as *āstika* or *nāstika* (orthodox or heterodox). This grouping is not based on belief in God, but on acceptance of the authority of the Veda. The Cārvāka, Bauddha, and Jaina schools are *nāstika*; the rest are *āstika*.

113. A research into what the Siddhāntham has in common with the several *āstika* and *nāstika* schools, and in what it differs from them would itself be an original study. To our knowledge only N. Murugesu Mudaliyar has made a cursory presentation of a similar theme in his lecture, "The Place of Saiva Siddhanta in Indian Philosophical Thought and its Relevance to the Modern World". Cf. *The Relevance of Saiva Siddhanta Philosophy* (Annamalai University, 1979) pp 152-243.

114. Dasgupta opines: "The Agamic Saivism belongs principally to the Tamil country, the Pāṣupata to Gujarat, and Pratyabhijñā to Kashmir and the northern

parts of India. The Virasaiva is found mostly among the Kanarese-speaking countries". *History*, vol. 5, p.18. Says S. Radhakrishnan: "While there are striking similarities between the Siddhanta and the Saivism of Kashmir, we cannot say the former owes its general structure or essential doctrines to the latter". *Indian Philosophy*, vol. 2, p. 722. And J. E. Carpenter: "It must not be forgotten that Tamil Saivism had a long religious and literary development before the appearance of the schools of Kashmir, and much common terminology may be traced for centuries before Meykaṇḍār wrote..." Cf. *Theism in Medieval India* (William & Norgate: London, 1921) p. 360.

115. Cf. R. Torella, "Due Capitoli del Sarvadarśana Saṅgraha: Śaivadarśana e Pratyabhijñādarśana" in *Rivista degli Studi Orientali* (Università di Roma) 53 (1979) 362-363. J. N. Farquhar states clearly that the Śaiva Darśana and the Tamil Saivism are distinct. Cf. *An Outline of the Religious Literature of India* (Oxford University Press: Millford, 1920) p. 255.

116. This need not exclude the case of the Sanskrit writings having been known and studied by Meykaṇḍār, Aruṇandhi, Umāpathi etc., and more especially by the later commentators of SNS.

117. To quote from his own Preface dated 24 April 1900: "I date this on my eightieth birthday. I find, by reference, that my first Tamil lesson was in 1837. This ends, I suppose, a long life of devotion to Tamil studies. It is not without deep emotion that I thus bring to close my life's literary work". *Tiruvācagam*, p. xic.

118. Introduction of *The Sacred Kural of Thiruvalluvar* (London, 1885) p. xiv (Reprint: Asian Educational Services: New Delhi, 1984).

119. Jean Filliozat traces the neglect of Tamil studies in the West, however, to historical reasons and to racial prejudice, and adds: "their effect on the formation of conceptions has not yet vanished in all circles of Indologists". Cf. "Tamil and Sanskrit in South India" in *Tamil Culture* 4 (1955) 285-299.

120. For instance, Dasgupta. Cf. *History*, vol. 5 (Posthumous Publication), pp 19-20. It is, however, regrettable that, in spite of such admissions, he often takes up an unscientific tone when speaking about the Siddhāntham on the assumption that he had at his disposal its representative literature in Sanskrit. To our knowledge, there is no adequate representation of the *Panniru Thirumuṭai* and the *Meykaṇḍa Sātthiram* in Sanskrit; and Meykaṇḍār's SNB can hardly ever be understood without his own *Vārthigam* and the 81 *veṇbā* in Tamil, not to mention the esoteric character of the Siddhāntham (see later under 'Particular Characteristics').

121. *La Bhakti. L'amore di Dio nell' Indusimo* (Editrice Esperienze: Fossano, 1970) p. 48 (Translation mine).

122. "Tamil and Sanskrit...", p. 299. The concluding lines of the article is also worth noting: "We may conclude by saying that Sanskrit came into great vogue in Tamilnad after the full development of Tamil Literature. When it arrived, it was welcomed and it gave Tamil literature new wealth without supplanting it. Thanks to Sanskrit influence, while preserving its own genius, and enriching Sanskrit itself, Tamil nad was able to permit two great cultures to flourish at the same time". *Ibid.* The Halle University (East Germany) professor of Tamil, Arno Lehmann, has this to say in the interest of Indian Studies: "Within the vast field of Indology, the studies

in and the translation of Tamil literature are but a small section. Yet, they belong to the whole of Indology which no longer can be considered to be the field of Sanskrit literature alone. Tamil literature helps to serve as a way towards the understanding of Indian Philosophy and religion, Indian mysticism and Indian ethics. It therefore should be the concern of indologists and theologians, philosophers and students of linguistics to pay greater attention to Tamil Studies". "The German Contribution to Tamil Studies" in *Tamil Culture* 9 (1961) 11.

123. *Indian Theism. From the Vedic to the Muhammadan Period* (Oxford University Press: London, 1915) p. 213.

124. *Ibid.*, p. 215.

125. *Tiruvacagam*, p. lxxiv.

126. *Christian College Magazine* (Tambaram, Madras) vol. XX, p. 9; Cf. also H. W. Schomerus, *Der Saiva Siddhānta — eine Mystik Indiens, nach tamilischen Quellen* (Leipzig, 1912).

127. Cf. pp 26-27 of SP in MSP, vol. 2. Cf. also *Māpādiyam*, pp 38-41; also 41-60. The Outer schools are refuted in SÑS (Pp), see n. 102. Umāpathi in his SN corrects the preceding school by the following school, until he shows the Siddhāntham as containing the ultimate conclusions, the *siddha-anta*. Such divisions of schools as outer and inner is of Agamic inspiration. Cf. K. Sivaraman, *Perspective* p. 12 and its fn 1.

128. Cf. SP 10, 49. Regarding *Sariyai*, *Kiriyai*, *Yōgam* and *Ñānam*, see later under n. 125(II)

129. வேதாந்தத் தெளிவாம் சைவ சித்தாந்தத் திறன் தெளிக்கலுற்றாம். See him summing up his book likewise in SP 99.

130. By 'the Lord's book' here are meant the Āgama. Cf. SP 10. There Umāpathi distinguishes the lofty *Ñānam* as twofold: the Lord's Grace which is the undimmed Wisdom, and the Āgama that proclaim clearly that Wisdom. Both are referred to here in SP 11.

131. Cf. ThM 1396. The earliest mention of Saiva Siddhānta in inscriptions is that of the Pallava king Rājasimha I (666-705), descendent of Mahēndhra Varma, who proudly alludes to himself as the follower of the path of Saiva Siddhānta. "Saiva Siddhānta mārgē". Cf. *South Indian Inscriptions*, vol 1, no. 24.

132. We have already cited the importance of *Thirumandhiram* for the Siddhāntham. See n. 69.

133. *Jīvanmukthi*, according to the Siddhāntham, is the state of liberation and blissful communion attained by a man during his life-time. The state of liberation after death is called *Vidhēhamukthi* (Skt. *vidēha mukti*) or *Paramutthi*.

134. சிந்தாந்தத் தேசிவன் முத்திசித் தித்தவாற்
சித்தாந்தத் தேநிற்போர் முத்திசித் தித்தவர்
சித்தாந்த வேதாந்தஞ் செம்பொரு ளாதவாற்
சிந்தாந்த வேதாந்தங் காட்டுஞ் சிவனையே. (ThM 2355)

135. சைவம் சிவனுடன் சம்பந்த மாகுதல்
சைவம் தளையறிந் தேசிவம் சாகுதல்
சைவம் சிவந்தனைச் சாராமல் நீங்குதல்
சைவம் சிவானந்தம் சாயுச் சியமே. (ThM 1486)

136. These three positions refer to the three Vedānta schools. See n.74

137. For the etymology of *advaita*, see n. 238 (III); for the doctrine of the *advaita* of the Siddhāntham, see later, under "The Lord's Advaitic Presence with the Bonded Spirits" and "The *Advaita* according to the Siddhāntham", on pp 98-99; 163-169.

138. புறச் சமயத்தவர்க் கிருளாய் அகச்சமயத் தொளியாய்ப் புகல்
அளவைக்களவாகி.....

139. A verse attributed to Saint Kumara Gurubarar says:

ஒருமவே தாந்தமென் றுச்சியிற் பழுத்த
ஆரா வின்ப அருங்கனி பிழிந்து
சாரங் கொண்ட சைவசித் தாந்தத்
தேனமு தருந்தினர் சிலரே.

Quoted by Vajravel in his lecture. Cf. *Collected Lectures*, p. 57. Translated it reads:

It is only a very few that have drunk
The honeyed ambrosia of the Siddhāntham
Which contains the juice squeezed out
Of the rare, unendingly sweet fruit
That ripened at the very top of the selected Vedānta tree.

140. *Sarvajñānōttara Āgama* says this Mahēndhra Hill is south of Podhigai Hills. Some references in *Stōtra-Śāstra*:

Māpikkavāsagar:

மன்னு மாமலை மகேந்திர மதனிற்
சொன்ன வாகமந் தோற்றுவித் தருளியும்.....

— ThVm (2) "*Kīrtthit-thiruvagaval*", lines 9-10; cf. also 19-20.

Sambandhar:

ஓரால் நீழல் ஒண்கழ லிரண்டும்
முப்பொழு தேத்திய நால்வர்க்கு
ஒளிநெறி காட்டினை.....

Meṅkandar:

கல்லால் நிழல்மலை
வில்லா ரருளிய.....

— Invocation, SÑB.

These references point to the Saivite belief that, whenever necessary, the Lord Siva revealed to different sages the truths contained in the Āgamas and the *Nāna*-path, and that they have been handed down the centuries.

141. Sembian Mādhēvi, wife of the Chōla king Kapdarādhittar, seems to have played an illustrious role during the reign of several successive Chola kings (between 940-1040 AD) towards their patronizing Saivism. These kings extended their empire to Ganges in the north, and across the seas to Ilam (Ceylon), Śrī Vijayam

(Sumatra) and Kadāram (Malaysia, Indonesia), and promoted or spread Saivism there. Cf. M. Arupachalam, *Thiruvisaippa*, pp 109-112.

142. Umāpathi's predilection for the *Thirumuṭai* is seen from his Tāmil writings (see "The Author of the *Thiruvavutpayan*", p. 51). In Chidhambaram temple he is said to have conducted the *Pūja* reciting from *Thirumuṭai* instead of the Sanskrit *śloka*s. Cf. p. 80 of SP in MSP, vol. 2. Perhaps the bulk of his Sanskrit writings were earlier to his going over to the Meykāṇḍa lineage.

143. Cf. *Liberated Life*, pp 70-71.

144. *The Idea of God in Śaiva Siddhānta* (Annamalai University, 1955) p. 1. Mutthurāman opines that the statement that the Siddhānta-concepts have as their source-books the Veda, the Āgama, and the Upaniṣad can in no way be subscribed to. This carries a tone of exaggeration which ill-complies with the deference with which the *Śāstra*-authors refer to them, especially to the Āgama. Cf. for instance, SP 10, 11; SŃS (Sp) 6, 265-266 etc. For Mutthurāman's opinion, cf. *Saiva Siddhāntam*, p. 9.

145. *Perspective*, p. 7

146. யான் பெற்ற இன்பம் பெறுக இவ்வையகம் — ThM 147.

147. Inevitably the translation is slightly paraphrased.

148. John H. Piet, being impressed how the SŃB proceeds "by means of logical propositions and inferences", entitles his book as 'A Logical Presentation of the Saiva Siddhanta Philosophy'. Cf. his preface, pp. v-vi.

149. ஏதுக்க னாலும் எடுத்த மொழியாலும் மிக்ஞ்ச்
சோதிக்க வேண்டா கடர்விட்டுள்ள எங்கள் சோதி.

— "Thiruppāsuram" 5. Cf. *Thēvāram: Sambandhar*, p. 738.

150. குறைவிலா அளவி னாலுங் கூறொணா தாகி நின்ற..

151. நிறையினாற் குணத்தோர்க் கெல்லாம் நகையினை நிறுத்து மன்றே.
'*Nīṭaiyinaṛ guṇatthōr*' here would mean those who are great by virtue of the fullness of their God-realisation.

152. This 'triple malady' will be taken up under "The Nature of Bondage" in Chapter II.

153. Cf. SŃB XII.4.4.

154. Cf. SŃS 4. '*Vīdu Kādhaliṭṭavargadku*' implies a very highly motivated seeking after *mukthi*. Aruṇandhi exempts, from this way of attaining *mukthi*, those who, by virtue of their previous meritorious life, are born already highly graced, and who are bestowed with *mukthi* without laborious learnings.

155. *Dhīṭchai* (Skt. *dīkṣa*) is a rite performed by a Guru on the person ripe for the *ñāna*-stage of spiritual striving, and initiating him to it.

156. Cf. SP 100.

157. *Malaparibāgam*, in a given individual, refers to the ripeness that he has attained for the reversal of the bondage-situation which was caused in him by *Āṇavam*.

158. About Guru, see Chapter III.

159. This would be similar to what prevails in Christianity. The discourse on the Sacraments like Baptism, Eucharist and Penance, for instance, would have sense only to those initiated to a faith-commitment to Jesus Christ in a Church-tradition, and enigmatic to others. In this sense Christianity too can be said to be esoteric.

As can be surmised, what has been said in the later part of Chapter I will become more clear when re-read after going through Part One.

160. Note how the codification of *Mejyunarvatidhal* is of a very ancient tradition, finding a place already in Thol and ThK.

CHAPTER II

The Doctrinal Setting of the Siddhān্থam As Outlined in the Thiruvārutpayan

1. Cf. Umāpathi's reference to his guru Maṭaiñāna Sambandhar in NVTh 120 and esp. SP 4.

2. For the names of these 8 books, see Table: "The Meykāṇḍa Sāttthiram", p. 36.

3. These are mostly taken from P. Thirugnanasambandhan's Introduction in *Śātaratna*. Cf. also the biographical note given before *Sivapprakāsam* in MSP vol. 2. For more details regarding his life and works, the original sources would be: *Pārthavanamāhātmya* in *Cidambarasāra* (Skt), *Rājendrapuramāhātmya* of Sivananda Dikṣita (Skt), and *Santānāchariyarpurāṇam* of Svāmināḍha Dhēsiḡar (T).

4. Chidhambaram is like 'Rome' for the Tamil Saivites. It is most ancient. Tradition has it that Pātāñjali worshipped the Lord Siva in this place. Cf. *Sivap-padhigaḷ Varalāṛu* (T), ed., Kalagam (1980) pp 1-2.

5. பட்டக் கட்டையிற் பகற்குரு டொன்று
சிட்டர் துழ்தரச் செல்லுதல் பாரிர்.

Day-blind (*paḡaṭkurudu*) is a satirical reference to the ceremonial torches that were carried during day-time, and a prophet-like disavowal of the empty display and the spiritual blindness.

6. ThAP 78, 97. It would seem that the 'payan' in the *Payaniyal* of SñB is here interpreted by Umāpathi as *Thiruvārutpayan*, i.e., a gain which is not merited or achieved, but which is graciously effected by Thiruvārūḷ. It is called 'gain', in as much as man yearns to possess it.

7. The poetess Auṡai is said to have described the *Thirukkūṭaḷ* of Thiruvalluvar with the following *kūṭaḷ*:

கடுகைத் துளைத்தேழ் கடலைப் புருத்திக்
குறுகத் தரித்த குறள்.

i.e., "The *kūṭaḷ* (of Thiruvalluvar) is like a mustard seed burrowed and stuffed with the seven seas, and pithily clad". The same may be said of the *kūṭaḷ* of *Thiruvārutpayan*.

8. Regarding *edhugai* and *mōnai*, Cf. Thol. Poruḷ. 397-398.

9. G. Varadharājan attests to this in his Preface to the Commentary of Nānap-prakāsa Dhēsiḡa Paramāchāriya Svāmigaḷ on *Uṇmaiṡilakkam*. Cf. p. viii.

10. ThAP 25, 26 are certainly written for adults.

11. Ch. 9, in which the recital of the *Mukthi-Pañjākṣara* is handed over to the disciple, shows that the seeker has arrived at the spiritual stage of putting the Lord before all others in his life.

12. *Kuṭaḷ* 24 clearly refers to the decisive reversal of Root Impurity's domination over the seeker's spirit.

13. In this book there is no exhortation to the Paths of *Sariyai*, *Kiriyai*, or *Yōgam*, but only to that of *Nānam*.

14. This does not mean that ThAP is bereft of any philosophical or theological content. Far from it!

15. This is the state of *Jīvanmukta*.

16. Descriptive, not in a literary sense of a verbal picture, a surface discourse, as it were, but as contrasted with a discursive, dialectical discourse.

17. Cf. lines 69-75. The "*Aruḷ*" in

சிவப்பிர காசச் செந்தமிழ் உண்மையை
அருளுடன் ஆய்ந்து கொள்ள... refers to *Thiruvārūṭpayan*.

18. It is remarkable to note that, like Thiruvalluvar, Umāpathi has not mentioned the name of any God, even of Siva, in ThAP. (In 87 *Siṽa* refers to the first letters of the Five-Letters *mantra*).

19. In fact, J. M. Nallaswami Pillai has seen this similarity, and cites many *Gītā* texts which are similar to ThAP *kuṭaḷs*. Cf. *Light of Grace or Thiruvārūṭpayan of Umāpathi Siva Charya* (sic) (Madras, 1896), esp. p. iii.

20. Mariasusai Dhavamony points out to this in his *Love of God according to Saiva Siddhanta* (Oxford, 1971) p. 275.

21. Cf. ThAP 82.

22. *Muṇḍaka Up.* 2. 2. 3-4.

23. SP 13. Cf. also SŊS 274.

24. Thus had Meṽkaṇḍār divided his SŊB. Aruḷnandhi followed the same scheme in SŊS (Sp). Umāpathi devotes the first 50 stanzas of SP for *Podhu* and the second 50 for *Uṇmai*. Cf. SP 51.

25. There is however a noticeable difference in the way Umāpathi speaks in the first 40 *kuṭaḷs* preceding the chapter on the Guru, and the tone he takes after. This is evidenced in the way he uses the imperatives. In the first part Umāpathi addresses the disciple in the formal imperative: *unnum* in 10; *kēṇm* (abridged form of *kēḷum*) in 39. In the second part instead, he switches over to the informal (familiar) imperative: *uṇar*, *madhi*, *pār*, *oḷi*, *iru* in 53, 57, 58, 59 & 60 resp.; *sol* in 66; *koḷ*, *nīl*, *kāṇ*, *sol* in 74, 77, 78 & 79 resp; *nādu*, *idhu nī ōdhumbadi* in 83, 87; and *sol* in 91.

26. பதிபசு பாசமெனப் பகர் மூன்றில்
பதியினைப் போல்பசு பாசம னாதி
பதியினைச் சென்றனு காப்பசு பாசம்
பதியனு கிற்பசு பாசத்தில் லாவே. (ThM 159)

27. *Māyai* in the Siddhāntham is different from *Māyā* in other systems. This will be clear as we go on.

28. In Tamil *vidu* actually means both home and *mukthi*.

29. There is a pun intended on the words *māya natpōraiyum*, meaning (i) *Māyai* personified as friends, and (ii) deluding friends.

30. 'Forgetting even the Mother' refers to the experience of the mediatory role of Arul too getting totally eclipsed from one's consciousness in the total mystic communion.

31. மாயநட் போரையு மாயா மலமெனு மாதரையும்
வியலிட் டோட்டி வெளியே புறப்பட்டு மெய்யருளாந்
தாயுடன் சென்றுபின் தாதையைக் கூடிப்பின் தாயைமறந்
தேயும தேறிட்டை யென்றா னெழிற்கச்சி யேகம்பனே.

"*Thiruvēḡamba mālai*" 10. Cf. *Pattinattuḡ pillāiyār Thirupḡpādalgaḡ* (Kalagam, 1977) part 2, p ௧௩௩.

32. SÑB II.4.1. Cf. also ThKP 43.

33. *The Idea of God in Saiva Siddhanta* (Annamalai University, 1955) Preface.

34. Ed. Charles J. Adams (New York, 1965) p. 69.

35. There is a great similarity of content matter too!

36. A careful study of the first chapter would reveal that each of its 10 couplets leads to its corresponding chapter of the treatise!

37. Umāpathi seems to have a similar pattern also in his SP. Cf. 13 and 14.

38. About 'uyireluttu', see also under "Transliteration and Diacritical Marks".

39. Cf. Thol. Elutthu. 85; also 83, 84.

40. *Ibid.*, 17.

41. That is why often seers begin their works with 'அ'. Thus ThK, SÑB, ThU, ThKP, ThAP etc.

42. அகர முதல எழுத்தெல்லா மாதி
பகவன் முதற்றே யுலகு

43. தலைமைப் பற்றிவந்த எடுத்துக் காட்டுவமை.
உலகென்றது ஈண்டுயிர்கள் மேனின்றது.

We avoid using 'soul' for *uyir* in order not to confuse the Siddhānta anthropological view with other views such as the Aristotelian-Thomistic view. The Siddhānta-anthropology will become clearer as we proceed.

44. SÑB II.1.2.

45. SÑS 92. Cf. also BhG 10.33.

46. *Nigarilīṭai* can also mean that there is no other god or goddess equal to Him.

47. உயர்திணை யென்மனார் மக்கட் கடட்டே
அஃறிணை யென்மனார் அவரல பிறவே. -- Thol. Sol. 1.

48. Cf. also SÑS 21, SP 16.

49. ஈண்டு உளதாய் ஒருவன் ஒருத்தி ஒன்றென்றது
சுட்டப்பட்ட பிரபஞ்சம் உற்பத்தி திதி நாச முடைத்து. SÑS I.1 *mèrkōḷ*.

Note how the same word *chuttu* (point out) is used also by Thol. See n. 47 above.

50. உள்ளதற்குச் செய்வோரின்றி செய்வினை இன்மையின் -SÑB I.2 *Edhu*.

51. Umāpathi seems to have taken the inspiration and even the words for his *kuṭaḷ* from Māṇikkavāṣagar's "*Sivapurāṇam*":

ஆகக் மளவிறுதி இல்லாய் அனைத்துலகும்
ஆக்குவாய் காப்பாய் அழிப்பாய் அருடருவாய்
போக்குவாய் என்னைப் புகுவிப்பாய் நின்றொழும்பில். Lines 51-53.

52. Mostly the Tamil forms of technical terms are preserved, not only to familiarize the reader with the terms so as to assist an easier access into the original texts, but also to imply the shades of differences in notions and nuances from other schools which employ their Sanskrit equivalents. In this case, for instance, *Māyāi* is different from the *Māyā* of Saṅkara.

53. Cf. SÑS 38.

54. To illustrate, a coco-palm grows out of a coconut since the former is in some causal way already present in the latter. A date-palm, for instance, will not grow out of a coconut.

55. Meykandār puts it thus: "*illadhaṭkuḷ- thōṭṭaminmai*yiṇ (for that which is not, there is no coming to be)". SÑB I. 2 *Ēdhu*.

56. "*Alitthal ilaippāṭṭal* (undoing is giving rest)". SÑS 57.

57. This second sense would pertain to the Fivefold Works. See later.

58. The three functions, the evolution, the permanence, and the involution of the world are said to be presided over by three deities Brahma, Viṣṇu, and Rudra (Ayan, Ari, Aran) resp. The Supreme Lord Siva is the ultimate great Destroyer in whom all these deities too capitulate. Cf. ThVṃ (3) "*Thiruvandappagudhi*", lines 13-15; (20) "*Thiruppaḷḷiyelucchi*", stanza 8; SÑS 54; etc.

59. SÑB I. From these words occurring in the *Sūtra* I itself, it is abundantly clear that Meykandār is not trying 'to prove' the existence of God; he is setting out to expose the truths contained in the Scriptures for those who are believers and devotees. Cf. also SÑB I.3.1; *Svet. Up.* 3.2.

60. போற்றி யருளுக் நின் ஆதியாம் பாதமலர்
போற்றி யருளுக் நின் அந்தமாம் செந்தளிர்கள்

61. Cf. *Thēvāram: Sambandhar*, p. 466.

62. SÑB I. It is even more explicit in SP 16: "*pinnum malamadhanāl uruṃḍugum*". But Meykandār seems to possess a deeper insight, for *malatthuḷadhām* can also imply, 'will come to take form seated in impurity (*Malam*)'.

63. The fivefold work of the Lord is for the benefit of all the spirits-in-bondage. However it is weighted in favour of man, who is also the chief object of our concern. Hence, we will more speak of man-in-bondage than of spirits-in-bondage.

64. Like the impurity in the body that matures as a boil, bursts the skin, and exists from the body.

65. There is no proper English word to give the exact nuance. We have coined the word Encapitulation. *Odukkal* is also *aliththal*, in as much as it is the destruction of the power of *Malam*.

66. Here too, English has no exact word for *Aruḷal*. We have used the word 'to grace', not however in the ornamental sense of 'gracing an occasion'. It will be seen that 'granting the immortal spirits the Lord's own (nature) state to attain' (ThAP 2) implies both *Maṛaiṭthal* and *Aruḷal*. The same mediating reality, then, is referred to as *Satthi* in the former (i.e. in *Maṛaiṭthal*), and as *Aruḷ* in the latter (i.e. in *Aruḷal*). More of this later.

67. Cf. *The Śivadavaiṭa of Śrīkaṇṭha* (University of Madras, 1930) p. 154.

68. *Umāpathi* uses *aḷithu* (provide) in ThAP 4, and not *kāththu*; *āsudan adaṅga* refers to *odukkal*; and '*pōgāppugal*' refers to *Aruḷal*.

69. ThVm (7) "*Thiruvembāvai*", lines 43-44. The various saving ways of existing here intended are the various births. Cf. "*Sivapurāṇam*", lines 26-30.

70. Cf. *SN̄S* 56. Also *SP* 18.

71. See the plate on *Natarāja*. Regarding the dance, a latest study, showing it to be of Tamil inspiration, is K. Zvelebil's *Ānanda-tāṇḍava of Siva-Sadāṇṭtamūrthi* (Institute of Asian Studies: Madras, 1985).

72. The little drum (*udukkal*), when moved, produces *nāḍham* (sound). And *Nāḍham* is the name also for the first evolute in the process of evolution (Origination).

73. *Abhaya-mudra* in *Nāṭya śāstra* (Art of Dance) is the hand-expression for 'protection'.

74. Fire devours and destroys all (and thus purifies), and reduces all to one (ashes). Hence it is the symbol of *Odukkal*.

75. Pressed down below the foot is found the figure of an imp (a demon in the form of a child). This imp symbolizes rebirth in which is seen represented all the sorrows endured by man due to bondage to *Āṇavam*.

76. The raised dance-step, as the expression of a general delight, symbolizes the bliss-experience brought by *Aruḷal*. Note, the Concealment through *Satthi* and the Gracing action through *Aruḷ* are both represented by a Foot each of the Lord, and both are addressed with the affective expression 'Flowery Foot'. The Sacred Feet of the Lord, then, is the symbol for *Aruḷ*.

77. UV 36. Already *Thirumūlar* gives the same interpretation in ThM 2753.

78. According to the *Siddhāntham*, *Kālam* is one of the evolutes of *Māyai*.

79. Cf. *SN̄B* I.2.3. *Kanmam* is, in a certain way, the computation of the extent of bondage. Because of His role of unmoved causation, the Lord is described as 'witness' (Skt. *sākṣin*) in *Śvet. Up.* 6.11.

80. *SN̄B* I.2.2.

81. *SN̄B* II.4.1.

82. *The Idea of God*, p. 4. Cf. also *History of Philosophy Eastern and Western*, p. 378.

83. Line 87.

84. "Thiruvaiṣāṁ" 7. Cf. *Thēvāram: Sambandhar*, p. 520.

85. "Thiruppayaṭṭūr" 8. Cf. *Thēvāram: Thirunāvukkarasar*, p. 302.

86. "As we make all things with our hands (*naṅgaiyinaḷ* i.e. *nam* + *kaiyinaḷ*), the Lord (*nāyagan*) makes and bestows all the world through His Lady (*Naṅgaiyinaḷ*). The "Lady" here is *Satthi*, which therefore is the instrumental cause.

87. நீலமேனி வாலிழைப் பாகத்
தொருவ னிருதாள் நீழற்கீழ்
மூவகையுலகு முகிழ்ந்தன முறையே

This image represents the inspiration behind the *Natarāja* figure of *Siva* as half-man and half-woman. *G. Subramaniam* opines that *Meykandār* could have taken his inspiration for his *Sūtra* I from this invocation. Cf. his lecture in *Collected Lectures*, p. 1.

88. *SñB* II.4.1. Also II.2.3: "*poṇvāḷ*...".

89. See also n. 134 (VI).

90. Cf. *SñB* V.2.3; *SñS* 239.

91. Cf. also *SP* 18.

92. *SñS* 243.

93. E.g., *Bṛiḥ. Up.* 2.3,6; 3.6,26; 4.2,4.

94. *Śvet. Up.* 6.9.

95. *Ibid.*, 6.11.

96. *Saṅkara* too, by *Nirguṇa Brahman*, negates empirical attributes to the Supreme. However, his understanding of the 'empirical' borders on considering it a product of illusory perception. For him the perception of the world *qua* world is but a mistaken perception of *Brahman*, like perceiving a rope to be a snake. This is a far cry from the *Siddhāntam* which takes the world to be real epistemologically and ontologically; axiomatically, however, it is unreal *asat* when held against the Real, (*Sat*) the Supreme. *Saṅkara* *Brahman*, according to *Saṅkara*, is the *Brahman* who is falsely perceived, in the *vyavahārika dṛṣṭi*, as possessing empirical attributes. When personified this Qualified-*Brahman* is called *Īśvara*.

97. Cf. '*Ṇṅuṇaṭṭhān*' in *ThK* 9 and *Parimēlalagar's urai* on it.

98. *Aṭṭpudhatthiruvandhādhi* 61.

99. Cf. *SñS* 66.

100. தனக்கொன் றின்றி
அருளுரு உயிருக் கென்றே ஆக்கினன் அசிந்தன் அன்றே (*SñS* 67)

101. Cf. *SñS* 58. Note *aru*, *uru*, and *aruvuru* are of the *Māyai*-order.

102. This involves *Satkāryavāda*. The gross matter evolves out of the subtle matter in which it was already subtly present; likewise, the subtle matter evolves out of the principle of *Māyai*. *Dhayānandhan Francis* explains *uru* to be of the perceptible form definite in its *thipai* and *pāl* (order and gender), like the form of *Natarāja*:

aru as imperceptible to the sense (as *Nāḍham*, *Vindhu* etc.); and *aruvuru* as perceptible to the senses, yet indefinite as to its *thipai* and *pāl*. He places *Siva Liṅgam* in this last category. He points out also that there are no references found in the Tamil Saivite books to the *Siva Liṅgam* as phallus-symbol. Cf. *Tamilcchaivam*, pp 32-33.

103. Cf. SÑS 75. "*Karumēni kalikka*", to rid birth-bringing body. That is, man's bondage to *Āṇavam* is to be contained by the removal of *karma* during his embodied existence, which *karma* would otherwise bring about further births. Hence, ridding birth-bringing body means to rid bondage.

104. அருவமும் உருவமும் ஆனாய் போற்றி!
மருவிய கருணை மலையே போற்றி!

- ThVm (4) "*Pōṟṟiṭṭhiruvagaval*", lines 193-194. Note that the mention of '*aruvamum uruvamum*' (formless and in-formed) is commonly taken in the Siddhāntham as a pun, to include also '*aruvamum uruvamum*' (formless-and-informed). Thus too in ThAP 5.

105. Cf. SÑS 115, 116; SP 15.

106. Reference is to the gods taking on special powers and forms corresponding to the *tapas* they had performed, as narrated in the *Purāṇas*.

107. Cf. SÑS 90.

108. *Thēvāram*: *Sambandhar*, p. 382. (Stanza 2: *Īṟāy mudhalonṟāy*...). Cf. also ThKP 86.

109. *Śvet. Up.* has a similar idea in 4.19-20.

110. ThVm (1) "*Sivapurāṇam*", lines 37-38.

111. SÑS 245.

112. "*Sivapurāṇam*", line 40.

113. SÑB V.2.3.

114. SÑS 239.

115. "*Ānā uṟivāy agalān adiyavarkku*..." ThAP 7. *Adhiyavar*, translated here as devotees, refers to those who have surrendered themselves to the Feet (*adī*) of the Lord, i.e., those in whom the Feet of the Lord (*Arul*) is firmly planted.

116. Cf. also the powerful description of Pattapaṭṭhadigaḷ in "*Podhu*" 30, in *Pattipaṭṭhup Piḷḷaiyār Thiruppādalgaḷ* (Kālagam, 1977) vol. 2, p. ௬௭௮

117. "*Paripūraṇānandham*" 7. Cf. *Thāyumānavadigaḷ Thiruppādalgaḷ*, ed., Kālagam (1975) p. ௭௬

118. "*Thiruvāruḷ vīlāsaḥ parasiva vaṇakkam*" 1. *Ibid.*, p. ௭

119. Stanza 16. Umāpathi has evidently taken from this the inspiration and even the words for ThAP 7.

120. *Sivam* is the name of the Lord (*Siva*) as seen and enjoyed in the ultimate experience of blissful communion (Its adjectival form is '*Saiva*', and *Saiva*'s noun-form '*Saivam*'; see p. 42). As *Brahma* becomes the philosophical absolute for *Saṅkara*, *Sivam* becomes the mystical absolute for the Siddhāntham. Like *Brahma*,

the Absolute, is impersonally referred to as 'That', 'One' etc. in the *Upaniṣad*, Sivam too is referred to impersonally, not however as one devoid of personality, but as one experienced in a phase where even the personality-consciousness is transcended.

121. அன்பும் சிவமு மிரண்டென்ப அறிவிலார்
அன்பே சிவமாவ தாரு மறிகிலார்
அன்பே சிவமாவ தாரு மறிந்தபின்
அன்பே சிவமா யமர்ந்திருந் தாரே! (ThM 257).

122. ThVm (3) "*Thiruvāṇḍappagudhi*", line 42. *Bakthi* (Skt. *bhakti*) is the love shown to God. By transfer it is also used for the regardful love shown to Guru, to parents etc. It can be rendered in English as commitment or devotion.

123. ThAP 9. Cf. also ThVm (1) "*Sivapurāṇam*", lines 8-9, 71.

124. In Siddhānta-literature the references to God experienced as Sweetness, as Joy, as Bliss, and as Love are an ocean. In "*Sivapurāṇam*" of Māṇikkavāṣagar's (95-lined Psalm) alone, we find such references in the following lines: 2,4,9,13,16,19,39,46-47,63,65,67,69,70-71,79,82-83.

125. The Vedic tradition speaks of three ways (*Mārgas*) for attaining *mukti*: *Karma Mārga*, *Bhakti Mārga*, and *Jñāna Mārga*. It would seem that this is patterned on the temperamental differences found in man. Thus *Karma Mārga* would be for those of an active temperament; *Bhakti Mārga* for those of an emotive temperament; and *Jñāna Mārga* for those inclined to study and knowledge. They are, however, not water-tight compartments. Though *Jñāna* is considered as the loftier, all the three *mārgas* are valid ways of attaining *mukti*. The Agamic tradition, predominantly theistic in character, has instead four paths (*pāḍham*): *Sariyai*, *Kiriyai*, *Yōgam*, and *Nānam*. Broadly speaking, they trace an evolution in spiritual striving. Thus, *Sariyai* (Path of Service) is weak in interiority; it preponderantly consists in exterior actions such as circumambulation of the temple, readying the place of worship etc. *Kiriyai* (Path of Ritual) has a certain degree of interiority consisting in the performing of rituals and the like. *Yōgam* (Path of Asceticism) is more interior, more disciplined, and more ascetical, following especially the *aṣṭāṅga Yōga*. *Nānam* (Path of Wisdom) is a discerning stage of interiority in which the realities (*Pathi-Pasu-Pāsam*) are seen in their real nature and in their real value (*svarūpam*), and the seeking of God is more single-minded, enlightened, and graced. The fourfold path allows for temperamental differences in as much as each path can have all the four aspects. Thus, for instance in *Sariyai*: *Sariyai-in-Sariyai*, *Kiriyai-in-Sariyai*, *Yōgam-in-Sariyai*, and *Nānam-in-Sariyai*.

126. In *kuṭaī* 87 the word *sērudhal* has a similar meaning to *naṇṇudhal*: attaining by contemplation through invoking. Umāpathi has taken not only the inspiration but even the wording of ThAP 9 from the following verse of Appar:

சலமிலன் சங்கரன் சார்ந்த வர்க்கல்லால்
நலமில னாடோறும் நல்கு வானலம்
குலமில ராகினுங் குலத்துக் கேற்பதோர்
நலமிகக் கொடுப்பது நமச்சி வாயவே.

"*Namacchivāya- thiruppadhigam*", 6. *Thēvāram*: *Thirunāvukkarasar*, p. 525. It will be noted that the reference to the Five-Lettered Invocation is explicit here.

127. Oddly enough Mariasusai Dhavamony omits this significant chapter when presenting the doctrine of *Bhakti* in *Thiruvārtupayan* in his book *Love of God ac-*

according to *Saiva Siddhanta*. Cf. pp 275-288. See under "The Nature of the Five-Letters-Grace" and relevant notes for the importance given to *Sri Pāṇjākṣara* in the *Sāstras*.

128. Cf. *SÑB* X1.2.1. Also *SP* 17.

129. *SÑB* X.2.2.

130. "*Vēṇḍudhal vēṇḍāmai ilān*" *ThK* 4.

131. *SP* 15.

132. *Āṇavam* too has *anu* as its etymological root.

133. "*Aṇutharum thanmai ilaiyōṇ kāṅga!*" *ThVm* (3) "*Thiruvāṇḍap pagudhi*", line 45. The meaning stands out even more clearly when held against the previous line: "Behold Him that pervades totally the wide extended world". Separating the words, however, as "*aṇutharum thanmaiyl aiyōṇ kāṅga*" the Lord's subtle nature can be intended.

134. Cf. *SP* 15.

135. For this reason *Umāpathi* refers to the Lord as "*vāṇādar kāṇāḍha man* (the Eternal One that even the gods fail to find)". *ThAP* 7.

136. *ThK* 10.

137. Lines 85-88; cf. also 7,13-14,48,91.

138. *Umāpathi* gives much of what has been found in "*Pathimudhu nilai*" in a most sketchy form in *SP* 13. Note his last words there: "*enbar theḷindhuḷōrē*", i.e., "so say they that have indeed attained clarity (realization)".

139. See p. 46.

140. In '*Podhu*' of his *SP*, *Umāpathi* speaks of *Pathi* in stanzas 13-18: *Pasu* in 19; and *Pāsam* in 20-33. He begins the second part '*Uṇmai*' with "*Āṇmayilakkaṇam*".

141. Numerous are the words the *Siddhāntam* uses to refer to the finite spirits. They have slight differences of connotations. We give here the meanings of the more important ones for our present context: *Uyir*, in reference of *udal* (body), means life-principle. This life-principle is the spirit that pervades and enlivens whatever organism it abides in. We avoid the word 'soul' of set purpose, since in different philosophical schools and anthropologies it has different meanings ranging from 'psyche' (not spiritual) to what is purely a spirit. Even Scholastic philosophy which considers soul as spiritual attributes to it functions such as intellection, implying intellection to be on that account a spiritual function. For the *Siddhāntam* intellection is only a subtler material operation residing in the *Anthakkaraṇam* (Inner Senses or psyche). In general, as here in "*Uyiravainilai*", *uyir* (also called *śivan*, Skt. *jīva*) refers to the embodied spirit (bonded spirit, spirit-in-bondage), more especially those embodied in human form. *Pasu* is spirit bound by *Pāsam*. *Ānmā* (spirit or soul) is the spirit when referred to as abstracted from embodiment.

142. *ThK* 22. Here *perumai* (greatness) refers also to the great number, as the words *thuṇaikkūṭin* and *eṇṇikkondaṇṇu* openly imply.

143. *Pīrandhanāḷ* can literally mean born-days (days that dawned) or birth days (days on which the bonded spirits are born). From the context it is certainly the second meaning that is intended. The numberlessness figuratively attributed to the 'days' is in fact reference to the numberlessness of the spirits that are born on those numberless days.

144. For *thuṭavōr* in the strict sense, see n. 57(I).

145. That the bonded spirits are eternal (beginningless) was found already in ThAP 2 (*mannuyirgaḷ*); that they are under bondage and subject to rebirth, in ThAP 4 & 10. That the bondage is without beginning will be more explicitly stated in ThAP 20 & 28. Cf. also SP 19: "*ennaridhāy* etc..." (In fact, this verse gives an excellent gist of the doctrine on *Pasu*).

146. Also called *Sagaja Malam* (Original or Connate Impurity), *Mūla Malam* (Root Impurity), *Iruḷ* (Darkness), and *Āsu* (Blot, Fault).

147. Cf. ThAP 12,13. *Kuṭaḷ* 13 particularly has not been properly understood in most commentaries. For its proper understanding, see under section I in Vol II. These categories will be better understood after *Pāsam* has been treated.

148. *Mejhaṇḍār* gives this illustration in SÑB II.1.1.

149. SÑS 187.

150. Umāpathi speaks of them in SP 33-49, 60-62.

151. SÑB IV.

152. Cf. SÑB IV.2.1.

153. Cf. ThAP 22.

154. SP 37.

155. The 3 states are also called *Ottu nilai*, *Kattu nilai*, and *Uyvu nilai* resp. SP 33, 37 and 48 speak of these states. Cf. also SÑS 228-230.

156. Cf. also SÑB IV.3, SÑS 187 and SP 60.

157. The *Añjavatthai* are also called: *Nanavu* (wakefulness), *Kanavu* (dream), *Uṭakkam* (sleep), *Pēruṭakkam* (deep sleep), and *Uyirppadakkam* (breathlessness). Breathless state need not mean total cessation of respiration. An imperceptible quiet respiration would go on; the breathing propelled by *Ahaṅkāram* would cease.

158. This is situated at the base of the spinal column.

159. For more details regarding *Añjavatthai*, see Appendix II.

160. *Anthakkaraṇam*, which form part of *karaṇam*, may be called inner senses.

161. Also called *Vāyirṭhāṭchi*, since the perception enters through the sense organs.

162. Cf. SÑB IV.1.2; UV 19.

163. An example to illustrate the various perceptions: Portia sees some little object at a distance (*Podhukkāṭchi*). As it comes nearer and nearer she perceives it to be a man with such and such specifications — he is Shylock, the money-lender, coming to demand his money etc. (*Mānadhakkāṭchi*). Portia is disturbed at recogniz-

ing it as Shylock (*Thanvèdhanaiikkāchi*). Mention is made also of *Yōgakkāchi* (clairvoyance etc).

164. Cf. SÑB IV.1.1.

165. அவைதான் பிரகாசமாய் நின்றே
அப்பிரகாசமாய் நின்றவான். — SÑB IV.1. *ēdhu*.

166. SÑB IV.1. *mēṭkōl*.

167. "*Dhīpam pōla*". SÑB III.7.1.

168. "*Thaṭṭaṇampōl kāttalāl*". SÑB III.1.1.

169. Cf. also UV 25.

170. Paraphrased following *Madhurai Sivapprakāsar urai*.

171. See n. 188.

172. SÑB III.6.1. Paraphrased following *Sitṭurai*.

173. Against those that deny the spirit to be a *chīth*, Umāpathi argues that if it were so, then God could not give it to know Him (But in fact He gives, as mystics from experience testify). Cf. SP 54: "*Īsan achēdhanat- thaṭṭhidānē!*". What type of a *chīth* is the spirit, then? It is not a *chīth* that knows autonomously; nor one that is unable to know when given to know.

174. It can never be too much to insist that *aṟivu* (knowledge) in the Siddhāntham is not a mere notional knowledge, but a knowledge known in any form of awareness involving *icchai*, *ñanam*, and *kiriyai*. Hence ignorance (*avidya*) is never a notional ignorance only.

175. *Aṁānam* is not a 'non-ens' (non-being), or merely an 'ens rationis' (conceptual entity). More of it later.

176. வளைத்துநின் னைவர் கள்வர் வந்தெனை நடுங்குஞ் செய்யத்
தளைத்து வைத்துலையை யேற்றித் தழுவெரி மடுத்த நீரில்
திளைத்துநின் னாடுகின்ற ஆமைபோல தெளிவி லாதேன்
இளைத்துநின் னாடுகின்றே னென்செய் வான்தோன்றினேனே!

Cf. *Thēvāram: Thirunāvukkaraṣar*, p. 540.

177. SÑB VIII. The story will be completed under "The Nature of the Form-of-Grace (Guru)". See pp 124-125.

178. SÑB VI.1.1.

179. SÑB VI.1. *ēdhu*.

180. "*Eṇṇiya satthanṇu, asatthanṇam*". SÑB VI.2.1.

181. SÑB VI.2. *mēṭkōl*.

182. பிரகாசத்திற்குப் பிரகாசிக்க வேண்டுவது
இன்மையானும் அப்பிரகாசத்தினுக்குப் பிரகாசம் இன்மையானும்
— SÑB VI.2. *ēdhu*.

183. SÑB VI.2.1. All that has been said must be seen in the light of the Siddhāntham's psychology. For the Siddhāntham intellection is only a subtle-matter operation. The knowledge of God that is denied here, then, is of His *svarūpalat-*

chapam. Conclusions such as 'The Siddhāntham denies the possibility of theodicy' etc are therefore extraneous.

184. SÑB VI.2.2.

185. SÑB VI.2.4.

186. SÑS 320. Slightly paraphrased.

187. By the word *onfānthanmaiyum* in SP 91, Umāpathi points out that the spirit is of the nature of becoming one with what it joins to; and by adding *thonmaiyumāghi* he implies, not only that it is so by its nature from the beginning, but also that it is a separate ontic reality from the very beginning.

188. For differences of version, see under Section I in Vol II. The verb '*ujdhal*' means to live through momentous and perilous life-situations and circumstances. '*Ujthal*' therefore, implies an intense experiencing, a knowing on deeply involving oneself with something.

189. Meykāṇḍār has this nature of the spirit as *sadhasath* in mind in the way he demonstrates the identity of the spirit in his *Pramāṇaviyal* (Sūtra III) of SNB. He first establishes the existence of the spirit (*ānmā*) against those that deny it (Lōkāyata, Māyāvāda etc.) by saying, "*uḷadhiladhenṭalin* (Because it says 'it does not exist' it exists)" (Cf. also III.1). Then he proceeds to show that this *ānmā* is different from *asath* (body, *indriyas*, *prāṇa* etc), though it is united with it for its knowledge-states and for its experience of pleasure or pain. Then he points out that it is not the Supreme Lord (*Sath*, Brahma), since it is an '*upadēsi*' (III.6. *ēdhu*), i.e., it knows by being given to know ("*uṇarṭha uṇardhalin*", III; *aṭivikka aṭidhalānum*" SÑS 233).

190. SP 57.

191. See also SÑS 244, cited on p. 73.

192. Cf. SÑB VI.2.5: ஆங்கறிவுள் நிறறல் அறியும் அறிவே சிவமும் ஆம்.

193. Umāpathi seems to have taken inspiration for presenting the Lord's Arul as the Lord's Eye from the verse of Appar that begins with "*Maippadindha kaṇṇālum...*". There Appar concludes the stanza thus:

அப்படியும் அந்நிறமும் அவ்வண்ணமும் அவனருளே
கண்ணாகக் காணின் அல்லால்
இப்படியன் இந்நிறத்தன் இவ்வண்ணத்தன் இவனிறைவன்
என்றெழுதிக் காட்டொணாதே!

Translated: "Unless with His Arul as Eye you behold
That He is so, of such hue and of such form,
To depict and show Him to be so, that He is God,
Of such hue, and of such form, would indeed be not possible".

i.e., No one can show another the form of God; each has to see it for himself, given by the Lord's Grace to see. Cf. *Thēvāram: Thirunāvukkarasar*, pp 587-588. Already Meykāṇḍār, before Umāpathi, uses the same expression: "*Sīvan kaṇṇā...*", SNB V.2.1; "*arut kaṇṇār...*", SNB V.2.3.

194. In BhG the Lord Kṛishṇa replies to Arjuna who wishes to see His form as Lord:

"But never will you be able to see Me
With this your (natural) eye. A celestial
Eye I'll give you, behold my power (*yôga*) as Lord".
(Tr. R. C. Zaehner) 9.8.

195. Cf. SÑB VI.2.3.

196. Cf. SÑB V.2.1. Meṅkaṇḍār adds that the enjoyment of things known by the spirit pertain to the spirit, and not to the Lord.

197. The reference is to the *uḷam* of the previous *veṇbā*, SÑB V.2.1.

198. We may relate the simile in the *veṇbā* as follows: SUN: DAY STAR: ITS LIGHT: TRUTH (Lord): *AVAN* (ie. the *uḷam*, spirit): *AIMPULAN* (five senses). We have rendered the *veṇbā*'s meaning differently from Sivañāna Munivar's *Siffurai*, since *udanāy* and *mannudhal* cannot be attributed consistently to the bonded spirit (see also n. 205). Meṅkaṇḍār's *udanāy* is to be interpreted in the light of Sutra II, to which in fact Sutra V returns. The use of *Meṅ* for the Lord not only implies that the sense-findings (which are known through the *Viyāijagam* of the Lord's Light operating through *Māyā*-evolutes) are 'true' in the epistemological sense, but also that the Lord leads the spirit gradually to true discernment, by which he would be able to see Him (the Truth) as the sun (*iravipōl*, cf. the next *veṇbā* V.2.3). "The Truth seeing in the spirit (*meṅ avanil kaṇḍu*)" has been said as a further explanation for the spirit "seeing with Sivam as eye (*Sivan kaṇṇā kaṇḍarindhu*)" of V.2.1 (previous *veṇbā*). Cf. also *kaṇḍu kāttak -kāṇal...* in Sutra XI. Note also how Aruḷnandhi concludes SÑS 231: *Aṭṭharuṇi sivanē ellām aṭṭindharivittum niṭṭan*. From this it will be seen how this *veṇbā* (V.2.2) not only refers to the role of the Lord in *Sakalāvasthai* (cf. *aimpulan*), but it also points onwards to the general suffusion of the spirit by the Divine Brilliance (cf. the simile of the day star). SÑB V.2.1 is in reference to *Sakalāvasthai*, while *arutkaṇṇār kaṇṇukku* in V.2.3 is reference to *Suddhāvasthai*. V.2.2 bridges the two.

199. The reason that Meṅkaṇḍār gives for this is, that the spirit is not even able to perceive itself (for, to put it in the language of the *Dhasakāryam* <see Appendix>, *Ānmadharisanam* is had only with *Sivārūpam*), just as *indhriyas* do not perceive themselves. Cf. SÑB V.2. *mēṅkōl* and *ēdhu*.

200. "*Udaṭpoṇṇuyafavu*" 4. Cf. *Thāyumānavadigaḷ*, p. 300 Compare this with ThAP 15.

201. SÑS 233.

202. Umāpathi seems to have taken this simile from Pattaṇatthadigaḷ's verse. Cf. "*Thiruvēgamba mālai*" 17. Cf. *Pattaṇatthu*, vol. 2, p. 3

203. Cf. SÑB XI.2.1

204. SÑS 317. Cf. also ThM 1777.

205. In ThM 1486 quoted in ch. I (see p. 42). Thirumūlar describes the *Suddhāvasthai* as "*thanaiyāṭṭindhē sivam sārudhal* (becoming merged with Sivam through knowing one's own self)"; and the *Sakalāvasthai* as "*sivam thanaicchārudhal* (Sivam merging with oneself, i.e., the spirit)". Again, in *Irupāvirubadhu* Aruḷnandhi describes Concealment in *Sakalāvasthai* thus: The Lord, "having hid Himself within me, coming after me, making me unconscious of myself and Him, causing me to see in insolent egoism as 'I' and 'mine'...". Instead, he describes Gracing in *Suddhāvasthai* thus: The Lord "having hid me within Him, placing

Himself before me, making me His and Him, making 'me' (my insolent egoism, or the sense of 'I' and 'mine') disappear, giving me myself and Himself..." (II, stanza 18, lines 5-8 and 19-20).

206. See p. 72.

207. This phrase is traditionally expanded as "*avaiyē āṇ, thānē āṇ, avaiyē thānē āṇ*", parallel to "*thānāṇ, vēṇāṇ, udanumāṇ*" of Sambandhar's. Already Aruḷ-nandhi expands it so in SNS 91, in which he comments on SñB II. The reason Sivañāna Munivar gives for this shortened, punned expression is that it is modelled on the laconic *Mahāvākyas*, like '*Tat tvam asi*' Cf. Vajravēl, *Thiṇavu*, p. 45.

208. Cf. SñB II.1.3.

209. Cf. SñB II.2.1. Meykāpdār points out that *Kanmam*, being inert and unintelligent, does not autonomously reach the doer.

210. Cf. SñB II.3.1.

211. Cf. SP 47. Also Sambandhar's verse beginning with "*Uraiserum...*" Cf. *Thēvāram: Sambandhar*, p. 392.

212. Cf. SñB II.3.2. Regarding *annāmayakōsam* and *prāṇamayakōsam*, see under "*Añjavatthai*" in Appendix II.

213. Cf. Rathnasabāpathi, *Thirumufai-theṇivē*, pp 99-105.

214. Cf. SñB II; II.2. *mēṇkōl, ēdhu*; II.4.

215. Cf. SNS 237, 238.

216. ஆணவ மாயையும் கண்மழு மாமலங்
காணு முளைக்குத் தவிடுமி யான்மாவந்
தாணுவை யொவ்வாமற் றண்டுல மாய்நிற்கும்
பேணுவாய் மற்றுநின் பாசம் பிரித்தே. (ThM 2151)

'*Thaṇu*' means support, pillar, refuge, victory, *Sivaliṅgam*, *Sivam* etc. Cf. s.v. *thaṇu*, *Madhurai Thamilḥ Pēragarādhī* of Gōpāla Krishṇa Kōn. Cf. also SNS 176.

217. Cf. SñB II.2.3; also SP 25; PP 7.

218. Cf. SñB II.4.1.

219. In Tamil Grammar this is called *Uvamaiyāgupeyar*, i.e., personification of a thing by its simile; like 'Legion' in Mk 5/9.

220. This type of Tamil literature in which entire verses are punning on two divergent subjects is called *Silēdai*. The poet Kālamēgam was the most famous poet for *silēdai*. Umāpathi's ThAP 16 already was one such *silēdai*. He has more of them in ThAP.

221. See what was said earlier about 'ignorance' and n.175.

222. Thus prays Thāyumānavar:

ஆணவத்தோ டத்துவித மானபடி மெய்ஞ்
ஞானத்தோ டத்துவித மாகுநா னெந்நாளோ!

i.e., "Oh for that day on which I'd become oned (*atthuvīdham*) with the True Wisdom the way I became oned (*atthuvīdham*) with *Āṇavam*!".

"Ennât kaṇṇi", 14.28. Cf. *Thāyumānavadigal*, p. 400.

Umāpathi instead compares the *advaita* in *Suddhāvasthai* to the *advaita* with *Āṇavam*. Cf. SP 87; also UV 47.

223. Cf. ThAP 24.

224. "*Anēga satthiyudaiyadhāy*", SNS 170; "*eṇṇariya satthiyudaiyadhāy*" SP 20.

225. The Tamil word *pāvai* means a beautiful doll. By transfer it also means a girl who is charming like a lovely doll.

226. Thol. Puroḷ. 270 speaks of this mode of personification:

இயற் பெயர் முன்னர் ஆரைக் கிளவி...

227. Cf. also SP 20: "*aṇivu muludhinai maṭaikkum*"; UV 23: "*kūṭil aṇiyāmai āṇavam*"; SNS 170: "*eṇṇum māṇnam kāttum*".

228. There is the *guṇi-guṇa* metaphysics behind it. See pp 69-71.

229. Aruṇandhi places the fact of *enjoyment* (i.e., of both pain and pleasure) in *Āṇavam* ("*bōththiruthuvatthai nikaḷṭhi...*" SNS 170). One does not contradict the other. In fact one explains the other, in as much as all enjoyment is an expression of bondage, and a possible source of continued bondage in a rebirth (Of course, the enjoyment here intended is not the *Sivabōgam* i.e., the enjoyment welling up from communion with the Lord).

230. Cf. UV 23: நீயான சுகதுக்கம் குறியா வினையென்று கொள்.

The reference here is to the identifying of oneself with one's pain or pleasure.

231. Cf. SNS 170: ஆன்மாவின்தன் அறிவொடு தொழிலை ஆர்த்து நின்று.

232. See pp 83-84.

233. It is to be remembered also that at *Praḷaya* (end of the era) *Āṇavam* would remain on in function over the bonded spirits; *Kanmam* and *Māyai* would withdraw their function, or return to operate, at every *Praḷaya* and *Śṛṣṭi* respectively.

234. Umāpathi puts it in the form of a question: "If *Āṇavam* has a beginning, how did it come to join the spirit?". ThAP 28.

235. The difference of version, "*pēsādhagavum*" (see under Section I in Vol. II), has led to much confusion among commentators. Nānaprakāsa Svāmigaḷ points out that *kaivu* (seizing with jaws as do wild animals) used with *Malam* is a characteristic way of the Siddhāntham, as for instance in UNV 3 ("*kaivviya malatthu*"), and in 'Thāyumānavar's "*Chinmayānandha guru*" 3 ("*kaivu malamāghinī*"). 'Pēsādh' — lit. 'without informing', i.e., slyly. The word '*pīṇi*' (malady) comes from *pīṇiṭthal* — to bind (⇒ bondage).

236. *Pāsaṇnam* may be rendered as 'empirical knowledge' which, however, includes also the processes of intellection, reasoning, and abstractions (*aṇṇa*).

237. Cf. ThAP 29. Here, "*onṇu mighinum*" has led to much guessing by commentators. Nānaprakāsa Svāmigaḷ proceeds by a logic of elimination (*olībaḷavai*), and arrives at *Māyai*-evolution as that which is meant by '*onṇu mighinum*'. We may add that the idea of 'growing', 'evolving', 'multiplying' etc. suggested by

'*mighinum*' points out, in the context, to *Māyai*-evolution. Moreover, '*onṛu*' is a *chuttu*, referring therefore to the demonstrative world-order. '*Uḷlam*' refers to the spirit equipped with *anthakkaraṇam* etc.

238. This simile is suggested by ThAP 30. *Māyai* is referred to as a lamp. See also n. 241 below.

239. "*Oḷi kavārādhēl* (if man's spirit fails to garner the Light)", ThAP 29.

240. "*Kadhirmun iruḷpōla*", SÑB VII.1.1.

241. Cf. ThAP 30. Also SÑB III.7.1: "*dhīpampōla*"; IV.2.1: "*māyā thanuviḷakkā*".

242. *Māyai* (Skt. *māyā*) in the Siddhāntham has a different meaning from the *māyā* of the other schools, especially the Sāṅkhya and the Māyāvāda. K. Sivaraman discusses this. Cf. *Perspective* pp 205-212.

243. Cf. also SÑB I.2.2.

244. Umāpathi says that these four realities do not coincide with one another, nor overlap: "*onṛon ṛonvā uṇmayadhāy*". SP 22.

245. Cf. SP 23. The Lord is referred to as '*munnavan*', the Prior One, showing *Māyai*'s dependence on Him.

246. Umāpathi puts it (in ThAP 30) as "*kanmatthu vandhu* (coming in *kanmam*'s wake)"

247. For a summary of what is said hereto and hereafter regarding *Māyai*, cf. SP 22 and SÑS 143.

248. Cf. SÑS 241 and 242.

249. Cf. SP 22.

250. By the use of '*Vimalan*', Aruḷnandhi in SÑS 143 implies that the Lord nevertheless remains unaffected by matter.

251. It is also called *parigraha śakti* of the Lord. K. Sivaraman renders it as the 'assumptive power' of the Lord. Cf. *Perspective*, pp 206, 209.

252. "*Thōṛṛam malaparibāgam vara*". SP 18.

253. Cf. also SÑS 143: "*vaitthadhōr malamāy*" implies that *Thirōdhāyī* is in truth not a *malam*.

254. Cf. SÑS 142. Note the words: "*malam malatthāl kaluvuvān* (He cleanses *Malam* by *malam*)". The cleansing *malam* here refers to the *thanu-karaṇa-puvana-bōgam* (cf. SÑS 141).

255. The curing role is mentioned in SÑS 141. Confront it with ThAP 10.

256. For instance, UV's treatment of the *Māyai*-evolutes refers to the Sīvāgamas as its source. Cf. 4, 6, 7, 14, and 18.

257. See also the chart: "*Thattuvam: The Māyai-Evolute*", Appendix I.

258. *Sakalam* (short form for *Sakalāvasthai*) means 'The state in which the finite spirit is joined with *kalai* and all', i.e., the general awareness-state in which the spirit is united with *Thatthuvam*.

259. *Suddham* is short form for *Suddhāvasthai*. *Suddha* means lit. 'pure'; in *Siddhānatham* it is used also in the sense of 'true', 'genuine'.

260. தத்து வந்தலை கண்டறி வாறிலைத்
தத்து வந்தலை கண்டவர் கண்டிலர்
தத்து வந்தலை நின்றவர்க் கல்லது
தத்து வனலன் தண்புக லூரனே!

Cf. *Thēvāram: Thirunāvukkarasar*, p. 298. '*Thatthuvanthalai*', besides meaning the state of transcendence over the *Thatthuvam*, can also imply the Head or Lord of the *Thatthuvam*. This is suggested especially in the third line where reference is to 'The state of those standing under the guidance of Aruḷ'. The *Thatthuvan* in '*Thatthuvanan*' can also mean 'the One (Lord) who is gracious through the *Thatthuvam*' (cf. fn. in the cited ed).

261. Here '*Jōthi*' refers to Thiruvārū (Wisdom, Satthi) who forms a Half of Siva (in the dance-representation of Siva). Hence the other Half refers to Siva.

262. பொத்தல் மண்கவர்ப் பொல்லாக் குரம்பையை
மெய்த்த னென்று வியந்திடல் ஏழைகள்
சித்தர் பத்தர்கள் சேர்திருக் கானூரில்
அத்தன் பாதம் அழைத்தல் கருமமே

Cf. *Thēvāram: Thirunāvukkarasar*, p. 146. '*Kurambai*' means both a little hut and body. Probably Appar has in mind the frame of skull and the skeleton when he describes the body as the hut with gaping holes; 'mud-walled' refers to the skin, flesh, and sinews which turn into mud after death.

263. Known in Tamil also as *Karmam* or *Vinai* or *Ūl*. *Karma* in Sanskrit and *Vinai* in Tamil mean 'action', be it by thought, word, or deed. (*Karmam* or *Karumam* too has the meaning of action in Tamil, but more in the sense of something prescribed by Scriptures etc. or as one's duty). Here, however, they stand for the moral effects of such actions.

264. The knowledge gained by experience is the consummate form of knowledge. Man's enjoyment or fruition, as pleasure or pain, is said to be chiefly the work of *Kanmam*. Cf. UV 23.

265. Aruṇandhi gives this simile. Cf. SŪS 102.

266. Cf. SŪS 100. *Kanmam*, in its beginningless aspect and as the fundament of the Dual *Kanmam* (*pāva puṇṇyam*) gathering for the spirits in their various births, is called *Mūlakanmam* (Root *Kanmam*).

267. A good summary about *Kanmam* is given in SP 28. Cf. also 29-31.

268. What is good or bad is adjudged on the criterions of the *Vēdagama* and the teachings of proven men.

269. Often *pāpa*, *puṇya* are rendered in English as 'demerits' and 'merits' resp. We avoid using them so as to obviate confusions. In the *Siddhānatham* the 'merits' (*puṇṇyam*) can give a temporary delightful existence in a heaven (*Svargam*) which, however, is followed by a further birth. The reward for 'merits' cannot be the Vision of God. In like manner, 'demerits' (*pāvam*) will merit for the man the pains of hell (*Naragam*), after which he will be born again.

270. *Iruvinai* is the modified evolution of *Mūlakanmam* depending on the doer's deeds (see n.266 above). It is also called *Kānmiyam* or *Kāmiyam*, to differentiate it from *Mūlakanmam*.

271. Cf. SP 31: "*onṭonṭā laliyādhu*".

272. Adhering to *Buddhi* (which is one of the components of the subtle body), it migrates and pursues the spirit. Since *Chittham* is not one of the components, the spirit cannot recall its previous births. The previous births are forgotten by the spirit, as what is seen in the waken state is forgotten in dream-state (cf. SNB II.3.1).

273. Cf. SNB II.2.1.

274. *Meṅkaṇḍār* gives this simile. Cf. SNB II.2.2.

275. *Meṅkaṇḍār* likens this to how the king dispenses his justice to his people through his ministers (judiciary). Cf. SNB II.2.

276. Transactional Analysis has a similar, a more superficial, intuition in its view on 'script', 'games' etc.

277. Buddha refers to this craving (both conscious and subconscious) as 'desire' being the root of all man's evil and sufferings.

278. S. Sivapādha Sundharam gives another model. He likens the deep-seated effects of *Ānavam*'s bondage to the intense shock and grief a mother receives at the unexpected death of her child. Only after giving vent to her grief by bodily actions such as weeping, beating her breast etc. she becomes gradually amenable to receiving consoling, healing words and the like from others. Similarly, *Karma* is the way of *Thiruvāruḷ* bringing about the gradual exit of the deep-seated effects of *Ānavam*. Cf. *Thiruvārutṭayan* (T) (Jaffna, 1936¹⁰) pp 57-58. K. Sivaraman has a very perceptive remark: "God's grace, therefore, does not rest content with investing the ignorant and inactive self with body and senses so that it is able to know and act. Rescuing it from the state of isolation and impurity grace proceeds also to cure it of its moral egoism by meting out the fruits of merit and demerit that accrue as a necessary consequence of the self's action". *Perspective*, p. 167.

279. Already Māpikkavāsagar (third century) speaks of *Mummalam*: "*uḷḷa malamūṇṭu māya* (that my soul's threefold *malam* may be removed)" — ThVm (38) "*Paṇḍāya Nānmaṭai*" 2. He speaks also of *Aimmalam*: "*malaṅgaḷ aindhāṭ sulalvan thayirīṭ porumaththāṭavē* (By fivefold evil am I stirred, like milk by churning staff)" (trans. G. U. Pope) — ThVm (6) "*Nūthal Viṇṇappam*" 29. Thirumūlar too teaches *aimmalam*. He arranges them in the order of *Aṇjavatthai*: *Thuriyādhidham* — *Ānavam*; *Thuriyam* — *Māyai*; *Sulutthi* — *Kānmiyam*; *Soṇnam* — *Māmāyai* (*Sudha Māyai*); and *Jākram* — *Thirōdhāyī*. Cf. ThM 2220.

280. ThM 2366: அறிவினைக் காட்டிய பாசம் அனாதி.

281. Cf. SNB XII.1.1.

282. M. Balasubramaniam seems to think that the triple *Malam* disappear from the spirit altogether in *Mutthi*-state (Cf. his lecture in *Collected Lectures*, p. 29). As we have said earlier, according to sound *Sathkariyavādhām*, the *Mummalam* remain on even in *Mutthi*, but *Ānavam* as totally vanquished and defunct, *Māyai* as subjugated and integrated, and *Kanmam* as ineffective (like a fried seed).

In this is the victory in *Mutthi*. Because they remain on, Umāpathi could speak of the possibility of *Āṇavam* staging a return even in a *Jīvanmukthan* (cf. ThAP 28). With death, the body assumed to live out the previous *Kanmam* being abandoned, all the possibility of *Pisam* returning in power for bondage in *Vidhēhamukthi* becomes once and for all ruled out. Cf. also C.N. Singaravelu, *Unmai Vilakkam* (Madras, 1981) pp 76-77.

CHAPTER III

திருவருள் (Thiruvaruḷ) in the Thiruvarutpayan

1. Thol. Poruḷ. 75. The Commentator Ḵampūrapar interprets this to mean: The state of renunciation that is embraced with all its commitments, beginning with the one of 'Being a Man of Compassion (*Aruḷudaimai*)'.

2. Generally *Thirukkufal* is more in consonance with Thol than the Last Saṅgam Literature, showing their nearness in time. Yet the Last Saṅgam Literature seem closer to ThK (and contain even quotes from it) than to Thol. We may therefore ascribe to ThK a period between Thol (III century BC) and Saṅgam Literature (I century BC - I century AD). We are citing from Thol and ThK as authoritative for Siddhars' writings.

3. It will be interesting to note that this most ancient ethical work (ThK) has placed 'companionship' as the first gain of family life (marriage), and then only 'the blessing of begetting children'.

4. The Ethic of Family Life embraces the duties of worship of the household gods and of supporting the various sections of society. This includes also hospitality to visitors and strangers, support of the renounced ascetics, helping the poor and the needy etc.

5. Cf. *Parimēlaḷagar urai* under "*Anbudaimai*" and "*Aruḷudamai*". Of course, *aruḷ* is not the prerogative of the men of renunciation only. Every man and woman is also expected to show *aruḷ*. Thol, for instance, speaks of the wife showing graciousness in forgiving and speaking with kindly words: "*aruḷ mundhu uṟukka anbu podhi kiḷavi*". Poruḷ. 159.

6. ThK 249.

7. ThK 248.

8. The renounced man is committed to possess only this wealth: *aruḷ*. All others that he is committed to do imply renunciation: like, not killing (implying therefore not eating meat), not desiring marital pleasures, abstaining from alcoholic drinks etc (Of course, in "*Aruḷudaimai*" is already included the most basic renunciation — namely the renunciation of 'I' and 'mine').

9. Why is *aruḷ* the highest wealth? Since material wealth can be found even with a rogue, says Valluvar:

அருட்செல்வம் செல்வத்துள் செல்வம் பொருட்செல்வம்
பூரியார் கண்ணு முள. (ThK 241).

10. Concluding his third prefatorial chapter (which is about the greatness of the renounced), Valluvar says:

அந்தணர் என்போர் அறவோர்மற் றெவ்வுயிர்க்கும்
செந்தண்மை பூண்டொழுக லான். (ThK 30).

i.e., The reason why the renounced are called 'andhaṇar' (*am + thaṇ + ar*) is because they are committed to a life showing a sincere kindness towards *all* the living.

11. In other words, *aruḷ* is the outflow of the love of a person who has transcended his need to cling to the 'I' and 'mine'.

12. ThK 757. *Aruḷ* being "the child begotten by *anbu*" implies that the love that begets *aruḷ* has grown to its full maturity. The renounced man, then, is one who is a grown-up in the art of loving, having grown over, and become emancipated of, his sense of 'I' and 'mine'.

13. Mark Vaḷḷuvar's usage: "*aruḷ ālga* (be a possessor of *aruḷ*)". Cf. ThK 242, 244 and 245.

14. Great Graciousness is one of God's eightfold grace-*guṇas*. Cf. also ThAP 3.

15. In the Invocation addressed to Aruḷ-Satthi Umāpathi says:

அன்னை அருட்பாதமலர் சென்னி வைப்பாம்
i.e., "May we receive on our head the Flowery Feet of Mother Aruḷ..." SP 2.

16. This is the true spiritual dimension below the worship of the Mother-goddess.

17. Thus, for such a man *Maṭaitthal* yields place to *Aruḷal*, and *Sakalam* to *Suddham*.

18. This would be a further proof that the Siddhāntham is more a theological and a mystical school than a philosophical one, that it is esoteric, and that it deals with *Nānapādhama*.

19. With the view to capturing the Siddhāntham's 'feel' for the Aruḷ-figure (as Satthi and *Nānam*), we will henceforward refer to Aruḷ in the female. We take the cue for it from Umāpathi who, describing Aruḷ's highest role of leading the enlightened spirit to union with Sivam (ThAP 71-72), represents Aruḷ analogically as a lady.

20. Aruḷ is the support (*thuṇaipporuḷ*) for attaining *mukṭhi* and bliss; *Mum-malam* is the support for bondage yielding alienation and pain. Cf. ThAP 21.

21. It would be useful to remember that ThAP is written in the early fourteenth century South Indian context.

22. Similar instances are referred to later in *kuṭaḷs* 34-38, 42 etc.

23. We may obtain more insight into Umāpathi's understanding of Thiruvāruḷ by comparing the way he has spoken about the Lord, His Aruḷ and *Āṇavam*:

ThAP	Simile	Form	Pervasiveness	Ontic Quality	Name
1	Life-letter 'A' (Life)	As Wisdom	<i>Engum</i> (everywhere)	<i>Niṭkum</i> (stand)	<i>Itai</i> (LORD)
22	Darkness	As darkness	<i>Evaṭiyum</i> (all things)	<i>Niṭkum</i>	<i>Iruḷ</i> (ĀṆAVAM)
32	Sun's rays	As great effulgence	<i>Engum</i>	<i>Niṭkum</i>	<i>Aruḷ</i> (GRACE)

24. Compare ThAP 32 with ThAP 4. Thiruvāruḷ is the Lord's Instrumental Cause in carrying out the fivefold works.

25. Cf. ThAP 33. Aruḷ has been described in ThAP 32 as the Great Effulgence (Light). Cf. also ThAP 17.

26. This analogy loses much of its impact for those who do not share a similar food-culture. In the home of a good Saivite in South India, meat-eating (which presupposes cold-blooded killing of other living things to satisfy one's appetite or hunger) is heinous and debased (In fact, in the Tamil country 'Saivam' in the context of meals means 'a vegetarian meal'). *Thirukkuṭai* has an entire chapter on "Refraining from Meat-eating" which is placed next to the chapter on "Being a Man of Gracious Compassion".

27. Perhaps Umāpathi thought of this analogy to contrast it with bondage (cycle of rebirth) which is traditionally referred to as a sea. Cf. for instance ThK 8, 10. In fact, Umāpathi contrasts the sea of Grace with the sea of delusion (cf. *pālāli* < > *mālāli*).

28. Umāpathi uses milk as the analogy for Aruḷ-*Nānam* also in ThAP 39 and 62.

29. Bonded man and his painful passage from bondage to final liberation have been represented here as traveller and journey resp.

30. Cf. *SNB* V. This analogy, therefore, makes Aruḷ that by which the Lord, as Wisdom, pervades, enlivens, and activates all, as does the life-principle in an organism (or like the life-letter 'A'. Cf. ThAP 1).

31. This fifth *kuṭai* of "*Aruḷadhunilai*" has many overtones of the Guru who, as the Form-of-Grace (*Aruḷuru*), remains hidden to the man in bondage (Cf. ch. 5 of ThAP).

32. In making the earth (*tharai*) an analogy for the Lofty (Noble) One (*purai*), Umāpathi was perhaps inspired by ThK 151 which says:

"As the earth supports even the man that keeps digging it,
It is high virtue to bear up with scorning men".

33. This *kuṭai* has rich references to ch. 6 of ThAP on "The Path of Discernment".

34. Here Umāpathi explicitly refers to Aruḷ as *Nānam*. For, only by the man to whom Aruḷ has appeared as '*Nānam*' is She (Aruḷ) known as '*Aruḷ*'.

35. '*Thaṭhēdar*' has the overtone of 'people who have reached a very mean state by their own making'. This mean state, as is implied by the *kuṭai*, is to be imputed to them as their *Ahaṅkāram*'s making.

36. The *kuṭai* portrays the unclarified delusion-state of the bonded man. His purification and enlightenment comes with the Dawn of Grace (This is the topic of ch. 7 of ThAP).

37. Umāpathi seems to have taken the words "*veḷḷatthuḷ nāvaṭṭi*" and the inspiration behind the *kuṭai* from a stanza of Māṇikkavāṣagar in ThVm. Translated it reads:

"O Steadfast King of Uttharakōsamaṅgail As a man suffering of parched-tongue in midst of flood (*veḷḷathuḷ nāvaṟṟi*), though everywhere bestowed of Your Grace I haven't abandoned misery; Oh don't abandon me!

O You who abide in the hearts of the devotees that desire You! To me steeped in (senses') delusion (*kaḷḷam*, falsehood), bestow the bliss such as I have never yet tasted!"

— ThVm (6) "*Nīthalviṇṇappam*" 14.

From '*kaḷḷam*' (in the above stanza) Umāpathi seems to have reached out to Thirumūlar's expression "*Kaḷḷattalaivan* (the impostor-leader)" for his "*kaḷḷattalaivar*". Thirumūlar says:

பொள்ளந் குரம்பைப் புழுந்து புறப்படுங்
கள்ளத் தலைவன் கருத்தறி யார்களே! (ThM 1505).

i. e. "Oh you who do not understand the intent of the one that, entering the tattered hut (body), struts out as the impostor or (false) — leader"...

This is reference to *Āṇavam* that enters man's bodily form and emerges as swollen *Ahaṅkāram* swaying him this way and that, making him act with the compulsive sense of 'I' and 'mine'. *Ahaṅkāram* has thus taken up a pejorative meaning in current Tamil as pride and arrogance.

38. This *kufal* portrays the pain and alienation of the man that follows *Ahaṅkāram*'s lead, as opposed to the bliss to which Aruḷ leads (subject of ch. 8 of ThAP). Note the explicit reference to bliss in "*Nīthalviṇṇappam*" 14 quoted above (n.37).

39. The commentators, taking '*parappu*' to mean distraction, launch into exhortations to set aside all worldly thought, and to devote themselves to the sacred books and the teaching of the Guru. To us, however, it seems to show Umāpathi's fine pedagogical approach. He realises full well that the disciple has been treated (in 5 consecutive *kufal*s) to a multi-caricatured description of the deluded man unaware of the Lord's Aruḷ. He certainly saw him squirm as he identified himself in some of the caricatures. Umāpathi, therefore, makes the restless disciple aware of his vague feeling as 'agitation', and invites him to listen to an interesting thing... The disciple laughs over the cat's achievement! His uneasiness vanishes, yet the lesson is borne home. The disciple sits up for more.

40. Just as the smell (*vāsana*) of the spices remains on in the vessel even after it is washed clean (cf. SNB X.2.3; SNS 309; SP 90), so too, man, by habit, tends to return to what he has abandoned of his bondage-life. This is called *vāsanāmālam*.

41. The bondage-yearning (*nāttam*) is hinted by Umāpathi by the words "*karupparundha nāduṅkadan*".

42. This is the Five-Lettered Invocation (*Pañjāṭcharam*), the topic of ch. 9 of ThAP. The yearning for the Lord, to offset the bondage-yearning, is spoken of in ThAP 85-87.

43. "This day" refers to *Satthinibādham* and to the Dawn of Grace. Cf. also ThAP 24.

44. "*Iyaindhu*" is a dynamic word showing a conjoint, condescending, and co-operating association. The language of personal relationship in the *kuṭaḷ* cannot be missed.

45. And *mukthi* is the theme of Chapter X of ThAP.

46. There is a saying in Tamil that would give the correct significance of what is meant by *viḍu*: "*Viduvadhū viḍu, peṭuvadhū peṭu* (Leaving is liberation, being bestowed with is beatitude)". The final leaving of bondage in death by the *jīvanmukta* brings him his Definite Deliverance (*viḍu*). And since the bliss that is bestowed upon him is unmerited and free, it is *peṭu*. Hence final *mukthi* is also called '*viḍupeṭu*'. Because being delivered from rebirth consists in the spirit finding its home in the Bosom of the Lord, by transfer, *viḍu* has attained the meaning of 'home' or 'house' (where you leave all the alienations gathered in the world outside and you return to the intimacy of the home—*aham*). *Viḍu* does not mean 'heaven (*svargam*)', since for the Siddhāntham *svargam* is not the final home of the spirit.

47. On a careful observation it will be noted that, as in "*Pathimudhunilai*", Umāpathi has masterfully tied up every *kuṭaḷ* of "*Aruḷadhunilai*" to the respective chapter of his *Thiruvārūṭṭayan*, the book being about the gains that Aruḷ grants to the bonded spirits.

48. Cf. first two lines of SP 68.

49. A part of it has been already cited on p. 91.

50. Note that the chapter is entitled "*Aruḷurunilai*". In his SP Umāpathi refers to this Guru-reality explicitly as "*Aruḷuru*". Cf. SP 68.

51. Until now we have been referring to the spirit (in bondage) as "it" — implying that the spirit-in-bondage does not know its own true nature (We might have as well referred to it as 'he' implying his 'nose-led' condition by *Āṇavam* which has been represented as a 'false-wife'; cf. ThAP 25 and 26; Pattapaṭṭhadigaḷ's verse on p. 59. From now on, we will refer to the graced-spirit, freed decisively from *Āṇavam*'s clasp (though only inchoatively) and transformed by Thiruvārūḷ in *Aruḷal*, as "she". For this we take the model from Umāpathi's ThAP 71, 72 and 74 (to be explained later on). We do so to keep faithful to the mystical overtones the discourse takes on from now onwards.

52. This is reference to the diversified action of the Guru towards the diverse spirits. Cf. ThAP 48 and its explanations.

53. In Tamil the word *thaṇ* (cool), in the language of personal relationship, has a 180° turn from the meaning given it in English idiom. For the people who are under the blazing sun throughout the year, a pleasing 'welcome' cannot be a 'warm welcome'. The heart-warming welcome that an Englishman gives another would be parallel to the gentle, cooling, heart-moistening welcome a Tamil would accord. Hence, the word 'cool', used with the Lord's Feet, is far from implying coldness or aloofness! Cf. also '*thaṇ*' in "*andhaṇar*" in ThK 30 quoted in n. 10 above.

54. ThM 157. "*Kaḷimbu*" (translated as 'clinging taint'), by reference to the verdigris on copper, implies the bondage to *Āṇavam*.

55. The allegory and the allegorized can be presented thus:

<i>Kuṭaḷ</i>	<i>Allegory</i>	<i>Allegorized</i>
<i>Aham</i>	Home	The spirit in the interior domain
<i>Nōyufu</i>	Fall ill	Be bound by <i>Āṇavam</i>
<i>Uḷḷinar</i>	The one within the home	The Guru who is the 'uḷḷinar' for the spirit.
<i>Jagatthavar</i>	The men on the street	The earth-bound men
<i>Kāṇbarō</i>	Come to know, procure the cure	Discern the exact state of bondage and mediate purification and enlightenment of the spirit.

56. ThAP 28 has described it as "the malady that can silently seize the spirit even in *mukthi*-state".

57. *Kāṇ* (see) in '*kāṇbarō*' has a meaning similar to 'visit' in English regarding doctors and patients.

58. The Preceptor Meṃkāṇḍār focuses on the five-senses as that from which the spirit is to be freed. Cf. SNB VIII. The reason for this is that the spirit remains bewildered and deluded by the senses, and is prevented from perceiving her true nature. Meṃkāṇḍār thus compares the spirit to the glass-crystal that identifies its colour with the colours that surround it, and remains merely reflecting them. Cf. SNB VIII.3. Māṇikkavāṣagar depicts the sway of his senses over him in the following prayer:

"While You (Lord), in long-standing mercy took hold of me,
Even such am I that,
Holding fast to the (desires of the) senses five,
Of You I'd get loosed — oh, don't let me go!"
— ThVm (6) "*Nitthalviṇṇappam*" 12.

59. In PP Umāpathi explicitly refers to the Lord taking up the Guru-form as His philanthropy (*vaḷḷamai*) towards man. Cf. PP 84-85.

60. The Indian cuckoo.

61. ThVm (18) "*Kuyiṛpatthu*" 4. Introducing "*Kuyiṛpatthu*" Pope says of Māṇikkavāṣagar: "Our sage, like St. Francis of Assisi, was exceedingly fond of birds, and indeed was filled with love for the whole creation". *Thiruvācagam*, p. 198.

62. Meṃkāṇḍār takes up another touching imagery instead of that of the *vaḷḷal*. Says he:

"O graced man, the mother's breast-milk and her tears (signs of her deep love and concern for her child), which she holds within her for her child, show up the moment she takes the little babe in her arms.

Even so, if the Lord, who ever stands oned within the spirit as (water's) shadow hidden in water, does not take up a form and appear, who would ever know him?!". SNB VIII.2.3.

63. The three categories represent those vitiated predominantly in their *ic-chai*, *kiriyai* and *ñānam* respectively.

64. Through meritorious works performed in previous birth the spirit is reborn in a family and in an ambient conducive to lead to *Nāna*-path. Cf. SNB VIII.1.1. Umāpathi too repeats this thus: "*munnam ūttiya thavatthinālē*" (SP 68). Regarding the four paths, see n.125(II).

65. Note that the element of renunciation (of 'I' and 'mine') is implied by the word *thavam* in "*thavatthinil upartthavittu*" (SNB VIII). Here *thavam* must not be equated to austerities and severe ascetical practices. In our context it refers to the renunciation of 'I' and 'mine', which is even more arduous than penance and austerities.

66. Cf. SNB VIII.1.2. The equanimity of the spirit implied in *Iruvinai yoppu* is concomitant with *Malaparibāgam* and *Satthinibādham*. See later.

67. Probably Umāpathi has taken this simile of the decoy from Pattapaṭṭhaḍiḡal. Referring to the Lord that came as a Guru to win him over, Pattapaṭṭhaḍiḡal sings: "*Thīvagampō lennaičchērndhapaṇa chinmayan kāṇ* (Behold the God of the Wisdom-form that came and joined me like a decoy)". "*Arutpūlambal*", 80. Cf. *Patṭapaṭṭhu*, p. ௩௦௨.

68. Māṇikkavāṣagar sings:

.....உன்றன்
வண்ணந்தா னாகாட்டி வடிவு காட்டி
மலர்க்கழல்க ளைவக்காட்டி.....

i.e., "Showing me even Your beauty and Your form,
Showing me the theft of Your Flowery Feet..."
—ThVm (5) "*Thirucchadagam*" 29.

This according to the Dharumaiyādhinam ed. of the *Ettānthirumūtai*. Other editions, like *Kālagam*, give it as stanza 25, and separate the words as "*malarkkalalgaḷ avaiḱkātti*", instead of "*malarkkalal kaḷavaḱkātti*". Note how the Lord deals with the '*kaḷlam*' in "*kaḷatthalaiṉar*" (see n.37) by His *kaḷavu* in the Guru-form.

69. In his very first hymn beginning with "*Thōdudai seṇiyan*" Sambandhar calls the Lord "*uḷḷāṅkavar kaḷvan* (the thief who robs my heart)".

70. Umāpathi's use of '*pōrvai* (clock)' in the context of the showbeast seems to be suggested to him by ThK 273, where Thiruvalluvar gives the simile of the cow grazing on grass wearing (*pōritthu*) a tiger-skin.

71. Cf. NVTh 87.

72. Cf. for instance the stanzas of ThVm cited under notes 61 and 68; cf. also ThVm (20) "*Thiruppalliyelucchi*" 10; (3) "*Thiruvāṇḍappagudhi*", line 93; and esp. (1) "*Sivapurāṇam*", lines 3 and 6.

73. Declaring his Guru-experience Māṇikkavāṣagar states explicitly: "*Sīvanena yānun- thērinan kāṅga* (Behold, even I discerned him <Guru> as Siva)!" ThVm (3) "*Thiruvāṇḍappagudhi*", line 92.

74. Cf. PP 69-71. Similarly Aruḷṇandhi, referring to the Lord that came to him as Guru Meykāṇḍār, says:

ஊரும் பேரு முருவன் கொண்டென்
ஊரும் பேரு முருவமுன் கெடுத்த...

i.e., "Taking an abode (town), a name and a form
He destroyed my abode, my name and my form".

II (*Irupā Irubadhu*), 4, lines 14-15.

75. Already ThM 157 and ThVm (18) "*Kuyiṣpathu*" 4 cited earlier have explicitly spoken of the Lord lowering Himself from His lofty heavens. Cf. also:

"Lo, I have seen His mercy's might!
See, His roseate Foot this earth hath trod".

ThVm (3) "*Thiruvāṇḍappagudhi*", lines 91-92.

"Thou cam'st in grace on this same earth, didst show The mighty feet".

-- ThVm (1) "*Sivapurāṇam*" line 60 (Trans. Pope).

76. The *dīkṣa*-name "Uyyavandha Dhēvar" means, "the Lord that came that men may live".

77. Different authors give different meanings for "*Undhīpaṭa*". Cf. for instance Pope, *Thiruvācagam*, p. 175; Dhayanandhan Francis, *Thamīlccāṇam*, p. 59; *Ettānthirumuṟai*, ed. Dharumaiyādhinam (1966), pp 407-8. In all probability it is a game that girls played of old imitating the birds.

78. Cf. also ThU 6: "*thannaiyē thandhānen ṛundhīpaṭa*". However, *thānāgaṭ-thandhadhu* can also mean: "It gave to become Itself".

79. Cf. also ThKP 4.

80. Cf. also the following lines of Māpikkavāsagar's:

அருபரத் தொருவன் அவனியில் வந்து
குருபரனாகி அருளிய பெருமையைச்
சிறுமை என்றிகழாதே...

i.e., "The One most precious Infinite to earth came down;
Nor did I the greatness of the Sage (lit. Guru) superne contemn
Who came in grace...".

-- ThVm (4) "*Pōṛṇīl thiruvagaval*", lines 76-77. (Trans. Pope; bracket mine).

81. "*Bāgatthu...*" has been interpreted in the commentary (MSP, vol. 1) as referring to *Malaparibāgam*. To us it seems to refer more to 'Half' as in "*mādhēyum bāgan*" (ThKP 82). ThKP's expression "*bāgattharuṭvādivum thānumāy*" (stanza 5) is similar in mode to "*Ammāi appar*" (1;26), "*mādhoru kūtu*" (42), "*vaḷḷal eḷun-dharuḷum mādhinodum*" (51), "*naṅgaṇṇinār seṇḍhalikkum nāyaganum*" (78), "*annalum ambigaṇṇum*" (79) etc.

82. Māpikkavāsagar too has references to the Lord coming accompanied by His Aruḷ in the form of the Guru. For instances:

.....அலர்ந்த மெய்க் கருணையும் நீயும்
அவனியிற் புகுத்தெமை ஆட்கொள்ள வல்லாய்.

-- ThVm (20) "*Thiruppaḷḷiyelucchi*" 10.

தானுத்தன் தையலும் தாழ்ச்சையோன் ஆண்டிலனெல்.

— ThVm (10) "*Thirukkōtthumbi*" 15. Etc.

Note also how '*ātkoḷal*' occurs in these texts.

83. The Āgamas are called "*Itaiṇa nūl* (the Lord's Book)" (ThM 2358), "*amalan tharu nūl* (the Book given by the Faultless One)" (SŊS 267). "Breaking the word of God" is a biblical expression to mean bringing the Lord's Wisdom contained in the Scriptures within the grasp of the hearer, basing on the image of some one breaking the bread for the little ones to eat.

84. SP 10 states that "the lofty *Ñānam* (Wisdom)" are two: (i) "Thiruvāruḷ that dwells on underserting within (the graced man's) stable (God-) realization such that the eternally binding *Malam* is removed"; and (ii) "the *Sivāgamas* that clearly teach this (above mentioned Wisdom)".

85. This evidently admits of different grades, depending on the spiritual evolution of the graced person concerned.

86. SŊB VIII.2. *mēṭkōḷ*.

87. *Ibid.*, *ēdhu*.

88. Literally it would mean the state in which the demon ones itself or takes its abode ("*pēy onṭum thanmai*") in the possessed man.

89. Umāpathi seems to have adopted this idea from ThU 35 which says: They only truly see, who see as do women possessed by a demon, or as those possessed by men-demons. The mystic's spirit possessed by the Lord is likened to a woman possessed by the devil; and the Lord to the men-demons that take possession of the woman.

90. Cf. SŊB VIII.2. *ēdhu*.

91. '*Theḷivu*' here means clarity of perception (discernment) which comes consequent upon the removal of *Malam*.

92. தெளிவு குருவின் திருமேனி காண்டல்
தெளிவு குருவின் திருநாமம் செப்பல்
தெளிவு குருவின் திருவார்த்தைக் கேட்டல்
தெளிவு குருவுரு சிந்தித்தல் தானே. (ThM 183)

Cf. also ThM 1555 and 2608.

93. Also called *Garudasānam* and *Garudadhyānam*. *Garuda* is like kite (bird), which too is inimical to snake.

94. Sivañāna Munivar explains *Garuda-bāvanam* thus: All things have threefold dimension called *Ādhibaudhigam*, *Ādhidhaivigam*, and *Adhyānmigam*. Thus, in the case of *garuda*: the *garuda*-bird one sees is the *adhibaudhiga garuda*; the *mantra*-word that governs it is the *ādhi dhaiviga-garuda*; and the *Sivasakthi* that resides in the *mantra* and gives the *mantra*-man, practised in *Garuda-bāvanam*, the *mantra*'s power is the *adhyānmiga-garuda*. The *mantra*-man performing the *garuda-bāvanam*, by recourse to the *ādhi dhaiviga-garuda*, impersonates the *garuda* as though he were it, and by that power removes the snake poison. Cf. MSP, vol. 1, SŊB p. ௧௨௪

95. *Pāsaiñānam* is the knowledge that the spirit attains by uniting with her bodily *karanam*. *Pasuñānam* is the knowledge that she attains after discerning her nature to be pervasive, different from that of *Pāsam* (and *karaṇam*), which begins with *Ānmarūpam*. *Pathmānam* begins for the spirit with her discerning *Aruḷ-Nānam*. The knowledge that the spirit attains by uniting with *Aruḷ-Nānam* is *Pathmānam* (*Pasuñānam* too is given by *Aruḷ-Nānam*; but there She remains as yet undiscovered, unrecognized, and unacknowledged).

96. This includes also feelings, phantasies and thought-processes which, though *arūpa* (formless), belong to the order of *Pāsam* and of *asath*.

97. This knowing belongs to the order of *Pathmānam* which is beyond *chuttarivu*.

98. This is *Sivōhambāvanam* i.e., the *bāvanam* by which one seeks the advaitic union by seeing himself as seeing by Sivam: "*Sivōham* (Sivam have I become)".

99. Cf. SÑB IX.2.3. Paraphrased based on *Siṭṭurai*.

100. It must be remembered that the *dhūṭchai* and the teaching imparted by the Guru are themselves of the nature of *Garuda-bāvanam*, since the Guru does them in his person as Siva.

101. The understanding of the Siddhāntham regarding Guru is intricate. Likewise also the Guru-instructions. A proper insight into them presupposes a certain spiritual experience of the type. No wonder then that these are placed in the *Uṇmai*, and the Siddhāntham itself is not taught to every one.

102. Cf. SP 8.

103. Meykāṇḍār points this out as the reason. Cf. SÑB VIII.2.2.

104. Cf. ThAP 12 and 13 and the corresponding notes under section I in Vol. II.

105. *Vīññānakalar* may be of two kinds: those that are effectively free from *Māyai* and *Kanmam* from beginning, and those that have reached that state passing through the states of *Sakalar* and *Praḷayākalar*. Not being effectively under *Kanmam* and *Māyai* means not having *Āgāmiyam* and not being swayed by the three *guṇas* of *Mūlaprakrudham* (i.e., free from compulsive likes and dislikes).

106. *Praḷayākalar* too may be of two kinds: those that are so from the beginning, and those that are so after passing through the state of *Sakalar*. Being free from *Māyai* means not being swayed by blind (even unconscious and subconscious) desires and hates. In PP 61 Umāpathi describes them as unpossessed of love: "*anbu mēvā viḷaṅguṁ praḷayākalar*". They may be even gods that dwell the heavens. They are yet subject to rebirth. The 'sacred body (*thirumēni*)' that the Lord takes as Guru for the *Vīññānakalar* and the *Praḷayākalar* are called '*nirādhāra thirumēni*'; i.e., the sacred body assumed are not in gross-matter forms (*ādhāra thirumēni*) as is the case for the *Sakalar*. Cf. SÑS 254. It will be noted that Aruḷnandhi has referred to those two groups of men as not requiring to study discursively the Nāna-books from teachers in order to attain *mukthi*. Cf. SÑS 4 and its *urai*. See also n. 154 (I).

107. Umāpathi loves to play on words. ThAP 48 is a typical instance. By "*akalattharum aruḷai ākkum*" Umāpathi refers to the *Vīññānakalar*; by adding to this "*vinai nikkum*" he refers to *Praḷayākalar*. By the clear reference to *Sakalar* in the second line, however, Umāpathi loads on "*akala*" in the first line the reference

to *Akalar* (i.e., *Vññānakalar* and *Praḷayākalar*). *Akalar* are those free of the bondage in *Kalai* and the other *thatthuvam*; *Sakalar* instead are those subject to the bondage in *Kalai* and all.

108. Umāpathi in fact uses '*ātkoḷal*' only for *Sakalar* in PP. Cf. PP 62. This *ātkoḷal*, as we have seen, happens only after a certain ripeness has been reached through *Malaparibāgam*, *Iruvinaiyoppu*, and *Satthinibādham*. See later.

109. For the argument of ThAP 48, cf. also SÑB VIII.2.1 and 2; SP 8; PP 60-62; SNS 254; and the *nutpam* and the *viḷakkam* under SP 8 in MSP, vol. 2, pp 29-34.

110. ThU 12.

111. ThKP 5 calls the Guru "*peruvadivu* (the great form)"; ThU 12 calls him "*sālapperiyan* (the decidedly great one)", and "*thavattihil thalaivan*" (i.e., the leader perceived when the ripeness for renunciation has been reached, or one who has become leader (Guru) by virtue of his spiritual evolution through *thavam*).

112. This is spoken of in SÑB IX.2. The empirical knowledge is all states of awareness belonging to the Empirical State (*Sakalāvasthai*).

113. Sunstone refers to the convex type of glass or crystal (like a convex lens) which ignites easily combustible stuff when held under the sun's rays. It was often used to kindle fire. For the same simile cf. also SNS 280.

114. That which directly leads to *Malaparibāgam* is *thavam* (i.e., a certain ripeness for the renunciation of 'I' and 'mine') which is cultivated through *Sariyai*, *Kiriyai*, and *Yōga* paths. Cf. SÑB VIII.1.1.

115. In Christian ascetical writings this is spoken of as 'a holy indifference'.

116. *Puṇṇiyam* cannot cancel *Pāvam* (cf. SP 31). Neither does Evening of *Karma* mean *Puṇṇiyam* amounting up to *Pāvam*. Umāpathi has put it skillfully as "*nīdu miruvinaiyum nērāga nērādhal* (becoming equanimous, the spirit's long-gathering Double Deeds become alike to her now)". The Double Deeds become alike to the spirit because she, devoid of *rāgā* and *dvēṣa*, has become alike to them, i.e., she has attained the state of holy indifference, and hence gathers neither *Kanmam* (*pāvam* or *puṇyam*). Cf. ThAP 51; also SP 48. What leads to *Iruvinaiyoppu* is *Sivapuṇṇiyam* (the moral effect of all actions done in homage to Siva). *Sivapuṇṇiyam*, in its purest form (*Uṇmaisivapuṇṇiyam*), is whatever that is done (even altruistic deeds, but especially acts of worship) out of love for the Lord without any gain for oneself or one's own in view (i.e., without an attachment for 'I' and 'mine'). All other acts, though done out of love for the Lord, are only *Ubāyasivapuṇṇiyam* i.e., *Puṇṇiyam* which would lead to *Uṇmaisivapuṇṇiyam*. What are solely altruistic deeds, and even worship of other deities, are only *Pasupuṇṇiyam*, since they are not addressed to the Supreme Lord, Siva. Cf. *Siddhāntha Vinā Vidai* (T), ed., *Dharumaiyādhinam* (1975) pp 330-339.

117. *Nibādham* actually means 'descent' or 'fall'. Umāpathi describes it as "*kūdumīrai satthikoḷal* (the possession by the uniting Satthi of the Lord)" ThAP 51.

118. Cf. SÑB VIII.1.2. The basic effect of "Satthi taking possession of the spirit (*Satthikoḷal*)" or *Satthinibādham* is beginning to seek Siva in the form of the Guru. Depending upon man's spiritual tenor, *Satthinibādham* can be of four chief

modalities: *mandhadharam*, *mandham*, *thīviram*, *thīviradharam* (very dull, dull, keen, very keen). The first three modalities lead to initiation by the Guru into *Sariyai*, *Kiriyai* and *Yōgam*, respectively (cf. SNS 326). Since we are talking of the *Nāna-pādham*, the *Satthinibādham* as understood here is *thīviradharam*. Of course, this too admits of different degrees of intensity (similar to the thirtyfold, sixtyfold and hundredfold spoken by Jesus. Cf. Mt 13:23) Cf. *nutpam* (*urai*) of SP 49 in MSP, vol. 2, pp 167-168.

119. The action of *dhūṭchai* (also *dhūkkhai*, Skt. *dīkṣa*) by the *Ñānaguru*, who stands oned in *Nānam* with the Lord, is a sacramental action, which is in fact the privileged expression of the *Kiriyāsatti* of the Lord. This effects the decisive freeing of the *icchai*, *ñānam*, and *kiriyai* of the spirit from the hold of *Aṇavam*, removes the gathered *Saijītham*, consolidates the initial immunity from the gathering of *Agāmiyam*, and kindles *Nānam*. There are many kinds of *dhūṭchai*. The Guru discerns and performs the *dhūṭchai* appropriate to each. Broadly divided, *dhūṭchai* can be: *Samaya dhūṭchai*, *Viśēda dhūṭchai*, and *Niruvāṇa dhūṭchai*. The first two initiate to *Sariyai*, *Kiriyai*, and *Yōgam*; the third, which is the one for our context, leads to *Nānam*. Cf. SNS 255-258; *Siddhānthā Vinā Vidai*, pp 344-356. Umāpathi, in SP 8, speaks of 7 chief ways of imparting *dhūṭchai*: By look, by touch, by word, by *bāvanam*, by instructing the Scriptures, and through *Yōga*. These are of one category (*Āṅgadhūṭchai*); the other category (which embodies also the former) is through sacrifices, i.e., *Hauthri dhūṭchai* (*Āṅghidhūṭchai*). *Dhūṭchai* seems to have come down from very ancient times. The Southern *Siddhars*' tradition has preserved it, and it has remained as essential element of the *Siddhāntham*. Cf. Ayyar, *Origin*, p. 81.

120. For the *Pralayākalar* and the *Vīññānakalar* the *dhūṭchai* is *nirādahāra dhūṭchai*, corresponding to the *nirādahāra thirumēni* that the Lord takes as Guru for them. See n.106.

121. This may be compared to how a child learns the 3R's. On attaining the maturity for it, the child does not *ipso facto* begin to read, write, and reckon. It requires a teacher to teach it.

122. The *Siddhāntham* places all life (*uyir, chūth*), from plant-life to the gods, on one level, discontinuous with non-life or matter (*jadam*). All life has at least some trace of consciousness, which matter totally lacks. Of course, not all life is of the same physical evolution, or of the same level of consciousness (psychical evolution). And not all men are of the same level of spiritual maturation.

123. By referring to them as 'beginningless' or '*anādhi*' the *Siddhāntham* does not mean that all these six categories are of equal significance ontologically and axiomatically. Only the one Lord is the *Sath*. This way of tracing all to the six beginningless realities seems to be a characteristic of the *Siddhāntham*. See under "The Place the *Siddhāntham* Gives Itself", p. 41.

124. That ThAP 53 contains a characteristic tenet of the *Siddhānthā Saivam* becomes all the more clear when we read the following verse, from which Umāpathi has borrowed for his *kūṭṭai*:

செய்வானும் செய்வினையும் அதன்பயனும் கொடுப்பானும்
மெய்வகையால் நான்காகும் விதித்தபொருள் எனக்கொண்டே

இவ்வியல்பு சைவநெறி அல்லவற்றுக் கில்லையென
உய்வகையாற் 'பொருள்சிவன்' என்றருளாலே உணர்ந்தறிந்தார்.

— *Periyapurāṇam*, "Sāṅkhyānāyanār", 5. Sāṅkhyā Nāyanār was a Buddhist. Though he embraced Saivism, he did not embrace every aspect of it — especially its external observances. *Periyapurāṇam* justifies that Sāṅkhyā nāyanār was a true Saivite on the basis that he accepted this basic tenet of Saivism and lived by it.

125. See also n. 188(II).

126. The spirit's true nature is *sadhasath*. See under "The Spirit's Nature as *Sadhasath*", p 93.

127. Cf. also SÑB VIII.3.1.

128. See under "*Viyaṇṇagam* (The Medium)", pp 94-98.

129. This implies becoming aware of the 'lead' that the Lord takes and yielding to it.

130. These 'don'ts' imply a practice similar to that of *Mū* in *Munenmūso* in Zen Meditation. However, the *satori*-experience that blooms through such meditation, though similar in content and effects, cannot be equated to the mystical vision in the Siddhāntham. The Siddhāntham would feel that because Buddhism lacks a proper understanding about the true nature of man and of God (it does not accept a personal absolute God, and describes man ultimately to be a stream of consciousness), the Zen *zanmai* would not fit into the description of *Sivapprakāsam* (the shining of Siva on the consciousness of the devotee), but would remain only as *Ānmaprakāsam*. This seems to be confirmed by the example given by the Zen-master Father Hugo Enomiya Lasalle SJ (on 5 November, 1980, during a course of Zen Meditation at Ariccia, near Rome). Tracing the effects of Zen he mentioned about an experiment carried out with encephalograms on a Zen-master and a Yoghin. Though both had reached an equally deep state of meditation, it was found that the Zen-master was responding to stimuli from outside, while the Yoghin was not. In a similar way too, the Siddhāntham would set aside the '*Aham Brahmāsmi* (I am Brahman)' way of reaching to the advaitic experience in *Kēvaladvaita* (of the followers of Saṅkara, who too, with their Brahma-monism, lack the proper understanding of the nature of man and of God) in favour of the '*Sivōham* (Sivam have I become or Sivam has become me)-way', since the former way would lead only to *Ānmaprakāsam* in the realising of *oneself* to be Brahman. The Siddhāntham repudiates the *Kēvaladvaita* also because, as my Siddhānta Guru Nānaprakāsa Svāmigaḷ of Kāñchipuram once mentioned to me, even a man of good dispositions, not experiencing all to be Brahman even after much arduous effort, would easily be driven to skepticism, a-religion, and materialism; and for the philosophers, it would promote only a proliferation of sterile discussions and controversies, as in fact in history it did. We find that Umāpathi, when enunciating and praising the Lord's various gracious acts of mercy towards him, includes "not abandoning (him) in the expanse of darkness of the *Ahambrahmavādhi*" as one of them. Cf. PP 88-89.

131. In Christian mysticism this way of contemplation is called 'non-objective meditation'. It is to be noted that this way of contemplation is taught in the Siddhāntham only to those who have reached the maturity of *Malaparibāgam-Iruvinaiyoppu-Satthimibādham*, and who have been effectively taken possession of

by the Lord's Arul through *Guru-dhūṭchai*. For the others it would not make much meaning, and hence would not be useful.

132. '*Kaḷi*' is the inner relish (This is explicit in the word '*akkaḷippu* <*ahakaḷippu*>, rejoicing with an interior joy). This is the stuff of which *bakthi* is made. It would be a misnomer to think that *bakthi* consists in the outpouring of mere love-emotions. As is clear from the *kūṭaḷ*, the evolved *Nāna*-element gives source to this inchoative experience of bliss, which is *bakthi*. Because this relish that the spirit is bestowed with arises from the experience of a pure communion, it is of the calibre of love and of bliss. Umāpathi, therefore, says in ThAP 80 that if this sort of love is found in the spirit, the Lord as Bliss would be her immediate gain. The *bakthi* found narrated in the lives of *Nāyanmārs*, and poured forth in the Saivite mystical writings, are of this type. The emotional elements were certainly there present to a great extent, but they were seeped through and through with *Nānam*. See also nn 95(1) and 125(II). This is the Siddhāntham's version of *bakthi*.

133. It may be appropriate at this point to refer the reader to "*Dhasakāryam*", which enumerates the evolution of the spirit's gains through ten stages. See Appendix III.

134. See later under "*Itaipani niṭṭal*". Māpikkavāsagar has expressed this disposition with these words:

சிவன் அவன்என் சிந்தையுள் நின்றவதனால்
அவன் அருளாலே அவன்தான் வணங்கி.

i. e., "Because He, Sivam, within my thought abides,
By His Grace (Arul) alone, bowing before (worshipping) His Feet".
—ThVm (1) "*Sivapurāṇam*", lines 17-18. (trans. Pope; brackets mine).

135. SP 71 has *Ānma Dharisanam*, *Ānma Suddhi*, and *Ānma Lābam* (lābam-gain) as corresponding to the effects of *Aṭiyumneṭi*, "*Uyirvilakkam*", and "*Inbuṇilalai*" of ThAP (see under *Dhasakāryam* in Appendix). These effects consist in: (i) attaching oneself to Wisdom as support while *Pāsam* is transcended (in *Thatthuva Suddhi*); (ii) abandoning one's own works (i. e., abandoning *thaṭpōdham* or one's *ānmaḥōdham* in one's works- *Ānmasuddhi*); and (iii) merging with Sivam; respectively. A careful study would reveal that, "*Aṭiyumneṭi*" is more in the order of study and contemplation, while "*Uyirvilakkam*" directs itself more to the action-aspect of the striving. Note how the key-*kūṭaḷ* of "*Uyirvilakkam*" (ThAP 64) contains the key word '*seyal*' (action or function); and how the concluding *kūṭaḷ* (ThAP 70) sets aside any claim to the effect that the ultimate gain can be won by one's prowess.

136. The Tamil word '*vilakkam*' carries this double connotation.

137. Commentators have taken "*thūṇilal*" to mean 'cool shade', instead of 'the shadow of the pillar' (perhaps following "*thaṇṇilal*" in SNB IX). Nānapparakāsa Svāmigaḷ's version takes its confirmation also from ThAP 67, where the same simile is taken up. The interpretation as 'crystal' pillar stems from ThAP 50, 55, and 64.

138. Bondage to *Ānavam* has been referred to as a disease already in ThAP 28 and 42.

139. See ThAP 34. Traces of such 'biliousness' perdure so long as *thaṭpōdham* remains.

140. That the fullness in living is found in the life of communion in love is reflected in the language of people in villages. The expression "*aṭṭiyādha paiyan* (the unknowing boy)" refers to a young man still unmarried (compare this with Mary's response to the angel: "I know not man"); and "*vāḷkkhai* (life)" would refer to the life lived in communion as husband and wife.

141. See a similar formulation expressing yearning in ThAP 20. Note the pun implicit in *bāvam*: the *vīn*, (empty) *bāvam* is offset by Thiruvāṟuḷ through *Sivohambāvanam*.

142. See n. 220(II).

143. Cf. also ThAP 18 and 22.

144. Cf. ThAP 98. If Aruḷ were not to burn them up, rebirth and further suffering must necessarily follow.

145. Cf. ThAP 62. SÑB IX has spoken the same idea, but with another metaphor. There, passing from being under bondage to under the lead of Aruḷ is described as passing from the unbearable heat to the cool shade.

146. Contrast this with ThAP 40.

147. The tone of the Guru-instruction in ThAP 57-60 is in the form of direct injunctions. In ThAP 67-70 such a tone is conspicuous by absence.

148. The imagery used would seem to imply that the graced men that habitually act under the illumination of Aruḷ-Nānam are like torch-bearers for those who are still living in the darkness of *Aññānam*. Their favoured, privileged, and advantageous position is thus portrayed.

149. Cf. also SÑS 305.

150. Cf. SÑB XI. ("*Aran kalal selumē*").

151. ThAP 21 has pointed out that '*Inbu*' has its "*thuṇaiṭṭporuḷ*" (namely Aruḷ), just as alienation and pain ('*thunbu*') too has its *thuṇaiṭṭporuḷ* (namely *Mummalam*).

152. These pleasures that later bring pain are actions done with a sense of 'I' and 'mine'. The pain that comes later refers not only to the pain that is always admixed with every earthly pleasure, but especially to the pain in recurring birth, brought about by the moral effects (*Kanmam*) of such enjoyments. It is clear, therefore, that the reference is not only to the pleasures that are immoral.

153. For further implication of this *kuṭaḷ*, see also under "*Advaita* according to the Siddhāntham", p. 168.

154. The immediacy of the enjoyment of Bliss (i.e., without any mediatory form) has already been spoken of. See under "*Inbu* (Bliss) and *Anbu* (Love)", pp 76-77.

155. ThAP 79: "*mūnṭāya thanmaiyavar...*".

156. *Paḷayavurai* takes "*paṭṭār*" as those without attachment (*paṭṭaṭṭār*). This does not seem to be exact. By adding "*uraiyoliya*" to *paṭṭār*, Umāpathi makes it clear that he refers to the type of Yoghic mystics who are called '*mauni*' or '*mōni*'. Cf. also UV 38: "*Mōnānandha munivar...*".

157. Note phrases like "*uṭṭār uṭṭavinar*".

158. Cf. the use of *paṭṭu* in "*paṭṭil*" of ThU 14.

159. Cf. ThAP 91. See later, under "The Mystic Union".

160. See also under "The Nature of the Disquise", pp 134-135.

161. See also under "Men of Yield-free Works", pp 173-174.

162. This is the description of the purest form of *bakthi*. Meykaṅkār has described this as "*ayaṛā anbil* (in unforgetting love)" in SNB XI. This love is a highly graced love. See also n. 132.

163. See also under "*Inbu* (Bliss) and *Anbu* (Love)", pp 76-77.

164. Hence this is the totally opposite experience from that of alienation endured in bondage.

165. The 'gazing' with the Lord's Eye involves the *kiriyaṭ* (behind the act of 'gazing'), the *ñānam* (in the conscious-element in the 'gazing'), and the *icchai* (in the ecstasy in the 'gazing'). *Kāṇal*, seeing (as in *meṅkaṇḍān*), refers to this way of seeing.

166. Cf. esp. ThAP 48.

167. Cf. SÑS 253: "*malaradikkil vaippan*". Because of this the Guru is called *Aruḷ-Guru* or *Nāna-Guru*.

168. See under "The Bonded Man's Ineptitude", pp 121-124.

169. This has been picturesquely portrayed in ThAP 39. See p. 123.

170. Cf. SÑB IX.3. *ēdhu*. In SP 90 Umāpathi likens it to the odour of the spices that remains on in the vessel even after it is washed. See also n.40.

171. Cf. SÑB IX: "*vidhi eṇṇum aṇchelutthē*". Cf. especially SÑB IX. 3.1. In the *Sūtra* Meṅkaṇḍār says, "*eṇṇum* (contemplate)"; and in *adhikaraṇam* he says, "*uccharikka* (pronounce)". Sivañāna Munivar says in his *Siṭṭurai* that, of the three ways in which a *mantra* may be said, namely *mānadham* (in one's consciousness), *mandham* (with an interior vocalisation), and *urai* (with an audible pronunciation), what is intended is especially the first type, as "*eṇṇum*" in the *Sūtra* clearly states.

172. Umāpathi adopts the same arrangement also in SP.

173. Meṅkaṇḍār's disciple Manavāsagaṅkadandhār devotes stanzas 32-45 (out of his 55 stanzas) to expatiate on the Five-Letters! (In stanzas 32-39 he speaks of the Five-Letters Dance; and in stanzas 40-45 of the Five-Letters itself). Cf. also SNS 299; SP 90-92; NVTh 93-94; KK 4; ThKP 26.

174. *Kṣara* is what is destructible; *aṅṣara*, therefore, is what is indestructible. For example, though the written-form of the letter 'A' may be undone, and though it may be written in different ways in different languages, the reality behind the letter is one and indestructible. Hence the letters are called *aṅṣara* in Skt. This is all the more true in the case of the *Pañcākṣara* (*T. Pañjāṭcharam*), since the realities the five letters stand for are *anādhi* and indestructible. Umāpathi therefore calls them: "*andham ādhigaḷ ilāḍha aṅjelutthu* (the Five Letters that have neither beginning nor end)". SP 90; cf. also UV 40-41.

175. This ordering of the Five-Letters is called *Mukthi Pañjāṭcharam*. The Five-Letters are also written as *NaMaSiVāYa*, as in fact it is often found in the *Stōtras*. This ordering is called the *Thūla Pañjāṭcharam* (i.e., *Pañjāṭcharam* meant for those as yet spiritually unevolved and uninitiated). This way of invocation is not what is inculcated as the highest *sādhana*, for this form is believed to be for the common man, bringing him earthly well-being and the maturation towards the renunciation in the *Nāna-pādham*. The mystics speak of this ordering of the Sacred Five-Letters too with high veneration as a name of the Lord. Mānikkavāsagar's opening line in *ThVṃ* is a characteristic one: "*Namacchivāya (NaMaSiVāYa) vāḷga! Nāthan Thāḷ vāḷga!*" i.e., First the Lord is named with His Salvific letter-form; then the Lord in the Guru-form (cf. '*nathan*') with His *Arul*-*Satthi* (*Thāḷ*) is referred to. *Vāḷga* — hail.

176. In Sanskrit '*nama*' is a veneration term. '*Sivāya*' means 'to Siva' (dative of Siva).

177. See the analogy given on pp 58-59.

178. It will be noted that these five realities and their inter-relation were already introduced under "*Pathi-Pasu-Pāsam*: A General Vision" as forming part of the moment of initiation (See pp 57-59). There, for instance, *Pattapaṭṭhadiḷaḷ* was cited as representing these five realities of *Si*, *Vā*, *Ya*, *Na*, and *Ma* as Father, Mother, the striver, Friends, and Concubine respectively. *Si* and *Va* constitute *Pathi*; *Ya*, *Pasu*; and *Na* and *Ma*, *Pāsam*. Thus, the *Mukthi Pañjāṭcharam* would represent the reality of *Pathi-Pasu-Pāsam* as found in the *mukthi*-state: *pathi* would be the Supreme Lord (*andham*); and *Pasu* and *Pāsam* would be recapitulated to Him there as His subjects and as His possession respectively (cf. *SNB* II.4.1). See also the Chart on "The Sacred Five-Letters" on p. 158.

179. "*Allādhum*", referring to all other works, carries the overtone that also all secular sciences are included under "the other works".

180. Cf. also *UV* 45. Usually '*aindu*' refers to the five senses (cf. *ThAP* 35 and 69). Here, in this chapter of *Umāpathi* on the Sacred Five-Letters, evidently the 'five' refers to the Five-Letters.

181. Cf. *ThAP* 82. The *Om*-*mantra* is said to be composed of five partitive letters: *A* (அ), *U* (உ), *M* (ம்), *Vindhu*, and *Nādhama*. They move the *Ahaṅkāra*, *Buddhi*, *Manam*, *Chūttham*, and *Purudan*, respectively, towards more and more evolved processes of knowledge and consciousness. Cf. *SNB* IV.1.2 and 3. In *SNB* III.3.1. *Meykaṇḍār* mentions that the five senses are inserted into sensing by the Five Letters.

182. *Muṇ. Up.* 2.2.4 (Trans. R. E. Hume, *The Thirteen Principal Upaniṣads* <Oxford University Press, 1971>). Cf. also *Yesu Das Tiwari*, "Meditation of OM in the Upaniṣads" in *Research Seminar*, pp 413-417. Mānikkavāsagar has the following expression:

உய்ய என்னுள்ளத்தில் ஓங்காரமாய் நின்ற மெய்யா!

i.e., "O True One who as *Ōṅgāra*m in my bosom abides that I may 'live'".

— *ThVṃ* (1) "*Sivapurāṇam*", lines 33-34.

183. Cf. SNB IX.3.2. A comparison between SNB IV.1.4. and IX.3.3, and between UV 34 and 35 will prove useful to see further relationship between *Ōm* and the Five-Letters. It is however beyond our scope to enter into their intricacies.

184. See under "The Dance of Salvation", pp 65-66.

185. Already Māpikkavāsagar seems to have implied these two types of dances of Siva in ThVm (5) "*Thirucchadhagam*" 95. Regarding the dance of Siva, cf. also Ananda K. Coomaraswamy, *The Dance Of Siva* (New York, 1957) pp 66-79; C. N. Singaravelu, *Unmai Vilakkam (The Exposition of Truth of Manavasagam Kadan-thar) A Primer of Saiva Siddhanta* (Samajam: Madras, 1981) pp 51-66.

186. UV 32 says clearly that the Five-Letters Dance takes place in the spirit. There "*Ettum irandum* (eight and two)" is ten. The way ten and *Ya* were written in Tamil were similar. Hence "*ettum irandum*" has been used as an oblique reference to the spirit. Cf. *Unmai Vilakkam*, *Urai* by Nānaprakāsa Svāmigaḷ of Kāñchipuram (Madras, 1967) pp 39-40. The same stanza says also that salvation is the purpose of this dance. The *Ūna Nadanam* and the *Nāna Nadanam* are then described in UV 33 and 34. See also the representation of the Sacred Five-Letters on p. 158.

187. This representation is rich in symbolism. For instance, *Ya* at the crown symbolizes the *Ahaṅkāra*-dominated living; *Na* at the supporting foot represents how for the man-in-bondage the world-order is the real, and how the Lord brings about his *Malaparibhāgam* through the material world-order; etc.

188. The symbolism of this representation could be: With the little drum is the sound and beat produced, to which the dance keeps step expressing delight; the hand downward shows the descent of Aruḷ-Nānam into the graced spirit. *Abhaya-mudra* represents how the Lord is the spirit's unforsaking refuge (ThAP 4). The position of *Ma* symbolizes the victory of the spirit over *Āṇavam* and the cessation of rebirth; and that of *Na* shows the consumption of *Kanmam* and *Māyai*'s delusion. Compare the positions of the 2 dances on the *Natarāja*-figure.

189. Cf. "*Viriya MaNa*". A similar expression would be "*onṛu mighinum*" in ThAP 29. See n. 237(II).

190. Though Māpikkavāsagar begins his *Thiruvāsagam* with "*Namacchivāya vāḷḷa!*", he says that he received the Sacred Five-Letters as *SiVāYaNaMa* from his Guru:

நானேயோ தவம் செய்தேன் சிவாயநம் எனப் பெற்றேன்.

- ThVm (38) "*Thiruvāsāṇavu*" 10.

When Appar was thrown into the sea by the Jains tied to a stone, he is said to have been saved by invoking the Five-Letters. Though Appar refers to this incident with *Namacchivāya*-form:

கற்றுணைப் பூட்டியோர் கடலிற் பாய்ச்சினும்
நற்றுணை யாவது நமச்சி வாயவே

(*Thēvāram: Thirunāvuk karasar*, p. 524), he seems to have been initiated instead with the *SiVāYaNaMa*-form, as is hinted in his words:

உருவாய்த் தெரிந்துன்றன்
நாமம் பயின்றேன் உனதருளால்
திருவாய் பொலியச் சிவாயநம் வென்று
நீறணித்தேன்...

.... (*Ibid.*, p. 453).

Usually, to those of the *Thiviradhara*- and *Adhithiviradhara-satthinibādham* (see n. 118) the *Nāna-Guru* imparts *dhīchai* with the handing of the *Ain-dheluttharuḷ*.

191. Cf. also SP 92, UV 42.

192. From a depth-reading on the bondage-habits described as *Vāsanāmalam* (SP 91) and as the worm returning to the taste of margōsa fruit (SNB IX.3. *ēdhu*), and on the dynamism behind the ordering of the Five-Letters and their manner of invocation, it would emerge that the *Siddhāntham* places much of the bondage-conditionings of man, not outside him, but as deep down, below his conscious level, in the region of his unconscious and the subconscious (*Kanmam* too pertains to this region). Moreover, the dynamics behind the way the offsetting of this bondage-yearnings is sought by the invoking of the Sacred Five-Letters seems to be similar to the one that is behind the efficacy of *Nāmajepam* (Skt. *Nāmjaṇ*) in the Indian *Bakthi* tradition, of the Hesychastic prayer ("Jesus-prayer") in the Greek Orthodox tradition, the recital of the beads in the Catholic and Islamic traditions, of the "beating with a sharp dart of longing love" of *The Cloud of the Unknowing*, and the like.

193. *Nānam* (Wisdom) as the form of the Lord has been spoken of in ThAP 1, 5 and 7. See also under "*Svarūpam* (The True-Form)" pp 72-74.

194. We have followed the word divisions as taught by *Nānapprakāsa Svāmigaḷ* of *Kāñchīpuram*. Cf. also UV 43.

195. See this illustrated under "The Highest *Sāadhanam*" on p. 154.

196. In the *Guru* the Lord comes to man with His *Aruḷ* taking a perceptible form (Hence the *Guru* is the *Aruḷuru*). In *Aindheluttharuḷ* *Thiruvāruḷ* comes to the man with the Lord's Gracious Name (*SiVāYaNaMa*) as Her *mantra*-form.

197. *Aruḷ-Satthi* effects *Malaparibāgam* in the spirit before it attains discernment; and *Aruḷ-Nānam* brings about the spirit's purification from *ānmabōdham* before giving her to obtain bliss-experience.

198. *Mēykaṇḍār* refers to this way of impersonating (*bāvagam*) when he says: "*bāvagamān- thannaruḷāl bāvippadhu parān* (that which is contemplated by the contemplation that is His *Aruḷ* is the Lord)". SNB VI.2.3. In SNS 298, 299 *Aruḷnandhi* sees a close connection between the '*Sivōhambāvanam*' and the contemplation of the Sacred Five-Letters.

199. *Mēykaṇḍār* implies this in *Sūtra* IX. *Sivānāna Munivar* explicates it thus in his *Siṟṟurai*:

அவ்வாறு பாசத்தை ஒருவி ஞானத்தைப்
பெற்று ஞேயத்தைக் கண்ட காட்சி சலியாமை பொருட்டு அப்
பொருள் பயக்கும் திரு அஞ்செழுத்து அவ்விதப்படி யறிந்து
கணி்க்கப்படும்.

200. The verb '*aṇaidhal*' is very expressive. It denotes — going and reaching the goal (person) yearned for, and reposing in the attainment of it. *Aṇaidhōr* is the Tamil term for *jīvanmukta*.

201. See also under "The Concomitants of Bliss" on pp 74-75.

202. Umāpathi describes it similarly as "*poṅgoḷi nānam vāymai*" in SP 59, and as "*oṅḡṇarvu*" again in SP 93.

203. As seen earlier, the Siddhāntham likens the little light to a flickering lamp-light, and the Great Light to the sun-light.

204. "*At- thatthuvanthan nērē thanaiyaḷitthu munniṟkum*", SŌS 305. 'Face of the Lord' is an Old Testament (psalms) expression, not of the Siddhāntham.

205. Cf. SŌS 245.

206. Cf. ThAP 88: "*āsil uruvamumām aṅgu*". *Vā* there, as we have seen under the Sacred Five-Letters, refers to Aruḷ-Nānam.

207. The mystic's knowledge of the Lord is described as 'seeing', implying also all the immediacy that is in *pratyakṣa* as compared with *anumāna*. In its own inimitable way *Thiruvundhiyār* says that Sivam's boundary is not the place which is told, but the place which is trodden on being told. That is, one does not enter the truth about Sivam by hearing and studying about Him; one enters when one, after hearing, himself 'sees' or 'realizes' the truth about Sivam by uniting with Him. Cf. ThU 29.

208. Cf. SŌS 316. See also under "The Supreme Lord and His Grace", pp (60-62) (Note how what was said in "*Pathimudhunilai*" is rooted in mystic experience).

209. "*Munnaic- chiṭṭṭaṭi volindhu sērndhu*" SP 84.

210. "*Metthavē inbam kodutthal irai*". UV 51.

211. See also under "The Lord is the Bliss-giver, pp 74-77. There is a subtle point to be noted here. The experience of Bliss cannot happen without the flooding of *Nānam*. In the sweet communion of Love (Bliss), however, *Nānam* is subsumed. Bliss is, as it were, the ultimate boundary of man, his crowning experience. From the wording of Umāpathi in SP 84 this point surfaces. He says:

முன்னைச் சிற்றறிவு ஒழிந்து சேர்ந்து

நேசமோ பெர் பரத்து நிற்பது ஞான நிட்டை.

Sivapparakāsar's *urai* explains this state as "*nānatthukkumēlāna sivaithudanē* (being with Sivam which is beyond *Nānam*)". Cf. MSP, vol. 2, p. 264.

212. The Lord's *Nānam* it is that purifies the spirit by burning up its '*thaipōdham*', says Aruḷnandhi: Cf. SŌS 305.

213. In the stanza beginning with '*uṟukayirūsal...*' Appār describes the restless mind as a swing swinging by the ropes of ego-driven desires. When the ropes snap, the swing falls to the ground and rests on mother earth. So too, the mind devoid of desire rests on God. Cf. *Thēvāram: Thirunāvukkarasar*, p. 429. Cf. also ThKP 29; Brih. Up. 4.4.23; Śv. Up. 6.12-13; BhG 6.19.

214. About the *advaita* of the Siddhāntham, see the next heading below.

215. The 'gain' spoken of by Meykāṇḍār in the *Payaniyal* of SŌB is the simultaneous removal of bondage and the attainment of union with Sivam. The union attained is both in the knowing and in the loving. These three elements correspond to the three concomitant elements described in the mystic union. Cf. also SP 93: there "*ēgal-thonmaiṟil thugaḷilōrē* insinuates that the *jīvanmukta* possesses this *advaitic* union uninterruptedly and habitually: it has become old (*thonmai*) to him due to long-standing possession!

216. '*Advaita*' is of Upanishadic origin. Sankara, Ramanuja, Mādhava etc. of the Vedānta school, and others like Srikanṭha and Meykaṇḍār are revered commentators who have interpreted it in different ways. There is the danger of people losing sight of this truth due to the *convention* of referring to Sankara's position simply as *Advaita*. The differences in interpretation by the various commentators are traditionally designated as: *Kēvalādvaita* of Sankara, *Viśiṣṭādvaita* of Ramanuja, *Dvaita* of Mādhava, the *Suddhādvaita* of Srikanṭha etc.

217. பொய்கண்டார் காணாப் புனிதமெனும் அத்துவித
மெய்கண்ட நாதன்அருள் மேவுநாள் எந்நாளோ!

— "*Ennātkanṭi*" 2.4. Cf. *Thāyumanavanvadiḡa*, p. ௧௩௪ Note the pun on '*Meykaṇḍa nāthan*'.

218. See under "*Svarūpam* (The True Form)" and "The Lord's Advaitic Presence with the Bonded Spirits", pp 72-74.

219. See Sāmbandhar's verse quoted on pp 98-99. Cf. also ThKP 86. Regarding the laconic form in which it is set, see n. 207 (II), p. 72.

220. SŊS 91. This is even more clearly Sāmbandhar's and ThKP's phraseology.

221. Cf. also the *urai* of SŊB II and SŊS 91 in MSP, vol. 1.

222. அத்துவிதமென்ற சொல்லானே ஏகமென்னில் ஏகமென்று
கட்டவதுண்மையின், அத்துவிதமென்ற சொல்லே அன்னிய
நாத்தியை யுணர்ந்து மாயிட்டு.

(In the translation, the paraphrased parts are found within brackets). In commenting on this Sivañāna Munivar points out to chiefly three ways in which the negating particle *na*, or '*a*' in *advaita*, can be interpreted: (i) to denote non-existence (*inmaipporuḷil*, Skt. *abhāva*, as in *aprakāśa*; (ii) to denote the opposite (*maṇḍhalaipporuḷil*, Skt. *virōdha*), as in *adharma*; and (iii) to negate an attribute or a relation (*anmaipporuḷil*) as in *abrāhamana* or *anēgam*. In the first sense, it would mean denying 'two' to assert 'one'. In the second sense, denial of 'two' would suppose the existence of two, against which 'one' is affirmed (The positions of Sankara and Ramanuja may be likened to the first, though in different ways; and the position of Mādhava may be likened to the second). Meykaṇḍār's *anniyānāsthi* understands *advaita* in the third sense, in that it denies 'twoness', or points out to 'inseparability'. Cf. *Māpādiyam*, pp 112-113.

223. It would be absurd to categorize this as Pantheism or Panentheism. In fact Meykaṇḍār takes pain to repeatedly point out that the Lord remains 'the other' and does not get affected or tainted by this presence. Cf. SŊB II.1; V.2.1; VII.1.1; 3.3; X.2.2; XI.1.1; etc.

224. Many such expressions are found in the *Stōtra*-literature. E.g., ThVm (3) "*Thiruvandappagudhi*", lines 35, 115-116.

225. Sivañāna Munivar, commenting on this part, cites the example of Śrī Kṛṣṇa who, being such a *mutthānma* and an illustrious Guru, manifests to Arjuna how the whole world is his form (cf. BhG II. 9-30). In Mahābhārata, even after this, Arjuna carries on as a Siva-worshipper. On account of this some would say — wrongly — that the apparition of the Lord Kṛṣṇa was useless for Arjuna. Cf. this view of Munivar cited in Vajravēḷ, *Thiṇavu*, p. 53.

226. ThVm (22) "*Kōil Thiruppadhigam*" 7.

227. மரத்தை மறைத்தது மாமத யானை
மரத்தின் மறைந்தது மாமத யானை
பரத்தை மறைத்தது பார்முதற் பூதம்
பரத்தின் மறைந்தது பார்முதற் பூதமே. (ThM 2251)

228. The Lord's *advaita* with the world was already spoken of by him (Umāpathi) in the first chapter, esp. ThAP 8.

229. G.U. Pope has misfired in his explanation. Cf. *Tiruvācagam*, p. lvii.

230. Cf. for instance '*thāḷ*' in ThK 2, 7, 8, 9, and '*adi*' (= *thāḷ*) in 3, 4 and 10.

231. Cf. ThK 9. Umāpathi uses it, for instance, in ThAP 31, 37.

232. This is the meaning of *thān nigalā* (in which the sense of self is effaced) in ThAP 74.

233. About this wonderful bargain Māpikkavāsagar has an exquisite verse:

"What You did give me is Yourself; what
You took possession of, instead, is me!
O Saṅkarā, who is it that the better bargain clinched?
Bliss that knows no end did I obtain.
What is it that You got from me?
O Lord that took all my thought as Your shrinel
O Siva that dwells the Sacred Perundhufail
My Father, my God! You who my body as Your abode did tread!
For this a true return to make am I utterly unable".
—ThVm (22) "*Kōil Thiruppadhigam*" 10.

234. Note the remark of Pope: "The idea of a mystic marriage is introduced in a fantastic and untranslatable fashion". Cf. also his translation. *Tiruvācagam*, p. lvi.

235. In popular Saivism, and in mythology and mythical language, Satti or Aruḷ has always been represented as female, as Consort of Siva. It must be noted that Umāpathi has consistently avoided such a language in ThAP, but has always employed instead a symbolical, analogical, allegorical language. We can safely presume that here too this is true.

236. Compare this with Pattapatthadigaḷ's portrayal in the verse cited on p. 59.

237. Meykaṇḍār too uses '*ēganāghi*' in *Sūtra* X. Note the use of '*ēgam*' in *Sūtra* II also.

238. Mādhava's view is called *dvaita*. In Skt. *dvi* = two; *dvaita* = two-ness; *a-dvaita* would therefore mean non-two-ness, non-duality.

239. Perhaps Umāpathi has ThKP 32 in mind when he wrote "*ōsaiyelādhū* (there'd no sound arise)", for ThKP 32 describes the mystic in union as a bell that has lost its tongue.

240. ஒன்றா காமல் இரண்டா காமல்
ஒன்று மிரண்டு மின்றா காமல் (II 20. 9-10)

241. The spirit, which is freed from bondage and which mingles with God attaining its true pervasive nature in Him, is likened by Meykaṇḍār to how salt dissolves and becomes pervasive in water ("*appaṇaindha uppin*"). Cf. SNB XI.2.3; also SNS 321. ThAP 8 had described the Lord's pervading presence in the world as 'heat pervading water' ("*eriyufu nīrpōl*").

242. Cf. SNB X.1. *edhu*

243. Cf. SNB X.2.

244. Cf. ThAP 92. Doing actions without the sense of 'I' and 'mine' is similar to the '*niṣkāmiya karma*' of BhG.

245. Cf. SŃS V.2.1; see also SŃB V.2.2 (as explained on p. 96 and n. 198 (II)).

246. "*Kaṇḍu katta* (seeing and giving to see)" implies a very deep insight: Only on 'realising' (seeing in experience) is it possible to give 'to realise'. In this sense of 'seeing in experience' has always '*kāṇal*' been used, as also in '*meṇḍān*'. Here, this is applied even in the case of God; but Meykaṇḍār, taking the same simile of the senses and the spirit, traces how God, the Great *Chith*, is different from the small *chith*. Cf. SNB XI.1.1.

247. ஏகமாய் உள்ளத்தின்கண் ஆனான் உள்குவார் உள்கிறறை உள்ளத்தால் காணானோ...

Note the pun on "*uḷḷatthin kaṇ*": (i) in the spirit, (ii) as the 'eye' of the spirit. Note also how in the first part of the *veṇbā*, the Lord being experienced (known and enjoyed) by the *mutthan* is stated. The idea and the very words "*ulguvār ulghittai*" are found in Appar's exquisite stanza beginning with "*Kaḷḷanēn...*". Cf. *Thēvāram: Thirunāvukkarasar*, p. 533.

248. *Aṭṭudhal-thiruvandhādhi*, 20 (XI *Thirumuṭai*).

249. Cf. also SP 98: "*meṇḍē kaṇḍuḇḇiruppar*"; SŃS 281: "*Sivam thōṭṭam onṭumē kārbar*" SNS 311. "*sivamē kaṇḍiruppar*".

250. "*Āmaiṇḍōl aindhadakkal* (checking the five senses as does the tortoise)". This is said in "*Illataviyal*" (The Ethic of Family Life) Cf. ThK 126.

251. *Āṇavam* is "a malady that can silently seize the spirit even in *mukthi*-state". ThAP 28.

252. Meykaṇḍār compares the way the *jīvanmukta*, though continuing to be with the sense-equipped body and living the normal course of life with its many material cares and worries, comes through unharmed, to how a magician walks over fire unscathed, and to how an adept horseman rides a swift spirited steed unseated. Cf. SNB X.2.4, 5.

253. However, the pains of yearning, the pangs of separation, and the fierce allurements of the fleeting pleasures are not totally wanting even to the mature mystic. They are movingly portrayed by Māṇikkavāsagar in ThVm (5) "*Thirucchadhagam*"; (6) "*Nīṭhal vāṇappam*"; (28) "*Vāḷāṇ- patthu*" etc.

254. SŃS 302: "*thannuruvaṇ- padhippellān koduṇḍu padhippan iṇṇāḷē*". Attaining such a nature after death is spoken of in SNS 283. Perhaps Meykaṇḍār has implied this universal reaching out by comparing the mystic's state to '*ṇṇvāl*', the sun rays. Cf. SNB XI.2.4. The same simile he has used in II.2.3 for Aruḷ.

255. வெளியில் வெளிபோய் விரவிய வாறும்
 அளியில் அளிபோய் அடங்கிய வாறும்
 ஒளியில் ஒளிபோய் ஒடுங்கிய வாறும்
 தெளியும் அவரே, சிவசித்தர் தாமே. (ThM 168)

Figuring the first line, for instance: the space within a ballon getting mingled in the outer space when the ballon rises and bursts. 'Aḻi' (in the second line) refers to that gracious love that moves to kindly action. The lamp-light capitulating to the sun-light (third line).

256. Cf. SP 95; also ThU 26.

257. Cf. also SP 94. There Umāpathi mentions some of the ordinary practices in the bargain.

258. The lives of some of the *Nāyanmārs* do appear strange, as ThKP itself points out and explains. Cf. stanzas 52-55.

259. There is a feeling that Umāpathi does not give the importance Meykaṇḍār gives in SNB XII to the worship in temples and to seeking the company of Saiva devotees (Valiaveṇṇil cites this opinion, for instance, in *Liberated Life*, pp 142-143). It must be remembered that the two authors have different roles and different objectives in their writings. Meykaṇḍār's *Sūtra* XII comes in the genuine tradition of Tamil Saivism and *Periya purāṇam*. In *Payaniyal* he describes the 'gain', and the means to persevere and grow in the gain. Consistent with his teaching on the nature of the spirit as "*sārndhadhan vaṇṇamādhā* (becoming of the hue of that with which it joins)", he exhorts the wise to avoid the friendship of those that have no love for the Lord, and to seek the company instead of true devotees (XII:2). He sees a sacramental character in the outfit of the Saivite *Adiyār* and in the Siva temples, in as much as they are the privileged places of the Lord's presence in the world for His devotees (XII.3). Umāpathi too, in fact, has the last and a most moving doctrinal verse (98) in his SP on these two. Cf. also his NVTh 91-92, 106-108.

260. "*Uṭuntholīrkul- thakka payan ulagam*". ThAP 97.

261. We have translated '*vaṭuntholil* (lit. ineffective or useless work) as 'yield-free work' (similar to 'duty-free import') since there is implied an exception, a liberation.

262. *Karma* is likened to seeds. Cf. ThAP 32.

263. Discerning falsehood (and therefore also one's bondage-condition) is possible only with the dawning of Grace! Māpikkavāsagar's touching verse portrays his refined spirit that makes him painfully aware of the falsity within him. He sings:

"All false am I — false is my heart, false too my love. Yet if I, a man of Deeds, weep (over my falsity), truly may I gain You (Truth)!"

— ThVm (5) "*Thirūcchadhagam*" 90.

264. "*Vaṭuntholīrku vāymai payan*". ThAP 97.

265. *Saṇjūtham* is removed by the Guru by giving *dhūṭchai*. See n.119.

266. Cf. SNB X.2.3. Aruṇandhi compares this to how a potter's wheel goes on turning, even after a pot has been made, till it comes to a stand-still. Cf. SNS 309; also ThAP 98: "*ēṇṭavinaṭi yudalō dēgum*".

267. " *Ērum vinai thônñil aruḷe sudum*". ThAP 98. Cf. also SP 89, ThM 2565.

268. Māpikkavāsagar, in his verse that begins "*Anñe enñan āvṛyūm udalum...*" (on that day itself when You did my spirit, my body and my possessions take...)", expresses also how the Lord takes the lead and the responsibility for all his actions:

நன்றே செய்வாய் பிழை செய்வாய், நானோ இதற்கு நாயகமே!

i.e., "You may indeed do all well, You may do ill (mistakes): am I the lord for all that?". ThVm (33) "*Kulaithap-patthu*" 7. Cf. also ThAP 68, 71 regarding the Lord taking over, through His Grace, the lead in the graced-man's life.

269. "*Mummai tharum mūvinaigaḷ mūḷāvām*". ThAP 99.

270. *Ibid.*; cf. also SÑS 310.

271. Cf. ThAP 38. See n. 37.

272. '*Alaiyar*', from the root '*alai*' (waves)', implies agitation, concern, pain, and apparently even futile activity. '*Miga*' raises this to a superlative degree!

273. See the meaning of '*Thiruvārutpāyan*' on p. 53: and in n. 6 (II).

CHAPTER IV

The General Doctrinal Setting of St. Paul as Traceable from His Letters

1. Paul is the English form of the Roman name 'Paulus' (meaning 'small'); in Gk it is rendered 'Paulos'.

2. Jews settled in other countries adopting, besides their Jewish names, other names consonant with the respective country's culture is not uncommon. It is possible, therefore, that Paul had both a Jewish name (Saul) and Roman name (Paul), that he was known more by 'Saul' when he lived in Jewish circles, and that he preferred the name Paul when he began his Gentile-mission. The *Acts*, when speaking of Paul, switches over from Saulos to Paulos at the instance before the Proconsul Sergius Paulus at Paphos during his so-called first missionary journey (cf. Acts 13/9).

3. The crucifixion of Jesus would have occurred c. 30 A.D. Probably Paul's life spanned the years between 10 and 65 A.D.

4. Cf. Otto Kuss, *Paolo* (It. tr) (Edizioni Paoline, 1974), p. 37 and fn. 13. Acts 22/3, however, would put the declaration "*gegennēmenos en Tarsō* (born in Tarsus)" in the mouth of Paul.

5. Paul usually quotes, probably from memory, from the Septuagint version (i.e. the Gk version) of the Bible in spite of his Rabbinical schooling in Jerusalem, pointing out to the probability that he grew up in the Jewish Diaspora setting in the Hellenistic world before he came to Jerusalem.

6. Acts 22/28 would make Paul state: "But I was born a Roman citizen".

7. Strabo (c. 63 BC - 19 AD), in his *Geographica*, (as cited by Kuss, *Paolo*, p.37) extols Tarsus to the level of Athens and Alexandria for philosophical interests; the town excelled also in cultivating the art of speaking. We know from the *Acts* and from the *Letters* that Paul possessed, both in speaking and in writing, a fluent and cultured Greek Koinē (not the classical Greek, nor the Koinē of the refinement of Luke or Apollos), the kind of Greek that was in use in his time in the Hellenistic world. This does not exclude the Hebraic peculiarities that at times make inroads into his Koinē.

8. When Paul is about 50 years old, he is made to describe his stay in Jerusalem to be "from my youth (*ek neotētos*)" (Acts 26/4). '*Anatethrammenos* (brought up)' in Acts 22/3, along with '*pepaideumenos* (educated)', can refer to his schooling in Pharisaical traditions and Rabbinical studies.

9. Especially outside Palestine, the Jews, at the turn of the Christian era, had a fervent missionary outlook (Only in Mt 23/13 there is a mention of proselytism in Palestine). 'Proselytes' were pagan converts to Jewish religion. They were, for the greater part, women, even from noble and royal families. 'God-fearers' were those who were attracted by the Jewish religious and ethical code, who attended the Synagogue meetings, but who, for reasons like not wanting circumcision, did not become proselytes. Cf. *The Interpreter's Dictionary of Bible*, s.v., "Proselytes".

10. The incident of the Greek-speaking Christians airing their grievance, and the way the seven deacons from their ranks were appointed, are indicative of this. Cf. Acts 6/1-7.

11. Stoning was the task of adults to carry out... Note how Acts 8/1-3 prepares for Paul's historic Damascus-journey and the subsequent about-turn that he would make after 'meeting' Christ.

12. Paul confesses that he was a persecutor of the Christians in Phil 3/6; ICor 15/9; ITim 1/13; cf. also Acts 9/1-3; 22/3-6; 26/9-12.

13. In the *Acts*, the Christians are seen to refer to themselves: as *adelphoi* (brothers) (as did the Jews among themselves) from 1/15 onwards; as *mathētai* (disciples) from 6/1 onwards; and as *mathētai tou kyriou* (disciples of the Lord) in 9/1 (only). By the others they were referred to as *hē hodos* (the Way): cf. 9/2; 19/9,23; 22/4; 24/14, 12 (Perhaps also 18/25-26). They came to be known as Christians in Antioch (cf. 11/26). The Jews instead called them *hairēsīs* (heretical sect): cf. 24/5, 14; 28/22.

14. Later, when he had the wisdom to discern, Paul would identify this attitude as 'boasting'; and the things he thus boasted about he would count as worthless.

15. The memory of the pains he had inflicted always remained; but only occasionally, in peak moments of controversy, it surfaced in his clear statement that he was formerly a persecutor (See n. 12 above). This sets the tone also for ICor 15/8-11.

16. The mystery of the suffering of innocent Christians being the suffering of Christ himself is further explicated in *Acts*: "I am Jesus whom you are persecuting" (9/5; 22/8; 26/15). Later, Paul himself would suffer persecution, and would interpret it as participating in Christ's death. Cf. for instance IICor 4/7-18; esp. v. 10; Phil 3/10-11.

17. The tradition that Paul himself received, and which he passes on, as for instance in ICor 15/3-7, was first received by him probably from Ananias, as the *Acts* implies (cf. 9/10-19; 22/12-16).

18. The narration of Christ's appearance to Paul is found, more in a hagiographical style, in Acts 9/1-19; 22/3-16; and 26/4-18. Evidently, Paul's own references to it in his *Letters* are of greater interest to us.

19. Paul's identification of Christ's appearance to him as being of the same category of the appearance of the Risen Christ to the other apostles gives us an inkling as to the form in which the apostles could have seen the Risen Christ. This possibility is further enhanced by Paul proceeding to speak of the Risen Christ's appearance as guaranteeing the bodily resurrection of the Christian, and as being the model for it; for, ICor 15 is on that argument. The Risen Christ that Paul saw, then, was the pneumatic Christ, the Christ that had become "the life-giving Spirit" (ICor 15/45). Christ was seen to possess the fullness of the godhead bodily (i.e. perceivably; cf. *sōmatikōs*, Col 2/9).

20. This knowledge need not have been a knowledge known with immediate, full, cognitional clarity.

21. We should not forget that the knowledge of Christ that Paul shows in his Letters is the knowledge that he received through this revelation, but as it took shape, matured, and attained full stature over the years in the light of his living, preaching, and disseminating the faith with generous single-mindedness. Besides, in Gal 1/17 is found a detail missed in the *Acts*, that Paul after his revelation, "went away into Arabia" (perhaps for a period of three years). That period would have been for him one of reflection and prayer, and of personal maturation.

22. It would not be very exact to call Paul's change-over as a 'conversion', in the sense of abandoning the Jewish faith and adopting the Christian faith. For, Paul ever remained basically a Jew, not only in the ethnic sense and in his consciousness of continuing in the chosenness and 'the promise' inherent in the Jewish people (cf. Rom 9/1-5), but also in most of the cardinal doctrines of the Jewish faith, let alone his *Weltanschauung* and his cultural moorings. If he championed the irrelevancy of the Torah and circumcision, it was because he was given to see their inefficacy for justification. His chief doctrinal difference with the Jews was that now "God was in Christ reconciling the world to Himself" (II Cor 5/19).

23. From all this it would be even more clear that the Christ who was the focal point of Paul's faith and proclamation was not the Christ who lived, taught, and worked miracles in his earthly existence (as it was for the Synoptics; cf. for instance, regarding Lk, Acts 1/1-2), but the historical person Jesus now risen from the dead and designated as the Lord and as the Son of God (Rom 1/4). For a fuller significance of Christ in Paul's Letters, see the later parts of this chapter.

24. 'Apostle' (from the Gk verb *apostellō*) means 'one who is sent'.

25. In the *Acts*, till ch. 15 Peter is predominant. Paul enters in ch. 8 & 9; his apostolic activity begins in chs. 13-14; and from ch. 16 onwards he becomes the main figure.

26. From the eighteenth century, only the Letters to Timothy and Titus became known as 'the Pastoral Letters' — however, in the narrower sense of containing directives as to how to be a pastor (bishop). But, in point of fact, all the Letters of Paul are pastoral in character, since they are an instrument for Paul to carry out his pastoral care.

27. II Tim is written from prison. This could have been his second imprisonment in Rome that ended in his death. The *Acts* ends with Paul's first captivity in Rome, and does not speak of his death.

28. Cf. Kuss, *Paolo*, p.17 and fn. 4 for the date, and for the tradition of Paul's martyrdom found in the *First Letter of Clement*.

29. There are, besides, other Letters found in the NT corpus which are ascribed to Sts James, Peter, John, and Jude. *Hebrews*, attributed to Paul, is Pauline in doctrine, but not in its style and composition.

30. The narrative section includes the Gospels and *The Acts of the Apostles*.

31. Probably Paul authored more such Letters, which are either lost or have been redacted into the existing Letters, as II Cor seems to show.

32. From the Greek style of writing and the tone of the Letters, as well as from some of the contents, the so-called Pastoral Letters are, by some authors, said to

be from the pen of Luke. Others see their similarity with the writings of Ignatius of Antioch, of Polycarp, etc.; and hence they would give it a much later date. However, the Pastoral Letters do not seem to show the evolution of the monarchical bishops, a development which these later writings present. They instead seem to witness to the interim period between the Apostles and the monarchical bishops, when Timothy and Titus are placed above the *episcopoi* and the *presbyteroi*, the fore-runners of the bishops.

33. Phil is written during imprisonment (cf. 1/7, 13, 14, 17, etc). Probably it was an imprisonment earlier to the one in Rome. Perhaps it was in Ephesus. Paul himself speaks of many imprisonments (cf. II Cor 11/23).

34. Often Paul includes, both in the introductory and the concluding parts of his Letters, names of others, often of fellow-workers, showing his solidarity with them in ministry as pertaining to the one Church of Jesus Christ.

35. Even Philm is addressed to "the church in your house" also (v. 2).

36. The 'presence' of Paul through his Letters are felt at times to be more powerful than his personal presence. Cf. II Cor 10/9.

37. Cf. for instance Col 4/16. "The letter from Laodicea" mentioned there may be *Ephesians* (Marcion entitles it "To the Laodiceans"). The title "To the Ephesians" is found on all the manuscripts extant, but not so "to the saints who are at Ephesus" in Eph 1/1. The Chester Beatty (Dublin) (P⁴⁶, the oldest copy of Paul's Letters, c. 200AD) does not have it. So too in Origen, and in the old copies known to Basil; Jerome also knew of manuscripts that did not carry these words. In Vaticanus (Rome) and Sinaiticus (London) (of IV century) those words are found written marginally at a later date. All other manuscripts carry that text (cf. B. M. Metzger. *A Textual Commentary on the Greek New Testament* (1971); *JBC*, 56:2-3). All this may go to show that, though addressed to the Ephesians, the letter did have a wide circulation. It may also be noted here that the earliest post-Pauline writings, like the Letters of Ignatius of Antioch, of Polycarp, of Clement, etc. show a great familiarity with the Pauline Letters.

38. Phil 2/1-11 is a clear instance of this, where the Christological hymn in vv 6-11 comes as the basis for the injunctions in vv 1-5.

39. Cf. for instance I Cor 9/1: "Am I not an apostle? Have I not seen Jesus the Lord?"

40. In fact, it is quite likely that Paul has incorporated in his Letters certain insights, syntheses, and schemes that he has already evolved for his second level preaching. Rom 1-8 could be an example of this.

41. NT uses *katêcheō* (*katêchoumenos*). It is to be noted that the NT usage and the modern usage are at variance. In NT, *katêcheō* is used to refer to the first level proclamation, while the modern usage refers to this as '*kerygma*'. In NT, the deeper instruction in faith is referred to with *didaskō*; the modern usage for this is '*katêchêsis*'. We use 'catechesis' here in the modern sense.

42. As mentioned in the Introduction I have neither given an exegesis of the passages where *charis* is found, nor have I brought in an *a priori* theological scheme of 'grace' in speaking about it. The outlines that I have traced in chs. IV and V

are an outcome of an open-minded exegetical study that had preceded the exposition given here.

43. Similar to how we have studied the original Tamil texts in Part One, we have referred ourselves to the original texts of Paul in Greek Koine in this Part Two. For text we have followed *The Greek New Testament*, eds., Kurt Alland, Matthew Black, Carlo M. Martini, Bruce M. Metzger, and Allen Wikgren (United Bible Societies, 1975³). We have, besides, used the other standard instruments of work listed under the bibliography. The English version commonly cited in our work is the *Revised Standard Version* (RSV) (for the NT). Other versions consulted are: *The Jerusalem Bible* (JB) (With Notes) (Darton, Logman & Todd: London, 1966); and *The New English Bible with Apocrypha* (NEB) (Oxford University Press, Cambridge University Press, 1970). Anyone familiar with Pauline Studies, in the various European languages, would know that it is a veritable ocean. As O. Kuss points out, not all the studies need be valid nor indispensable (cf. *Paolo*, pp 490-1, fn. 4). Since our aim in presenting the general doctrinal setting of Paul and his doctrine on Grace is in view of seeing *Thiruvārul* of the Siddhāntham *vis-à-vis charis* of Paul, there arises the need for a comprehensive and coherent presentation of Paul in a manner of exposition suited to any educated, religious person (even Non-Christian) who may be interested in such comparative studies. Moreover, there is our option (methodological) of a descriptive presentation of themes as a common pattern to be followed in either Part. In our exposition of Paul, therefore, given the limits that our present work entails, we have neither been exhaustive in our consultation of the bibliographies, nor have we sought to discuss the opinions of the different authors, on the various points at issue. We have tried, however, to familiarise ourselves, at least in a general way, with the state of the Pauline Studies of the last twenty years on the various Pauline themes when writing about them (See the selected bibliography in Vol. II).

44. In this global characterisation, Paul does not exclude the presense of men (Jews and non-Jews) who lived good lives. Cf. for instance 2/14-16, 26-27, 29.

45. Christian J. Beker, *Paul the Apostle* (Fortress Press: Philadelphia, 1980), pp 89-90.

46. This can be seen from 1/16; 2/9, 17-24; 3/1-2; etc.

47. This assertion of Rom 1/20 need not contradict Gal 4/8 if properly understood. Fruther, the knowledge here intended need not mean a doctrinal, systematic knowledge.

48. Cf. also Rom 2/8; IIThes 2/10; etc.

49. Paul clearly calls this "boasting (*kauchêsis*)". Cf. 2/17, 23; 3/27.

50. The idea of 'righteousness' or 'justice' has its origin for the Jew in the covenantal relationship sealed between God and Abraham with his descendants (cf. Gen 12/1-9; 13/14-18; 15/1-21; esp. 17/1-14; etc.). Behind this covenant idea is the consciousness that, though the covenant is of unequal partnership (on the one side God and on the other side man), a capacity to say 'yes' or 'no' to God exists in man. The just or righteous man (*dikaïos*) therefore, would be one who would maintain his 'yes': the unjust or unrighteous man (*adikos*), the one who would break this covenantal relationship. The righteousness that the Jews were looking for, therefore, would amount to the authentic covenantal relationship with God. The

Jews, particularly of the type of the Pharisees, looked upon it as something that is won by the exact observance of the Law. Paul opposes this, and upholds that righteousness is God's freely given gift to the man of faith (See him falling back to Abraham as reference in Rom 4 and Gal 3). More of it under "Justification by Faith".

51. The 'boasting' that Paul condemns is a boasting without fundament. With reason can one boast. Paul himself often boasts, and even advocates boasting. Cf. Rom 15/17; ICor 1/31; 9/15, 16; 15/31; etc. See also the note below.

52. Because of this optimal situation, the man of faith can "boast" (cf. 5/2, 3, 11).

53. Salvation (*sôtēria*) embraces the whole reality, from the forgiveness of sin in justification (*dikaïosynē*) to the consummation of glory at the final judgement. For the man reconciled to God (through justification) it is already a present reality, though incomplete, tending to its fullness at the Parousia.

54. Sin (with capital 'S'), the English rendering for the Gk. *hamartia*, is in the singular. It is to be differentiated from sin (with small 's') which is used to refer to sinful acts of commission or omission. Paul calls this *paraptōma* (offence). See also n. 59 below.

55. The Gk. word for world, *kosmos* (from which comes the verb *kosmeō*, adorn, to make beautiful and attractive), refers also to good order, to ornament, to the well-ordered universe, or to humanity. In popular Greek religious belief it referred to the totality of reality, including heaven and earth, and the existence of gods and men. When used by Paul, it already takes up a theological connotation, in as much as it refers to the total world-order, including men and angels, as different from God and as created by Him (See this idea behind Rom 1/20-25). It naturally has the cosmological connotation of being the locus, the setting, where man, in time and space, lives out his human existence (cf. Rom 4/13; ICor 14/10). It has also an historical connotation, in as much as it embraces all the vicissitudes which make up the context in which man lives, and which he, by his mode of living, creates for himself and for his fellow-men (cf. ICor 7/31, 32-34). As man is the central referent in world's history, the word *kosmos* often refers to mankind (cf. Rom 1/8; compare it with 16/19). Since Paul holds that by the disobedience of one man Sin entered into the world, and with Sin also Death (Rom 5/12), *kosmos* for him becomes, most often, charged with a negative theological judgement which colours all the three connotations described above. Thus it becomes similar in usage to 'sarrx' and to the 'old aeon', as a sort of a sphere antithetical to the sphere of God. This sense is the more clear when Paul says "this world". Cf. for instance Eph 2/2; ICor 3/19; 7/31 ff. The use of *kosmos* in the pejorative sense is even more marked in Jn, as standing in opposition to God (Ijn 2/15-17). Cf. also *A Greek-English Lexicon*, s.v., 'Kosmos', n. 7.

56. Cf. also Gen 3/1-6 (cf. 2/16-17).

57. Paul's idea of *thanatos* will become clearer as we go on.

58. Paul's mind is that only when there is an explicit command of God or the Law, the acts of man, according to it or against it, can be computed as good works or as transgressions to the credit of the man. Largely Paul uses 'reckon'

(*logizomai*) in this sense. What is reckoned to a man is laid as defence in his favour, or as charges against him, before the seat of God to be judged (*krinomai*). On this account, the sinful acts of the non-Jews are not called *paraptōmata* (offences), and they are not said to be brought to judgement (2/12). They are of a different category. Pauls uses 'perish' (*apollumai*) in 2/12, and 'condemnation' (without trial) (*katakrima*) in 5/18 in reference to their punishment.

59. *Hamartia* is Sin, causing the state of sinfulness in man. *Hamartanō* is when I act propelled by *Hamartia* in an individual instance. When I have so acted I become *hamartolos*, and what I have done is *hamartēma* (this is seldom used by Paul). If, when I am sinning, I am going against a law or a command, it is *parabasis*; the act done is *paraptōma*. That which moves me to break the law is the disobedience (*parakoē*) within me. Disobedience is that which brought *Hamartia* into the world; it is also that which now increases the *Hamartia* in the world through the *paraptōmata* committed. Some statistical break-down may shed more light on Paul's usage of the above words (The numbers below refer to the number of times the word occurs): *Hamartanō* — (in NT) 47 (P <aul> - 17; IJn - 10); *hamartēma* — (in NT) 5 (P - 2); *hamartia* — 175 (P - 67 <Rom - 49>; Heb - 25; Jn - 16; IJn - 17); *hamartōlos* — 47 (P - 8; Lk - 17). *Parabainō* — 4 (P - O); *parabasis* — 7 (P - 5; Heb - 2); *parabatēs* (law-breaker) — 5 (P - 3). *Parakouō* (disobey) — 2 (P - O); *parakoē* — 3 (P - 2; Heb - 1). *Paraptōma* (from *parapiptō*) — 21 (P - 16 <Rom - 9>).

60. Following Paul's way of thinking (cf. also I Tim 1/8-11) we may ask: If Law was given because of a situation of sinfulness in man (otherwise there would be no need for a command), it should have been the case also with the first man. A command given to him would mean that there was sinfulness in the first man even before the Fall, to call for a command of God. Paul, however, does not regress in argument in the manner of a philosopher; his task is only to interpret the Scriptures.

61. Cf. also Rom 6/16, 21, 23; 7/5; etc.

62. In the light of this, the salvation (*sōtēria*) of God would be that which would protect man from reaching this end, i.e., the wrath of God manifested as condemnation. Moreover, in its various aspects, it would be antithetical to the various aspects of *thanatos*. Its consummation will be in the resurrection of the dead and the eschatological glory (See also n. 53). The effect of the saving action of God, then, is *zōē* (life) in its various aspects, consummating in 'eternal life' (*zōē aiōnios*, cf. 5/21). More of this in Chapter V.

63. Paul says: "Sin came into the world" (v. 12); "Death reigned (*ebasileusen*)" (v. 14); "Sin reigned (*ebasileusen*)" (v. 21).

64. In chapter 6, the word *Hamartia* (with its cognates) is found 17 times; and *thanatos* (with its cognates) 14 times. The next in importance is the word *doulos* (and its cognates) with its antinomy *eleutheros*, 8 and 3 times respectively.

65. Cf. Legrand, L., "The Tragedy of Man according to St. Paul" in *Jeevadhara* 5 (1975) 138. For describing *Hamartia* as 'Ladyship', he gives the reason that it is feminine in Greek. We will hence-forward refer to *Hamartia* as 'she', to keep faithful to the personalistic slant Paul gives to his presentation of *Hamartia*.

66. See how in 7/14 Paul describes this as "being sold in bondage to *Hamartia*".

67. Hence Paul can call man's body, under the aspect of its subjugation to *Hamartia*, as "the body of Sin (*to sōma tēs hamartias*)" (6/6). In chapter 7 he would specify this further as *sarx* (flesh). See later.

68. *Sōma* is a key anthropological term in Paul. It refers to the living body which is an inseparable component of man, and constitutive of him. Man has it in one way, that is, in material, perishable form, when united with his *psychē* in earthly existence; and he has it in another way, that is, in an imperishable form, when he resurrects glorified in his body. Paul calls the former *sōma psychikon*, and the later *sōma pneumatikon* (ICor 15/44). Usually it is the former which is referred to as *sōma*. Man experiences himself and the world outside him through his *sōma*. He expresses himself, relates with himself and with the world outside him, and lives a moral and religious life through his *sōma* (ICor 5/3; IICor 10/10; Gal 6/17; IICor 4/10; Phil 1/20; etc). Man's *sōma*, therefore, has a distinct entity to which he has a certain rapport. Thus he can dishonour and sin against his own body (Rom 1/24; ICor 6/18); or he can be holy and blameless with respect to his body (ICor 7/34; IThes 5/23). Man can love his body, and love his wife as his own body (Eph 5/28); and the husband and wife give the right over their bodies to each other (ICor 7/4). Though *sōma* is an organic unity, it has many members (*melē*), with each member having its own role and function (ICor 12/12-26; Rom 12/4). Under this aspect Paul uses 'body' analogically, as 'the body of Christ', to represent the church (Rom 12/5; ICor 12/27; Eph 1/23 etc). The use to which the members of the body can be put is ambivalent: they can be put at the disposal of *Hamartia* towards *thanatos*, or of God towards righteousness (Rom 6/13, 19; also 1/25; 12/1). This ambivalent use man makes of his *sōma* is due to, on the one side, the tyranny (slavery) by *Hamartia* (the subject under our consideration), and on the other side, the situation of being-in-Christ (See later). Accordingly, in these two moments, the body takes on different designation: as 'body of sin', 'body of death', etc. under the former (Rom 6/6, 12; 7/24; 8/10, 11; Phil 3/12), and as 'the temple of the Holy Spirit' under the latter (ICor 6/19). On the use that man puts his body to, he will be judged (IICor 5/10). However, it must be noted that often Paul uses *sōma* as a term to refer to man himself, but in contexts where the *sōma*-aspect of man is the point under reference (Rom 6/12-14; 12/1; etc).

69. This is suggested by the word *dedikaiōtai* in 6/7.

70. Paul is often found to refer to powers, dominions, demons, and elemental spirits as agents of Evil and Sin (cf. Rom 8/38; ICor 5/24; Gal 4/3,9; 10/20), with the rulers of this age in collusion with them (cf. ICor 2/6, 8; also Col 2/20). The chief enemy is Satan and his emissaries (devil, the god of this age, Belial, messenger of Satan, the Lawless One) (cf. Rom 16/20; ICor 5/5; 7/5; IICor 2/11; 4/4; 6/14; 12/7; IIThes 2/7). He is seen to be at work, preventing Paul himself in his apostolate (cf. IThes 2/18; IICor 12/7-10), and engaged in deceit, delusion, and trickeries to mislead people to untruth and to disobedience (cf. IICor 2/11; 11/14; Eph 6/11; ITim 3/7; 6/9; Eph 2/2; IIThes 2/10). Behind Paul's mind in Rom 5/12 and 7/7 hovers the scene of the fall of man of Gen 3. Wis 2/24 interprets the serpent explicitly as the devil, and says that death came into the world due to the envy of the devil (cf. also Jn 8/44; Rev 12/9; 20/2). The close association, therefore, between Satan, *Hamartia*, and *thanatos* in Paul's mind can thus be inferred.

71. Paul's switching over to speaking in the first person in Rom 7/7-15 does not imply that this section is, primarily, a biographical account or a witnessing of personal experience. It is a stylistic way of representing the intimate situation of man in inner conflict. However, one cannot miss the clarity and depth of Paul's perception, and the vividness of his expression, which, in our opinion, go to suggest that a personal experience of a similar conflict was not unknown to Paul.

72. What Paul stylistically describes in the first person, Augustine (saint) cites with approval in the confession he makes of the conflict he lived out within him. His dilemma is expressed in phrases like, "*Quid agitur in homine...?*". Cf. *The Confession of St. Augustine*, Bk. 8, ch. 3; esp. ch. 5.

73. About *sarx*, see later.

74. This conclusion is introduced by *heuriskō ara* (7/21).

75. "The innermost self (*ho esō anthrōpos*)" cannot be *nous*, since *nous* cannot 'delight', as it is said to delight, in the Law (*nomos*) of God. About *nomos*, see n. 79. Rgd. *nous*, see below.

76. *Nous* is the faculty of man which raises his conscious states and operations such as his knowing, judging, wanting, etc. to a cognitional clarity of them (cf. ICor 14/14, 15, 19; Phil 4/7; etc). It is in his *nous* that man becomes orientated, patterned on a particular value system (cf. Rom 12/2; ICor 1/10). We have rendered *nous* by 'reason' as its nearest equivalent.

77. This explains the desperate cry of Paul in 7/24.

78. This is his general pattern in Rom (Cf. 2/12, 17, 19; 3/21; etc). Added to that, here in ch. 7, the illustration introducing the discussion regarding the Law (in vv 1-4) is on the basis of the Mosaic Law (Cf. *JBC, Romans*, 71).

79. This way of universalizing *nomos* is already found in Rom 2/12-27, where Paul speaks of the Non-Jews obeying the Law. It is seen also from the fact that in ch. 7, he passes glibly from *nomos* to *entolē* (beginning in 7/9). In citing the *entolē*, he mentions "You shall not covet", 7/7; Ex 20/17), which epitomizes all the "don'ts" of the Law (just as he cites its opposite, *agapē*, as that which epitomizes the observance of the entire Law; cf. Gal 5/13-14) (Note how *epithymia* and *agapē* are of the order of appettition). The universalizing of the Law is seen also from the context of chs. 6-8 which are addressed to the Jews and the Gentiles alike. It is further seen from what Paul does not include in his discussion here about sinfulness under the Law: he does not include, for instance, the aspect of *kauchēsis* (which is uppermost in his mind in chs. 2 and 3); nor the aspect of fulfilling the Law out of fear (for which, for instance, he takes Peter to task in Gal 2/11-17). The aspect of the Law intended here is the ethical code which applies to all men (In contrast to this, for instance in 3/21, the Law in "the Law and the prophets" does not refer to the ethical code). Two clarifications are opportune here: (i) Paul does not criticize the Torah (which is given by God, and hence holy); he criticizes the Law as understood by the Pharisees: i.e., as observable by one's human effort and as resting on one's human decision to observe them; and (ii) by *entolē* Paul intends, in *Romans*, always a commandment of the Law (cf. Rom 7/12), but as containing a norm of conduct valid for all men (cf. Rom 13/9). It may be the place here to point out that Law (*nomos*) has different meanings in the different contexts. Thus, it can mean (1) Law in general

(cf. Rom 7/1); (2) Norm, rule, pattern, principle, or criterion (e.g., Rom 7/21); (3) Mosaic Law (given by God through Moses) (e.g., Rom 2/12 ff); (4) Law as including the Prophets and Psalms, i.e., OT (cf. Lk 24/44) (e.g., Gal 4/21); and (5) The Law of Christ (cf. Gal 6/2; etc). Cf. *A Greek-English Lexicon*, s.v., 'nomos'.

80. 7/1-4 refers, in the first place, to the abrogation of the Mosaic Law of Christ, and this places the chapter in the context of the general salvation-history of mankind. But the fact that Paul speaks of the abrogation of the Law for the Christians (Jews and Gentiles) in as much as they are inserted into Christ (7/4), refers us instead to the event of individuals, or of an individual group of people, now become believers and interiorly freed men. This second context is further reinforced by Paul taking up the first person (from 7/7 onwards) for a stylistic representation of the situation of the man before such an event.

81. Paul mentions this period in 5/13-14. The Gentiles who do not possess the Torah are considered as belonging to this period (cf. 2/12). In ICor 9/12 Paul describes this situation as *anomos*.

82. Paul refers to this phase as 'the dispensation of death', 'the dispensation of condemnation', and 'the old covenant' in IICor 3/7, 19, and 14 resp.

83. The clue to this interpretation lies in the word *exōn* (I was living) in 7/9. *Exōn* cannot refer to the situation of man before the Mosaic Law was given; for, Paul clearly places that situation under Sin and Death in 5/12-14. It cannot mean that sins are not reckoned against the Gentile or the man without the Law, for, neither would that amount to 'living', nor could Paul identify himself with such a figure as 'I'. It is to be interpreted against the word *apethanon* (I died) in the same verse. *Apethanon* does not imply that before the *entolē* came and before *Hamartia* revived he was untainted by *Hamartia*; certainly he was. *Hamartia* was in him, but she remained dormant or inoperative ('dead', 7/8). Interpreting v. 9 by v. 5, *Hamartia* 'reviving' in him is by the commandment arousing her out of her inoperative state; and *apethanon* would be his experience of powerlessness under *Hamartia* expressed in his plaintive cry in 7/24. By inference, then, *exōn* would refer to his pre-nomic state, namely his childhood. This can be inferred also from the fact that Paul describes the role of the Law towards the man capable of disobedience to be that of a 'pedagogue' (custodian, RSV) until the time he attains 'adulthood' and emancipation ('freedom') through faith in Jesus Christ (cf. Gal 3/23-28) (See also the Third Phase).

84. The role of the Law described as that of a pedagogue in Gal 3/24 extends, no doubt, to the period between the Mosaic Law and the coming of Christ (phase two in the general history of salvation mentioned in the text). But it also applies to the concrete individuals who form the Christian community in Galatia, and to whom Paul is writing. The moment of their passing out of the guardianship of the Law was when they "were baptized into Christ" (Gal 3/27), and became "sons of God through faith" (Gal 3/26). The ease with which Paul passes, in his writings, from the general salvation-history to the individual appropriation of the salvation in Christ, is accountable to the fact that Paul is living, speaking, and writing precisely at a time in history most contiguous to the Christ-event. The double salvation-history, therefore, easily overlaps in his mind and in his discourse.

85. The married woman (*hypandros gynê*, the woman under the husband), of the analogy in Rom 7/1-6, represents the man under the Law (cf. 6/14). She is free from the rights of the husband over her when he dies. Similarly, through the death and resurrection of Jesus, and through the believer's participation in his death and resurrection (cf. 6/3-4), the believer becomes freed from the yoke of Sin, and hence from the Law that bound him as long as he was under Sin.

86. There are chiefly two accommodations that Paul makes in the application of his illustration: (i) It is the man who dies to Sin (*Hamartia*) to live to God in Christ; and (ii) the Law (which is good in itself) binds him to being-in-the-flesh only indirectly, as explained in 7/13. It promotes sinfulness, for instance, not by saying, "You shall covet", but by saying, "You shall not covet" (cf. 7/7-8).

87. 1Tim 1/8-11 points out how law is laid down, not for the just, but for the lawless, the unruly, the ungodly, and the sinners.

88. Note how 'the coming of faith' and the Christ-event in Gal 3/19, 23-25 are referring to the third phase in both the schemes of the general and particular history of salvation.

89. Rom 8/3 speaks of the powerlessness of the Law due to the overpowering of the flesh. Gal 3/21 points out that the Law that was given was not capable of being a life-giving thing (cf. *zôopoïēsai*). Hence too, it does not have the capacity to confer justification. In contrast to this, Paul says that Christ, by his death and resurrection, became a life-giving Spirit (*eis pneuma zôopoïoun*) (1Cor 15/45).

90. In representing the Law as a custodian (*paidagogos*, slave-leader) Paul has the intuition that the sinful man is like a young boy who is placed under a custodian (cf. Gal 4/1-2). Similar to how the youth, in his effort to assert his individuality and autonomy, and to attain his emancipation, defies the curb placed by his parents, guardians, and teachers, the sinful man, propelled by his ego-seeking given him by the *Hamartia* dwelling within him, defies the laws and commands that seek to curb him, and transgresses them (Note how Paul puts this in Rom 7/5).

91. 7/9 says that *Hamartia* became alive, i.e., operative again, when the *entolê* came down against her. In this sense too the *Hamartia* gets her power from the Law (cf. 1Cor 15/56).

92. The old aeon does not mean that the man under it is totally corrupt, and therefore utterly incapable of any obedience to the Law or of any good deed. It refers instead to the general phase where the man is not yet freed, in a major way, from his sinful inclinations, and has not yet come to stably living the newness of life in the spirit (cf. Gal 5/18); i.e., he is not yet stably "under grace" (Rom 6/14). In other words, being-under-the-Law admits of grades.

93. Paul seems to refer, in passing, also to this group of people with the words "we serve not under the old written code" (7/6; cf. also 11Cor 3/6). We said 'in passing', because the main theme of ch. 7, as seen from vv 7-25, is regarding transgression of the Law, and not regarding its observance. The case of those who 'boast' of such observance has been already placed as being under Sin. See pp 191-192.

94. Knowing Sin does not imply a mere cognitive knowledge of what is forbidden and what is wrong. It implies knowing Sin in lived experience. This is what

is meant also by the knowledge of covetousness occasioned by the command 'You shall not covet'. Cf. 7/7-8; also Rom 3/20; Gal 3/19.

95. Before his being able to disobey (the first individual phase), *Hamartia* does not show the man her wickedness; she remains inoperative; and hence she is not known. When *Hamartia* within him rebels against the "don't" of the law, she shows her ugly head (cf. *phanê*, 7/13) (the second phase). However, the fact that, by transgressing, a man knows *Hamartia* in lived experience does not mean that he discerns the true nature of *Hamartia*. Not Only the man who is indwelt by the Holy Spirit (like Paul who is writing about it here in *Romans*) can truly discern his sinfulness, and thus discern also *Hamartia* to be the *Hamartia* that she is.

96. In 6/6 Paul calls such condition of man as his 'old self' (*ho palaïos hemôn anthrôpos*).

97. The antithesis between the spirit and the flesh will be clearer in the next section.

98. Paul starts ch. 7 saying, "I am speaking to those who know the Law". The word *nomos* is found 23 times in ch. 7; *entolê* 6 times.

99. Paul does not say here 'mortal body (*thnêton sôma*)' as he does in 6/12 and 8/11; he says instead "*ek tou sômatos tou thanatou toutou* (from this body of death)". The death referred to here, then, is not the death of the body, but the death which comes as the result of the eschatological judgement, to which his sinful body would invariably lead him (cf. also 8/12). For, the situation stylistically represented, and from which the cry of 7/24 is emitted, is not merely the helplessness that man finds himself in with regard to fulfilling the Law of God; it is the situation of having often transgressed the Law so as to have known *Hamartia* in personal experience (7/7), of having thereby tasted spiritual death (7/11), and of having grown in sinfulness beyond measure (7/13). Hence the cry is one that is emitted against the prospect of impending judgement.

100. Mark the word 'condemnation' — a juridical term! Some manuscripts make this sequence even more explicit by saying "the life-giving Law of the Spirit of Christ Jesus has set *me* (instead of 'you' or 'us') free" in 8/2. RSV adopts this version; NEB and JB have 'you'.

101. In addition to this, the argument of 8/1-4 itself has a juridical setting.

102. Paul's use of *pneuma hyiothesias* (Spirit of adoption) is intended, not to imply that ours is an extrinsic, imputed sonship (legal adoption), but rather to show the difference between our sonship to God and Christ's sonship. (John refers to this difference by using 'son' for Christ, and 'children' for the Christians). We become true sons of God in as much as we receive the Spirit of His Son Jesus Christ (cf. Gal 4/6), and we have our 'life' by "the Spirit of life" (Rom 8/2). In fact, Paul calls us also as God's *techna* (children), which comes from *tiktô* (to generate). More of this in ch.V.

103. Compare this with Rom 1/3; 9/5 and Gal 4/4. Paul uses *sarx* often in a non-pejorative sense. Thus, he uses *sarx* to mean human, physical, material body (cf. Rom 2/28; ICor 15/39; Eph 2/11; 5/19, 31; IICor 10/3; 12/7; Phil 3/3, 4; Col 2/1, 5; etc) At times *sarx* is used in the context of weakness and suffering, or to point out to its transitory or perishable nature (Rom 6/19; ICor 9/11; IICor 4/11;

7/5; Gal 4/13, 14; Phil 1/22, 24; Col 1/22, 24; 3/22; etc). However, the use of *sarx* in the pejorative sense (i.e., with a negative theological judgement implied) predominates in Paul. Thus, 'all flesh' cannot be justified in the sight of God (Rom 3/20), and 'flesh and blood' cannot inherit the kingdom of God (ICor 15/50). *Sarx* is circumscribed as the area of man where evil desires, passions, and Sin operate (cf. Rom 7/5, 14, 18, 25; Gal 5/13, 16, 17, 19; ICor 3/1, 3; 5/5; Eph 2/3; Col 2/13, 23; etc). It is condemned to corruption (Gal 6/8) and to death (Rom 8/6, 13; ICor 5/5; IICor 4/11). It is well to note here that *sarx* is the equivalent of *bāsār* (Hb), which refers to the whole man, indicating his fragility, in as much as he is exposed to evil and to death. In Hebrew *bāsār* is opposed to *nefeš* (which is translated in Greek as *psychē*). In Greek instead *psychē* is usually opposed to *sōma*, which does not share the same sense as *bāsār*. About *sarx* visualized by Paul as a kingdom and power, see text.

104. The Spirit of God is referred to also as the Holy Spirit (Rom 9/1; 14/17; 15/16; etc) and as the Spirit of Christ (8/9). It is clear from v. 16 that the spirit of man is a distinct spirit from the Spirit of God. "*Auto to pneuma symmartyreitō pneumatī hemōn*" also implies that our spirits have, in that act, been given to become aware of their own reality as spirits, and to acknowledge the newly experienced relation with God as that of sons to the father. Oned in being and action with this indwelling Spirit of adoption (*pneuma hyiothesias*, 8/15), our spirits are moved to call God 'Father'; and, becoming attuned to His (the Spirit's) dictates, they let themselves be guided by Him (8/14). Note the spatial description in: "you are *in the spirit* (and not *in the flesh*), if the Spirit of God really dwells *in you*" (8/9)

105. Rom 8/5 is spelled out more clearly in Gal 5/17-24. At times Paul uses *psychikos* a little similar to how *sarkinos* (ICor 3/1; etc) is used in opposition to *pneumatikos* (e.g., ICor 2/14-15). *Psychē* (from which comes *psychikos*) is the principle of life and action (including thinking, judging, and willing) in man's mortal existence. Note how *psychikos* and *pneumatikos* are used antithetically in ICor 15/44-47. The mind of Paul there seems to be: that the first man Adam, formed from the earth (*ex gēs choikos*), became the first living *psychē* (*psychē zōsa*) such that the *psychē* and the *sōma psychikon* may be passed on through him down the generations to all mankind. In this way Adam became, for Paul, the type for the Risen Christ who, belonging to heaven (*ex ouranou*), became the life-giving Spirit so that through him the Holy Spirit may be communicated to our spirits, and our bodies, at Parousia, may be made *sōma pneumatikon*.

106. Hence, Paul says that the wages paid by *Hamartia* (the Mistress) is *Thanatos*.

107. *Thanatos* and *zōē kai eirēnē* refer to the eschatological condemnation and salvation, respectively, in their ultimate form (cf. also 7/4-5; 8/13).

108. This closed-circuited self-assertion of the sinful man expresses itself also in 'boasting' over his wisdom (cf. Col 2/18, 23; ICor 1/27-29), or in reposing his confidence in the literal observances of the Law to the detriment of its spirit (cf. Gal 6/12-14; Phil 3/2-7). Note how the term *sarx* (flesh) is used in all these contexts.

109. Chiefly in Rom 7/7-25, Paul seems to spell out the working of the mind (reason, *nous*) in a moral act. In other instances he would see this as the delibera-

tions of the conscience (*syneidēsis*) of man (cf. his use of *syneidēsis* in Rom 2/15; 9/1; ICor 8/7-12; etc).

110. Cf. also Rom 7/5; 1/32. In ICor 15/55-56 Paul would present death (of which corruption is a part) as the result of the deadly poisonous sting of Sin.

111. IJn 5/19 would state this thus: "the whole world is in the power of the evil one".

112. Rom 8/3 says that the Law is weakened by the 'flesh'. The Law (which is personified in that verse) is said to be weak, since it is unable to help man against the dictates of the 'flesh'.

113. 'Firstfruits' is a sacrificial and liturgical term in Judaism. For the meaning of it in Rom 8/23, see n. 150 (V).

114. See this richness spelled out in Paul's prayer for his Christians in Eph 1/17-23.

115. The word 'mystery' here is not to be understood merely in the ordinary sense, as something beyond the reach of man's ordinary ways of knowing. Though Paul has inherited this word from the OT evolution of it (beginning with *sōd* in Hb and *rāz* in Ar), his use of it seems to have got a new spring-board in the Hellenistic context where the word 'mysteries' (in the plural) was mostly in cultic usage. And, although Paul too uses '*mystērion*' (in the singular) mostly in doxological and liturgical type of texts and in contexts of prayer and blessing, it takes up for him a significance which is unique to him, as will be clearer as we proceed. For this section, we have referred ourselves to the following studies: N.M. Loss, "Il 'Mysterium Christi' in prospettiva biblica" in *Corso introduttivo al Mistero della Salvezza*, ed. V. Miano (Pas-Verlag; Zurich, 1971) pp 11-65, esp. 11-26; R. Penna, *Il "mysterion" paolino: Traiettorie e costituzione* (Paideia: Brescia, 1978); L.R. Cerfaux, *Cristo nella teologia di San Paolo* (It. tr.) (Roma, 1969), "Il mistero di Cristo", pp 311-443.

116. *Mystērion* is found, in singular and plural forms, 28 times in NT; 21 times in the Letters of Paul. In Paul we find the concept of *mystērion* more fully evolved. The citations which deal with the aspect of mystery under study are: Rom 16/25; ICor 2/1 (see n. 117 below), 7; Col 1/26, 27; 2/2; 4/3; Eph 1/9; 3/3; 4/9; 5/32; 6/19; ITim 3/9, 16. The reality Paul names '*mystērion*', however, is not limited only to where the word '*mystērion*' occurs; references are made to it with a very rich group of vocabulary, as will be clear as we proceed. Cf. also Loss, *art. cit.*, pp 15-16.

117. We may include also ICor 2/1. For, some important manuscripts carry '*to mystērion tou theou*' instead of '*to martyriou tou theou*'.

118. Ignatius of Antioch seems to have taken his point of departure from this 'silence of God' spoken of by Paul to assert: "Jesus Christ is the word of God come forth from His silence". (*Ad Mang.* 8,2). Cf. Penna, *op. cit.*, p. 25.

119. Cf. the translation of this verse by Settimio Cipriani, in *Le Lettere di S. Paolo* (Cittadella: Città di Castello, 1974^b) pp 126-127.

120. Evidently, the 'world' here is used in the pejorative sense, with a negative theological judgement, as ruled by Sin and Death. See n. 55.

121. From this it can be gathered that for Paul the knowledge of the mystery admits of different stages. When he brought 'the word of the cross' to the Corin-

thians, he did make known the mystery of Christ (1Cor 1/17-18); because they received it in faith, they "were sanctified in Christ Jesus" (1Cor 1/2). Only, they were still "babes (*nēpioi*) in Christ" then (1Cor 3/1); they were not yet "mature (*teleioi*)" (1Cor 2/6). Hence, the mystery he then made known to them was only in the form of 'milk', and not 'solid food' (1Cor 3/2). If Paul still called them *sarkinoi* and *sarkikoi* (1Cor 3/1, 4), it was because they were still so prone to live as if they were in-the-flesh. That danger, of continuing to be ruled by the 'flesh', and of even falling back to 'being-in-the-flesh', ever remained a possibility for the Christian. Hence the warning of Paul in Rom 6/13 and 8/12-13.

122. About *pneumatikoi*, see under the next heading.

123. For Paul the 'cross' is a central reality in the mystery of salvation: it is the synthesis of the passion, death and resurrection of Christ, and of the gospel (cf. "the word of the cross", 1Cor 1/18), of which he is not ashamed (Rom 1/16); rather, he would even glory in the cross of Christ (Gal 6/14).

124. L. R. Cerfaux would think this an objective genitive. Cf. *op. cit.*, p. 337. N.M. Loss would find it to be something more than subjective genitive or objective genitive; he would see in it a case of Zerwick's '*genitivus generaliter determinans*'. Cf. *art. cit.*, fn. 25.

125. *Ekklēsia* (church) is from *ek-kaleō* — to call out, to call together, or to gather (In its original use *ekklēsia* meant the assembly of all the citizens). The Church is now the inheritor of all the promises God made to Israel in the OT. Hence it is called also 'the New Israel' (cf. Rom 9/6-8; Gal 6/16). More of this in Chapter V.

126. The consistency with which Paul uses the word 'now (*nun*)' in the context of the mystery (cf. Rom 6/26; Eph 3/10; 5/8; Col 1/26; also 1ITim 1/10; Hb 1/2: "in these last times") shows the discontinuity that this revelation effects with the previous. However, references are made to the prophetic writings as in some measure containing, and testifying to, this revelation, and forming a bridge, as it were, to the new dispensation (cf. Rom 16/26; Eph 3/5; 1Thes 2/15; etc).

127. Note how even the coming in the flesh of Christ is not said to be a revelation and a manifestation to *everyone*. Christ's contemporaries did see and hear him, but not to all of them was he revealed as 'the power and the wisdom of God'. Even among the contemporaries that accepted him, the fuller significance of Christ was not given to all to grasp, but only to the 'saints' (Col 1/27), and to the apostles and prophets (Eph 3/5), and that, by the Holy Spirit (cf. 1Cor 2/10).

128. *Telos* yields both meanings: that Christ is the goal to which Torah by its finality tends; and that Christ puts an end to (abrogates) the old dispensation of the Torah.

129. Torah here is a symbolic word: it refers not only to the Book and to the laws it contains, but also to the old dispensation as a whole.

130. See n. 126 above. Penna adds that neither Eph nor Col contemplates an organic development of the revelation of the mystery from the old to the new dispensation. Cf. *op. cit.*, p. 28.

131. It will be noted that this word surrounds predominantly the manifestation of the inner reality of the incarnate and risen Christ to an experiential knowledge

of him. In the Pastoral Letters are found also *epiphainō-epiphaneia* (*epiphaneia* already in IThes 2/8; *epēphanē* in the passive in Tit 2/11; 3/4).

132. Note how Paul uses all these three verbs in succession in Rom 16/25-26 to describe a growing continuity and completion of the process of the revelation of God.

133. Cf. also Penna, *op. cit.*, pp 34, 39-41. There is a certain richness of vocabulary with which Paul surrounds the *mystērion*. Among the words that he uses, we find, apart from the words mentioned above denoting revelation-knowledge, also those that denote God's design and disposition — such as *prothesis-protithenai*, *thelēma-thelein*, *eudokia-eudokein*, *boulē-boulesthai*, *epitagē*, *oikonomia*, *prognōskein*, *proorizein*, *eklogē-eklegesthai*, and *charis-charitoun*.

134. It is evident, therefore, that in this context the knowledge that is intended is neither the speculative knowledge of God that finds its expression as philosophy (theodicy), nor the discipline that seeks to put the revealed knowledge about God abstracted into a coherent and scientific system of thought as a theology (systematic theology).

135. The figurative expression "the eyes of the heart" clearly implies for us that the knowledge that is here intended is not confined to the knowledge by the intellect (*nous*?) alone. (This is even more clear from what Paul expatiates on as the content of their knowledge, which by their nature reach beyond cognitive knowledge; cf. Eph 1/18-23). The clue to get at the type of knowledge that is intended lies in the proper understanding of Paul's use of *kardia* (heart). While *nous* (mind, intellect, reason) would refer to the faculty of man which would, in its most characteristic function, raise the knowing and the willing of the conscious being that man is, to a cognitional clarity of them (cf. for instance ICor 14/14-19), *kardia* would instead be that faculty in which would reside, as in a source, the appetitive field of man's consciousness, including likes, dislikes, desires, emotions, passions, wanting, willing, choosing, loving, etc. (Cf. Rom 10/1; 1/24; 9/2; ICor 7/37; IICor 2/4; 9/7; 7/3; 8/16; Phil 1/7). Thus, it can happen that what a man has, and senses, in his 'heart' may not always be known to him with cognitional clarity. Hence, *kardia* could also represent what would be interior and hidden within man, yet, at the same time conditioning his conduct (cf. IThes 2/17; ICor 4/5; 14/25; IICor 5/12) (This hidden dimension would include, perhaps, also what psychology would term the unconscious or the subconscious drives, and which is a great conditioning factor in man). Since the cognitional knowledge, the product of man's *nous*, happens to him either because it was sought after as a goal, or because it is required for the fulfilment of some felt need in his appetitive region, the *nous* in him cannot be the ultimate referent; *kardia* is. Hence *kardia* would be, generally speaking, the centre of man that keeps moving him (This does not exclude the possibility of Paul referring to the operating man, by a figure of speech, as *nous* or as *kardia*, depending on what is the focal function under consideration). Coming to our context, when "the eyes of the heart" are illumined, the spirit of man (who is illumined by the Holy Spirit) discerns the things hidden in his *kardia* (including the *charisthenta*, spiritual gifts, ICor 2/12), and the movements that they cause in him. And "led by the Spirit" (Rom 8/14), he would find in himself the liberty and the power "to obey from the heart" (Rom 6/17), and to "walk according to the Spirit" (Rom 8/4). (Contrast this with Eph 4/17-19).

136. Just as the believer's knowledge of the mystery is knowledge etched in his 'heart (*kardia*)' (cf. Eph 1/17-18, and see the note above), the response of faith that he makes, too, is from his 'heart'. Cf. Rom 10/5-10; 6/17). Rgd. 'faith', see Chapter V.

137. The content of Eph 1/15-23 will become clearer in Chapter V. See esp. n. 112 (V).

138. The strength of Paul's inner assurance about his apostleship can be easily detected in the encounter he had with Peter, and of which he speaks in Gal 2, esp. in vv 11-17. The source of this assurance was not based on the experience of Christ during his life on earth, but on the experience of the Risen Christ. This sense of 'call' of Paul to be an apostle can be likened to the 'call' of the great figures of OT, like that of Abraham, Moses, Samuel, and the prophets (cf. Is 6; Jer 1; Am 7/14-15; etc).

139. This change-over in Paul's life was not a hay-fire, as is evident in his lifelong fidelity to the gospel of Christ and in his martyrdom.

140. Paul uses 'gospel' more frequently than any other NT writer (over 60 times). By the words 'the truth of the gospel' in Gal 2/5,14 he refers to its essence, which is the unique salvific significance of Christ for man.

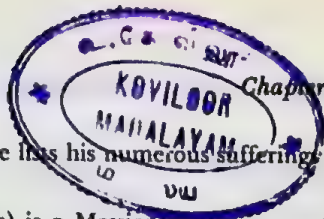
141. This would not mean, certainly, that Paul belittled Christ's life-events or his teachings. The reasons proposed for his reticence are: that Paul did not live along with Christ as the other apostles did, and hence did not know much about his life-events and teachings; that Paul would have preached them more in his first level preaching and would only occasionally recall the teachings of Jesus when he saw it fit in the context; etc. It would be well to remember that the Christ Paul knew by direct experience was the Christ glorified.

142. I.e., those who were apostles before him, particularly Peter, James, and John. Cf. Gal 1/17; 2/9.

143. In the context of ICor 4, 'servants' and 'stewards' are used to denote a humble status; for, *oikonomos* refers to the role of the administrator or manager, not the proprietor (cf. vv 2-4). However, when we see that Paul's idea of *oikonomia* (economy, plan, order) refers to the final period of man's salvation-history, the fullness of time (cf. Eph 1/3-14, which speaks of the end-time blessings; esp. v. 10), the dignity of the *oikonomos* becomes lofty indeed. The 'mysteries' refers to *charisthenta* and *pneumatika* i.e., to the spiritual blessings (cf. ICor 2/12-13; compare ICor 2/15 and 4/3 for similarity of context).

144. Paul's expression is much stronger: he feels that he would have to give an account of his lofty stewardship, that he would incur God's wrath if he were found wanting in it.

145. The words of Paul to King Agrippa expresses best Paul's earnest desire to bring Christ's gospel to everyone. When the king said, "In a short time you think to make me a Christian!", Paul replied immediately, "Whether short or long, I would to God that not only you but also all who hear me this day might become such as I am except for these chains". Cf. Acts 26, esp. vv 28-29.



146. In one polemical context he lists his numerous sufferings for the cause of the gospel. Cf. II Cor 11/23-33.

147. Peace (*eirênê*)' (Hb. *sālôm*) is a Messianic blessing, as the *summum bonum*, denoting also a most cordial rapport between persons, be it with God or with man. For Paul, peace with God signifies not only reconciliation with Him from the status of being an 'enemy' to Him as a sinner (cf. Rom 5/8), but also being righteous (*dikaïos*, Hb. *saddiq*), i.e., being on optimal covenantal relation with Him. From this, the true meaning of 'the gospel of peace' can be gathered.

148. About faith and justification, see Ch. V.

149. Already in OT there were others who had the same name (cf. Dt 31/7; Si 51/30), the most famous among whom is Joshua, the main character of the book of Joshua.

150. We know that the proper name, in such instances, is always accompanied by the name of the man's father, or of an important ancestor, or of the place of his origin.

151. Paul seems to have a preference for appellatives. Thus, he does not refer to Peter (to whom he accords the deference of primacy) except as Cephas. Cf. Gal 2.

152. For Paul, a Pharisee trained in Jewish scriptures, the title 'Christ' (Messiah) could never become a proper name as such. Often he uses the article 'ho' before *Christos* deliberately, (especially when the inversion 'Christ Jesus' occurs) (cf. Rom 9/3, 5; I Cor 1/6.13.17; 9/12; 10/4, 16; II Cor 2/12; etc...). In other instances, the absence of the article before *Christos* is not only because, grammatically, the use of the article in Hellenistic Greek was facultative, but because of the way Paul felt towards Christ (The use is similar to the one with *theos*).

153. In view of such a function, even the gentile king Cyrus is called 'the anointed one' (cf. Is 45/1), because he was considered instrumental in furthering God's design.

154. Not all the prophets were anointed; but they were considered to have had the reality conferred by the physical anointing.

155. In the consciousness of the Jewish scriptures the hope of a Messiah, in some vague sense, has its origin already from the so-called *proto-evangelion* onwards (cf. Gen 3/14-16). It gathered clearer identity after the post-exodus period in the light of the covenant. Cf. Jakob Obersteiner, "Messianism" in *Bauer Encyclopedia of Biblical Theology*.

156. This does not exclude the possibility that some sections of the Jews lost faith in Messianism.

157. Cf. for instance the apocrypha *Psalms of Solomon* (I cent. BC? Of Qumran origin?). Eng. tr., R. H. Charles, *Apocrypha and Pseudepigrapha of the Old Testament* (Oxford, 1913), vol. 2, pp 625-652. Cf. esp. 17/23 — 18/14.

158. Since the literature of the period about Messianism is sparse (instead about Apocalypics the literature is more copious, see later rgd. Apocalypticism), it would be an interesting study, though fraught with perils, to work back from the NT writings regarding the Messianic expectations. Neither such an attempt, nor the one show-

ing how the NT authors have interpreted Jesus as fulfilling the Messianic expectations is intended here.

159. 63 BC marks Pompey's conquest of Palestine bringing the Maccabean dynasty to an end. 70 AD would mark the destruction of the temple of Jerusalem under Titus.

160. How inveterate such an idea was in the mind of Christ's disciples is seen in Acts 1/16.

161. No one, who is in his right senses, can deny that for Jesus his death was a traumatic one. Suffice it to read the passion narratives in the 4 gospels. Yet, Jesus seems to have given clear indications to his apostles and disciples to the effect that he was undergoing his death with the full acceptance and the awareness that he was in this way fulfilling God's design in his regard, as by an act of obedience and as a sacrificial expiation for the sins of mankind. More of this under "Christ's Abasement".

162. Cf. also Acts 9/22; 17:2-3; etc.

163. As seen earlier, Christ is the end (*telos*) of the Law in a double sense: as abrogating it (cf. Eph 2/15), and as the one in whom it finds its fulfilment (cf. Gal 3/24). Cf. also II Cor 3/6 and *passim* 7/17. In Christ the ends of the two ages have met (cf. I Cor 10/11).

164. This is already traceable in the earliest preaching of the primitive Church. Cf. Acts 2/36: Note how Peter does not stop with saying, 'Jesus is Christ'; he also adds 'Lord', referring possibly to Ps 110 (cf. also to Mt 22/44 and parallels), and, ultimately, to IISam 7/13.

165. II Cor 4/3-6 seems to include such a piece of Paul's catechesis. In it, after the context of II Cor 3 where the old covenant is referred to as abrogated, Paul speaks of "preaching Christ Jesus as the Lord". It would seem that Paul is, in the non-Jewish context, pointing out to the reality of Christ by the more known word 'Lord', referring of course to the Risen Christ (cf. v. 5; also Col 2/6). This, and what we have said earlier in the text, show how Paul, when preaching in the Hellenistic setup, was at pains to teach the truth about 'Christ' — as the expected one, as the one who died for man's sins, and as one raised by God (the core content of the '*kērygma*'). Thus, Paul did not water down the significance of 'Christ' in the Hellenistic world, making it an adjunct of a proper name ... This would not, however, rule out the possibility that for many of the non-Jews, especially, 'Christ' became, in course of time, a sort of a proper name.

166. For the conviction of the primitive Church that the crucified Jesus 'lived on' in a new way, cf. Acts 2/24, 32; 3/15, 26; etc. For his pre-existence, see under "The Pre-existent Son" and "Christ's Divine Being".

167. Paul regards himself as a 'slave' of Jesus Christ. Cf. Rom 1/1; Gal 1/10; etc. Regarding how the Christians belong to Jesus, cf. Rom 14/8, 9, 18; I Cor 3/23; 7/22; Col 3/24; etc. The title '*kyrios*' for Christ in the Hellenistic Jewish usage would be paralleled by the use of '*ʾdōnāy*' (= YHWH, Yahweh) in Hebrew, and by '*mārān-mārānā*' (our Lord) among the Aramaic speaking Christians of Judea and Galilee.

168. This can be traced, in Paul's writings themselves, from the formulations in ICor 12/2-3; Rom 10/3, 9; IICor 4/5; Col 2/6.

169. Compare this with ICor 7/25, for instance.

170. See Paul preserve for us the favourite invocation of the early Palestinian Church in its Aramaic form: "*Marana tha* (Our Lord, Come!)" in ICor 16/22. Regarding *maranatha*, A. Merk's reads it as *mārān ātha* (= "Our Lord has come", a credal declaration), while E. Nestle's reads it as *marana tha* (= "Our Lord, come!", an eschatological prayer). The latter is preferred because Rev 22/17, 20 render it so in Greek: *erchou kyrie Iēsou*.

171. The *Acts* bears witness to the belief of the Early Church in the power of the name of Jesus (cf. e.g., 3/1-10). Reference to the 'name' is frequent in Paul's letters too. For the way he does it, cf. Rom 1/5; 10/13; 15/20; ICor 1/2, 10; 5/4; 6/11; Eph 5/20; Col 3/17; IIThes 1/12; 3/6; IITim 2/19. It would be opportune here to note that in OT 'the name' was used to designate God Himself (cf. Dt 12/5; Ex 34/23; Jer 7/10, 14), and, in later Judaism and Rabbinical language, to designate Yahweh. In fact, out of reverence, they would not even venture to pronounce the *tetragrammaton* YHWH, but, in reading, they would replace it by *elōhīm* (God), or *ādōnāy* (my Lord). The early Christians, just as they did not hesitate to apply *ādōnāy* to Christ, employed also 'the Name' to refer to the Risen Jesus (cf. e.g., Acts 5/41; esp. Phil 2/10-11).

172. The death here intended is certainly the death that brings the mortal existence to an end, as can be seen from ICor 15/12. At the same time, there is more to it, since the context of ICor 15/26 is the eschatological triumph of Christ. It is to be noted also that, for Paul, Death is causally connected with Sin. Yet, even when Sin is put to rout the domain of Death would still remain to be overcome. Christian Beker discusses this question inconclusively in *Paul*, pp 213-234.

173. Note how the overcoming of the enemies by Christ is not meant as an annihilation of them, but as their subjugation (cf. ICor 15/25, 27). 'Victory' (ICor 15/54, 57) is won by the annihilation of the *power* of the enemy and by subduing him.

174. For the Jew, 'the Day of Yahweh' meant the intervention of God in history on behalf of Israel, which would mark the final triumph of God and the vindication of Israel as His people. Gradually this understanding took a more universal outlook, and was expected to happen terminating man's history (cf. Am 5/18-20; Is 2/12-22; Zeph 1/14—2/3; etc). In NT, this 'Day' coincides with 'the Day of the Lord' or 'the Day of Christ', which will be marked by his *parousia* ('presence' < IICor 10/10 >, or 'coming' < IICor 7/6ff >). In the consciousness of the NT writers, this Day has already been inaugurated with the resurrection of Christ in glory and the outpouring of his Spirit (cf. IThes 5/5: "son of the day"; Eph 5/8: "a son of light"; Rom 6/3ff: "risen with Christ"; Eph 2/5: "salvation is already ours"; Col 3/4: "our life is hidden with Christ"). The Lord's *parousia* is rendered proleptically present particularly in the Sunday liturgy; and hence Sunday is liturgically celebrated as 'the Lord's Day'.

175. See under "The Apocalyptic Lord", pp 235-236.

176. In the OT, 'Son of God' was used to refer, in some instances, to angels (Ps 29/1; 89/7; Job 1/6; 2/1; 38/7), to Israel — particularly after the Exodus and

the Covenant (cf. Ex 4/22; Dt 32/19; Is 43/6; 45/11; etc), and to the Davidic kingship (cf. II Sam 7/14). In the last sense, it becomes also a Messianic title in Ps 2/7. In the NT, esp. in Paul, it receives a developed theological significance in its application to Jesus Christ.

177. Wisdom in OT receives a gradual development of understanding, not only to receive a personification in its description (cf. Pr 14/1), but even to be placed in the very precincts of God. This is so particularly in the Wisdom literature. Wisdom is said to be a divine reality, existing from eternity (cf. Pr 8/22-26), and gets described as God's Word (cf. Si 24/3), as divine power, glory, light etc. (cf. Wis 7/25ff). She is said to be present with God in His activity, beginning with creation (cf. Pr 8/27-31). However, it must be noted that Wisdom in OT is not a 'person' in the Godhead. The way Wisdom is spoken about in OT favours the NT writers to adopt the sapiential texts in deepening their understanding of the reality of Christ. Regarding Paul's application of it, see under "Christ's Divine Being", pp 226-228.

178. About Christ as the 'image' of God, also, see under "Christ's Divine Being".

179. The title 'Son of God' as applied to Jesus must be seen also in the light of the status of the firstborn in the patriarchal society and in the family traditions of the Hebrews. The firstborn has a place in the genealogical lists as one continuing the lineage; he enjoys the hegemony over those who come after him; he has the rights of inheritance and of the family blessing; he held even a sacred status. The importance of the son is seen from Jesus' own parable in Mt 21/33-41.

180. The obedience of Christ explicit in v. 8 extends backwards to vv 6 & 7 also. See n. 183.

181. By 'theological' we do not mean that the hymn is a theological formulation; we only mean that it is rich in religious content.

182. The latest study on this hymn is by Josef Heriban, *Retto φρονειν e χέρως*, *Studio esegetico su Fil 2, 1-5.6-11* (Las: Roma, 1983).

183. It will be noted that the phrase 'obedient unto death, even death on a cross', occurring only in v. 8, marks the *extent* (cf. *mechri*) to which Christ went in his obedience. This would imply, therefore, that Christ was obedient from the beginning. In other words, the theme of obedience is implicit in, and it pervades also, vv 6 & 7. This surfaces from the fact that Christ's self-emptying and humbling himself (i.e., Christ's incarnation and his atoning death) is pointed out to be a voluntary action of his, — an evidencing of filial piety and obedience to the Father, as the whole Early Church tradition believed it to be. Moreover, *ouk harpagmon hēgesato to einai isa theō* (did not count equality with God as something to be grasped at) carries very strong overtones of Gen 3, where Adam *disobeyed* by wanting to grasp at becoming like God (Many are the authors who see this allusion). Cf. also Rom 5/18-19. We can see that the theme of obedience too looms at the rear of Paul's mind due to the influence of the hymn, for he talks of it implicitly in 1/27 and 2/2, and explicitly in 2/12.

184. Note the play on the words: Paul exhorts to *kenodoxia* on the model of Christ's *ekenōsen*, and to *tapeinophrosynē* on the model of Christ's *etapeinōsen*. Phil 2/1-13 would be the Pauline way of presenting Christ's kenotic example and

teaching, which John, later, enshrines in his gospel as Christ washing the feet of the apostles. Cf. Jn 13/1-17 (Compare the great similarities of themes). In another context Paul would have a similar expression about Christ's *kenōsis* (cf. IICor 8/9). Paul himself gives an example of selflessness in Phil 1/15-18. It will be noted that Paul does not take any clear advantage of the second part of the hymn (2/9-11) for his exhortatory purposes, as that part does not serve his intent in the given context except as an indirect encouragement.

185. The polarity abasement-exaltation includes the obedience-exaltation theme as well. Thus the hymn becomes a privileged expression of Pauline Christology. In Paul's letters is found also the polarity descent-ascent (*katabasis-anabasis*) (cf. Eph 4/8-10). The subject of both these is Christ, while the subject of abasement is Christ, and that of exaltation is the Father.

186. E. Käsemann and others would see this hymn in a purely Hellenistic context — as a Christianisation of a Hellenistic Gnostic myth of a primordial saviour-man (*Urmenscherlöser*). Cf. also Heriban, *Retto*, pp 315-320; 400-419. It is not altogether improbable that the hymn, rich and authentic in Pauline theological themes found also elsewhere, is itself Pauline in origin, and it perhaps took shape in his mind during his imprisonment, while he was occupied with the intention of writing the letter to the Philippians.

187. It cannot be denied that the Chalcedonian formulae emerged, as a later development of the dogma, through considered reflections on NT text, including, certainly, those of Paul, in the context of the heresies and controversies waging in that period.

188. The term incarnation is not found in Paul. But the reality of it is found in Rom 1/3; 8/3; 9/5; IICor 4/11; Col 1/22; ITim 3/16; (cf. also Heb 10/20; IPet 3/18; 4/1). John puts it as "The Word was made flesh and dwelt among us" (Jn 1/14).

189. Paul uses *eikōn* 9 times (out of 23 in NT); *morphē* twice (out of 3 in NT). However, Paul uses *morphoō*, *morphōsis*, *symmorphos*, and *symmorphizomai* 1,2,2 and 1 times respectively (the only times they are found in NTI), and *metamorphoō* twice (out of 4 in NT). Note Paul's usage particularly in Rom 8/29 and IICor 3/18.

190. Cf. Gen 1/26-27; 9/6; also 5/1-3; Ps 8/6; Wis 2/23; Sir 17/3.

191. Cf. Job 28/20-28; Bar 3/27-38; Pr 8/22-31; Sir 24/1-22; Wis 7/25—8/1. See also n. 177 above.

192. Note how Gen 1/26-27 says that Adam was made in the image of God. The way Christ is the image of God, however, is qualitatively different from it.

193. Note also the uniqueness of Christ's sonship implied in Rom 8/29, 32.

194. This statement is not made regarding Christ's being (for, he is consubstantial with the Father in the unity of Godhead), but regarding *his function as revealed in the Scriptures*. If Christ is shown as subordinate to the Father at creation, he is seen to be so also at the end of time (cf. ICor 15/24-28).

195. 'Perceivable', not in the physical sense, nor in the form of an idea; 'perceivable' also, not to every one, but only to those to whom they are revealed, i.e., to the man of faith.

196. If that were placed in jeopardy, there would no more be any gracious condescension. Paul's other references leave us in no uncertainty as to the concreteness of the man that Christ became: In Rom 1/3 and 9/5 he places him in the Israel's race; in Gal 4/4, he speaks of him as 'born of a woman', and as 'born under the Law'; etc (cf. also Heb 2/14ff). By the words 'sinful flesh', however, Paul does not mean that Christ was a sinner, but that he took on all the vicissitudes of a mortal existence Cf. IICor 5/12: "who knew no Sin" (For the meaning of 'knowing Sin', see n. 94) Cf. also Hb 4/15.

197. In giving the RSV version, for *peri hamartias* we have adopted the alternative translation proposed, since *hamartia* (like *hattā't* in Lv 4—5) is also a technical term for 'sacrifice for sin'.

198. Paul's tendency to personify Sin, Flesh, Death, and Law has already been seen earlier. This tendency of Paul points out to something more than a mere literary expression: it points out to the 'real' way they are experienced by man.

199. Christ's vicarious role, given by God to him, is symbolically represented as God making him (Christ) Sin (i.e., as sin-offering) who knew no Sin (cf. IICor 5/21). This has reference to Is 53/5-7 where the Suffering Servant of Jahweh is said to be burdened with the sins of his people. This vicarious role is indicated also by the words '*hyper* (on behalf of)' and '*paradidōmi* (to hand over)'. Cf. ICor 1/13; 11/24; 15/3; IICor 5/14, 21; Gal 1/4; 2/20; 3/13; Rom 4/25; 8/32; 14/15.

200. Cf. also Rom 5/6-8.

201. See the reference to Christ's death as a sacrifice in ICor 5/7.

202. Note the very clear juridical slant that Paul gives to Christ's salvific death on the cross in Col 2/14.

203. To refer to man's redemption Paul uses manumission terminology: *exagorazein* (to buy back, to reacquire) (in ICor 6/20; Gal 3/13) and *apolytroun* (to ransom) (in ICor 1/30; Rom 3/24; Col 1/14; Eph 1/7). Total redemption is an on-going process which will reach its completion with the redemption of our bodies in resurrection (cf. Rom 8/23) on the final day (cf. Eph 4/30).

204. Cf. ICor 7/22; Gal 4/5; Tit 2/14.

205. 'Expiation', in the context of Jewish covenantal relationship with God, is not, primarily, a propitiation or an appeasement of God's anger. It is, rather, a renunciation of, and a symbolic expression of making up for, past infidelities by a re-dedication of oneself to God. The blood shed in the expiatory sacrifice is thus thought to possess a purifying and re-consecrating efficacy. Of all the expiatory sacrifices of the Jews the greatest was that of the *Yom Kippur*, the Day of Atonement. On that day the High Priest would sacrifice a bull for his own sins and the sins of the priestly class, then enter the Holy of Holies (that was the only day on which he would enter it), and sprinkle the blood on the *Kapporet* (the gold covering) of the Ark of the Covenant. Similarly, he would sacrifice a goat for the sins of the people, and sprinkle its blood on the *Kapporet* (Gk. *hilasterion*, which means 'the place where expiation is brought about'). In Rom 3/23-26, Paul presents Christ shedding his blood on the cross as the supreme atonement sacrifice (here *hilasterion* refers to Christ himself: "whom God has proposed to Himself <cf. *proetheto*, middle> as the place of expiation" I put forward by God in attestation of His covenantal

goodness and love (righteousness). The same imagery is spelled out more clearly, presenting Christ as the High Priest and the victim, in Hb 9/11-14. See also under "Christ — Our Expiatory Sacrifice" in Ch. V. pp 266-268.

206. Ex 24/3-8 describes how the old covenant was sealed in blood, signifying that Yahweh and Israel became related, as her God and His people. Christ's sacrificial death is seen against this light.

207. Paul would see in the creation of the new people God's action of reconciling the Jews and the Gentiles in Christ as one people. Cf. Eph 2/13-21; also IICor 5/16-21.

208. Cf. Rom 5/6-8; 8/32; IIThes 2/16.

209. This seems to refer to communion-sacrifice (or sacrifice of peace, *šelāmim*) spoken of in Lv 3, or the propitiation-sacrifice in Ex 29/15-18. The 'fragrance' signifies God's acceptance.

210. By this way of speaking we seek to preserve the imagery of the hymn.

211. Eph 2/5-6 and 4/10 seem to refer to Christ's ascension as his exaltation.

212. The theme of "right hand of the Father" (which has its origin from Ps 110/1, cited 5 times in NT), occurs 6 times with *ek dexiōn*, and 8 times with *en dexia* (of which 3 times in Paul: Rom 8/34; Eph 1/20; Col 3/1; 4 times in Heb; and once in IPet).

213. This can be gathered from Paul's way of deducing the Christians' resurrection modelled on Christ's, in ICor 15. The real nature of the resurrected body of Christ is very delicate and difficult to define. Lk 24/39 even speaks of "flesh and bones".

214. From the formulation of Rom 5/18, Paul seems to see both Adam's and Christ's attitude towards God as that of representatives of mankind whose action impinges upon its destiny.

215. The contrast in the way condemnation and justification are distributed to men is painstakingly expressed in vv 15 and 16; and the gratuitousness and graciousness of God is abundantly made clear by words such as *charis*, *charisma*, *dōrea*, *dōrēma*, and the abundance of it by *eperisseusen* and *hypereperisseusen*.

216. *Dikaiōma* in v. 16 is equivalent in meaning to *dikaiōsis* (Cf. *A Greek English Lexicon*, s.v., '*dikaiōma*'). It does not refer to the righteous act of Christ (as in v. 18), but is used in opposition to *katakrīma* (condemnation) in the same verse, to mean 'acquittal'.

217. In Genesis, *ʾādām* means man (mankind), humanity, or men (collectively), and it does not refer to one person. Particularly in the creation-narrative, it is used to signify man in as much as he is a creature, with a limited existence, and hence in his creaturely dependence on God. It becomes a proper name in as much as Adam opens the series of successive generations (Gen 4/1,25: 5/1ff). Cf. E. Jenni & C. Westermann; *Dizionario Teologico dell'Antico Testamento*, It. ed., Gian Luigi Prato (Marietti: Turin, 1978), s.v., *ʾādām*.

218. 'Spirit' (Hb. *ruah*, Gk. *pneuma*) etymologically means 'wind' or 'breath'. In the OT, the Spirit of God is given a distinctness from God, but as belong-

ing to Him (not however with the characteristics of a person as in the NT, particularly in Paul and John). The Spirit of God is seen as source of life (cf. Gen 1/2; 2/7; Jb 33/4; Ps 104/29-30; Ez 37/7-10). Mostly it is seen as imparted to persons who had important roles to play in the history of Israel: to persons such as Abraham, Joseph, and Moses; to the kings; and to the prophets. The Spirit of God was considered, in these instances, as the source of extra-ordinary achievements (in valour, in prudence, in governance etc), and of godly inspiration. The Messiah was to possess the Spirit of God in a unique manner (cf. Is 11/1-3; 42/1-4; 61/1-3); and in the Messianic age the gift of the Spirit of God was not going to be only to a few, but to all the people (cf. Is 32/15-18; Ez 11/19; Zech 12/10; esp. Joel 3/1-5).

219. This would be the prevalent explanation of the difficult verses II Cor 3/17-18. Yves Congar quotes E. Schweizer with approval on this verse: "In speaking of *pneuma kyriou*, Paul is defining his mode of existence and pointing to the power in which he is coming forward to meet his community". Then he adds, "The apostle, then, is pointing to the sphere of existence and activity of the glorified Lord. That sphere is the eschatological and divine sphere of the Spirit. This means that, from the functional point of view, the Lord and his Spirit perform the same work, but in the duality of their roles". Cf. *I Believe in the Holy Spirit*, Vol 1: "The Experience of the Spirit", (The Seabury Press: New York — Geoffrey Chapman: London, 1983), p. 39.

220. Mainly the two religious groups, the Pharisees and the Sects of Qumran, cultivated the apocalyptic expectations and the apocalyptic literature. Paul, besides being a Pharisee, was also a man gifted with private visions and revelations. Cf. II Cor 12/1.

221. The Jewish Apocalyptic (from *apokalyptein* — to reveal) comes in the wake of a prophetic view of history, which, in its primitive form, saw God as the final avenger of Israel His people in "the latter days". The understanding was that God would bring it about in human history through historical events. The Messianic hope took shape in such a climate. Due to the rude experience of the exile, and after, the prospect of such earthly exaltation of Israel through events in history began gradually receding in their minds. The final day, 'the day of Yahweh', was seen more as coming at the end of human history, as a cosmic event, when God would judge the world, and the faithful remnant of Israel would be saved. With the Jewish people becoming politically more and more harassed, with the old propheticism becoming obsolete, with the Iranian, Babylonian, and Hellenistic ideas making their incursions into Israel, the prophetic eschatology that sustained the hopes of Israel gradually yielded to an apocalyptic eschatology, beginning with *Daniel* and the apocrypha *I Enoch* in II century BC, the period of the last Maccabean revolt. This set in motion the movement of Apocalypticism and the proliferation of the Apocalyptic literature. C. Beker summarises as follows the features of the apocalyptic world-view as presented by Klaus Koch (in his book *The Rediscovery of Apocalyptic: A Polemical Work on a Neglected Area of Biblical Studies and Its Damaging Effect on Theology and Philosophy*, SCM Press: London, 1972 >pp 28-32): "(1) An urgent expectation of the impending overthrow of all earthly conditions in the immediate future. (2) The end appears as a vast cosmic catastrophe. (3) The time of this world is divided into segments. (4) The introduction of an army of angels and demons to explain the course of historical events and the happening of the end time. (5) Beyond the

catastrophe a new salvation arises, paradisaical in character and destined for the faithful remnant. (6) The transition from disaster to final redemption takes place by means of an act issuing from the throne of God, which means the visibility on earth of the kingdom of God. (7) The frequent introduction of a mediator with royal functions. (8) 'The catch word *glory* is used wherever the final state of affairs is set apart from the present and whenever a final amalgamation of the earthly and heavenly spheres is prophesied'. Cf. *Paul*, p. 136. It is in a certain similar apocalyptic eschatology-setting that the Synoptics are written (with John the Baptist preaching penitence and Jesus Christ proclaiming the kingdom of God). Paul has an apocalyptic view similar to the Synoptics in his earlier letters; but gradually he takes slightly different apocalyptic views in his later letters. The last book of the NT is itself called "*Apokalypsis* (Revelation)". However, it is far from being of the type of the Jewish apocalyptic literature of the period. Its chief difference is in its Christocentric conception of the present age of the Church and of the eschatological conclusion of history (cf. *JBC*, 64:6). Outside the Christian circles, the extreme forms of political apocalypticism fed the great Jewish revolts of AD 60-66 and 132-135, which ended in humiliating defeats. Judaism thus abandoned apocalypticism.

CHAPTER V

χάρις (Charis) in the Letters of St. Paul

1. This is seen also from the explicit references that Paul himself makes to OT. It must be noted at the outset, however, that there is a qualitative difference between 'grace' in OT and 'grace' in NT. This will be clearer as we go on.

2. The threat "*môt-tâmût*" in Gen 2/17 is the formula of condemnation to death; the execution of it, however, would take place in a later moment.

3. Note how Paul refers to Adam and to Christ in Rom 5/12-21; ICor 15/21-22; 45-49; 54-57.

4. See also n.50 (IV).

5. Note how Paul refers to Abraham, to the blessing, the promise, and the inheritance in Gal 3; 4/21-31; Rom 4; 9/6-9. The biblical blessing is not merely words and wishes; it is in fact God's blessings which is creative, and which bestows life in fuller measure. This is symbolized by the way Isaac is said to have been born as proof of God's promised blessings.

6. This theme is repeated more or less 18 times in OT. Note how the punishment meted out by God for man's sins is not considered as negating God's loving kindness.

7. Israel was conscious, not only of her election by God, but also of the gratuitous nature of her election. Dt 7/7-11 bears witness to this. Paul refers to this covenant under Moses in IICor 3/7-16; Gal 3/17-18; 4/21-26.

8. The Hebrew word for prophet is *nâbîʾ*; Greek translates this as *prophêtes*, ie., one who speaks on behalf of another. Unlike soothsayers and diviners, the prophets were men who had to do with public religion. The classical prophets often avoided references to themselves as prophets. The way they preferred to refer to themselves shows their consciousness of being Yahweh's appointees to carry out His task: "messengers of Yahweh" (Is 44/26; Mal 3/1), "servants of God" (Is 20/3; Am 3/7; Jer 7/25), "shepherds" (Jer 17/16; Zech 11/4), "guardians" (Is 62/6; Heb 2/1), "watchmen" (Am 3/4; Is 56/10, Ez 3/17). For an introduction to prophetic literature, cf. JBC, 12:1-25, esp. 3-12.

9. Isaias has a moving verse to describe this faithful love of God: "Does a woman forget her baby at the breast, or fail to cherish the son of her womb? Yet even if these forget, I will never forget you" (Is 49/15).

10. On the terms (Hebrew and Greek) used to denote the reality of *charis* in OT, we have based ourselves mainly on the following two studies: Hans Conzelmann & Walther Zimmerli, *χάρις, χάριζομαι, χάριτω, ἀχάριστος* in *ThDNT*, Vol. IX, pp 372-402; Edward Schillebeeckx, *Christ. The Christian Experience in the Modern World* (SCM Press, London, 1980), pp 83-111.

11. Schillebeeckx describes *hesed* thus: "It is very difficult to render *hesed* as an inter-personal relationship in modern terminology. Grace and goodwill are inadequate. By nature *hesed* is something that happens tangibly in a specific situation and yet goes beyond it; it is connected with devotion towards someone else's life and therefore it implies the whole person of the subject of the *hesed*. Even if it comes about within given social structures (parents towards children, king towards subjects or between partners in an alliance) it goes beyond the structure of rights and duties. *Hesed* is not just goodwill which proves itself openly in action, but in formal terms generosity, overwhelming, unexpected kindness which is forgetful of itself, completely open and ready for 'the other'. Similar *hesed*, i.e., surprising *hesed* that goes beyond all duty, may therefore be expected of the receiver of such *hesed* or loving devotion. *Hesed* is concerned not with mutual relationships but with the nature of such relationships: with an abundance of mutual love". *Op. cit.*, p. 94.

12. Septuagint is the oldest Greek translation of OT. According to the legend of Aristeas, the translation was done by 70 elders (hence the name) at the request of the Egyptian King Ptolemy II Philadelphus. The translation had a multiform origin, and it was made gradually over the period between III and II century BC.

13. In Paul the chief connotation of *charis* is soteriological (see later); but in John it refers to the revelation in Christ. Cf. Ignace de la Potterie, *χαρίς paulinienne et χάρις johannique* in *Jesus und Paulus. Festschrift für Werner Georg Kümmel zum 70 Geburtstag* (Vandenhoeck & Ruprecht, Göttingen, 1978²) pp 256-282.

14. Christian Beker summarises the NT occurrences (other than in what he considers the strictly Pauline letters) of *charis* thus: "It never occurs on the lips of Jesus; it is absent from Mark, Matthew, and I and III John; in John it is confined to the prologue (three times: John 1/14,16,17), whereas Luke uses it four times, but only in the general religious sense of "favour" (cf. Old Testament usage) or "gracious" (Luke 1/30; 2/40,52; 4/22); it occurs two times in James (4/6); once in Jude (v.4); once in IPeter (3/8), and only in the greetings of the Apocalypse and II John. Its more frequent occurrence is limited to Hebrews (seven times), IPeter (nine times), apart from the literature of the Pauline school (Acts, seventeen times; ITimothy, four times; IITimothy, five times; Titus, four times; Ephesians, twelve times; Colossians, five times)" (Note that for Beker the strictly Pauline Letters are IThes, Gal, Rom, I & IICor, Phil, and Phlm only). *Paul The Apostle*, p. 265 fn. In the entire Pauline corpus (13 letters) *charis* occurs about 100 times, out of the 143 times in NT.

15. The Damascus event is important for the biography of Paul, not only because it changed his life's course, but also because it changed his religious tenets; for, it gave him to encounter Christ as the Lord, to understand that the Christians are members of Christ, and to realize that all is grace. It is important for the history of Christianity, since with it came his illumination about the universality of Christ's salvation, and about his Gentile mission.

16. The Great Letters are Gal, Phil, I & IICor, and Rom.

17. Paul, besides, has the experience of having died with Christ that he might live to God; it was no longer he that lived, but it was Christ that lived on in him (cf. Gal 2/13-20). This experience becomes the basis of his doctrine on baptism explained in Rom 6.

18. We do not know the exact nature of this 'thorn in the flesh' and 'the messenger of Satan' to which Paul refers. Many are the suggestions. One viable explanation is that Paul is here referring to the recurring conflict with Jews and Judaizers that he encountered at every turn in his preaching, and the intense physical and moral sufferings that he had thereby to put up with (Cf. Rom 9/1-3).

19. Regarding Paul's use of 'Law', see the two clarifications given in n. 79 (IV).

20. Only in Gal, Rom, Cor and Phil the controversy with the Jews and with the Judaizers' group is traced. It is noticeable that the theme of justification is receded in the later letters, and hence also *charis* takes on a different emphasis.

21. Cf. Rom 1/7; ICor 1/3; IICor 1/2; Gal 1/3; Eph 1/2; Phil 1/2; IIThes 1/2; Tit 1/4; Phlm 3; "Grace, mercy and peace" in ITim 1/2; IITim 1/2; IThes 1/1 has, "Grace to you and peace" only; and Col 1/2 has, "Grace to you and peace from God our Father" alone.

22. The Greco-Roman and the Jewish letter-form had four distinct parts: Formal opening formula (who writes, to whom, and greeting), Thanksgiving, Message, and Final Greeting.

23. See how in Rom, ICor, Gal and Tit the greeting flows over into the theme of the letter.

24. This is missing in several manuscripts, and is found in others in different ways. Cf. B.M. Metzger, *A Textual Commentary on the Greek New Testament* (1971), pp 533-536, 540.

25. "My God" is an expression that the Hebrew was wont to have on his lips, but which expressed a sense of the belonging that existed between God and His people on the basis of the covenant, and between God and the righteous man. In Paul we may trace the additional consciousness of having been set apart by God from his mother's womb, and called through His grace to be apostle (Gal 1/15).

26. See also under "The Son of God", pp 222-224.

27. For references to the sonship of the believers, cf. Rom 8/14,15,23; Gal 3/26; 4/5,6,7; Eph 1/5; for references to them as children (*tekna*) of God, cf. Rom 8/16,17,21; Eph 5/1; Phil 2/15. Regarding *hyiothesia*, see n. 102(IV).

28. God was considered as the Father of the people of Israel, in the sense of protector and master, already from the Exodus (cf. Ex 4/22; Dt 14/1). Hosea and Jeremiah added the aspect of tenderness and love (Hos 11/1,3,8; Jer 3/19; 31/20). True, in the Psalms (cf. 27/10; 103/13) and in Wisdom literature (cf. Pr 3/12; Sir 23/1-4; etc) the just man is considered as a son of God; but it was more in the sense of enjoying God's protection and tenderness. The Fatherhood of Yahweh was claimed with regard to the Messiah King (cf. IISam 7/14ff; Ps 2/7; 110/3). But only in the NT, by virtue of the believers' insertion in Christ through faith and baptism, and of the indwelling Spirit, does man become, in an ontological sense, a son of God. See also under "Bestowed with the Spirit of Sonship", pp 298-304.

29. God's wrath, an anthropomorphic expression, is not inconsistent with God's love (see more clearly under "Justification and Israel's Covenant Consciousness" in Appendix IV). According to Paul, in ultimate analysis, the 'wrath' of God is provoked by offence to His holiness and to His dominion over all creation (cf. Rom

1/18; Eph 5/6; Col 3/6), and especially in the context of the covenant, by offence to His righteousness and fidelity (cf. Rom 2/8; 3/5,19). In other words, God's wrath is kindled against every form of Sin. It is expressed in the life of man and peoples as a sanction (punishment which is chiefly corrective in nature), which, in the final analysis, is Death (*thanatos*) — the inbuilt sanction on Sin. Paul sees the wrath of God manifested in man's history as God's 'abandoning' the sinful man to greater and greater wickedness (cf. Rom 1/24,26,28; 6/19), and the hardening of his heart and the obscuring of his knowledge (cf. IThes 2/14-16; Rom 11/7,25). In any case, the final manifestation of God's wrath will be on the Day of Wrath (Rom 2/5), the Day of the Lord, namely the final retribution to come (cf. IThes 1/10; Rom 5/9; 12/19).

30. The proposition '*en*' can be used both as locative and as instrumental.

31. God's forbearance and magnanimity, also anthropomorphic expressions, are to be understood in the light of God's wrath. They consist in God not applying His total sanction on the sins of men immediately.

32. In OT the verb *gā'al* (to redeem) and the noun *gō'el* (redeemer) were used for God too. In NT 'saviour' (*sōtēr*) is usually applied to Christ. Only in the Pastoral Letters we find God called *sōtēr* six times: ITim 1/1; 2/3-6; 4/10; Tit 1/3; 2/10; 3/4-7. (*Sōzō*, *sōtēr* would be *yasa'*, *y'sū'āh* in Hb).

33. Since Gal is addressed to the problem raised by the Judaizers (who wanted to impose certain observances of the Law on the convert-Christians), Jesus Christ is said to be born "under the Law" "to redeem those who were under the Law". In ITim 2/3-6, however, Paul clearly points out to the universal salvific will of God.

34. This is more clearly stated in Jn 3/16; IJn 4/9.

35. See also under "The Righteousness of God as Manifested in Christ", pp 264-266.

36. Reconciliation is a relational word. It must be understood always in the context of man's sin, guilt, and punishment on the one hand, and God's anger, His covenantal justice, and His merciful love on the other hand. The initiative of breaking away is from the part of man; and the initiative of reconciliation is always on the part of the gracious love of God. The relation that is established through reconciliation is *sālôm*, peace. It is always God who enables man to be converted and be reconciled to Himself. For the Christian, therefore, reconciliation is an essential element in soteriology.

37. Note how the idea of becoming "conformed to the image of His Son" is brought about by the prefix *syn* in the three verbs *synezōopoiësen*, *synēgeiren*, and *synekathisen*. Note also the use of *charis* and *dōron*.

38. Eph can be said to hold an importance among Paul's later letters similar to Rom among the earlier letters. We may also say that, in proportion to the length of Eph, *charis* is found more frequently in Eph (12 times) than in any other letter! n. 215.

39. "In the heavenly places" occurs in 1/3,20; 2/6; 3/10; 6/12, and it is found only in Eph. It points out to God as the source of the blessings, and it carries the connotation that these blessings are not of this earth.

40. The "fullness of time (*to plērōma tou chronou*)" in Gal 4/4 points out to the maturation of the world's history in God's plan for the beginning of the eschatological era of God's salvation with the coming of Christ. The "fullness of time (*to plērōma tou chairou*)" here in Eph 1/10 refers instead to the eschatological era of salvation inaugurated in the Risen Christ.

41. *Eklērōthēmen* in v. 11 points out to the *klēronomia* (inheritance) in the fullness of divine sonship, which will be the gain of the believer at the final day of resurrection (cf. v. 14). It can be translated either as "we have been chosen as heirs" or "we have been chosen as inheritance".

42. These blessings will be expatiated upon below under "Charis as the Gift of Christian Existence".

43. In these 12 verses in Eph 1/3-14, Paul uses the proposition *en* 11 times in reference to Christ, and twice *dia* (with genitive). Regarding the use of *en*, see n. 30.

44. See also under "Christ", pp 216-220.

45. Juan Alfaro speaks of the descending and ascending solidarity of Christ with mankind in "La Gracia de Cristo y del Cristiano en el Nuevo Testamento" in *Gregorianum* 52 (1971) 35.

46. In the Greco-Roman world, the cross consisted of a wooden beam driven into the earth on which the condemned man (often a slave, cf. Phil 2/8) was hanged, either nailed or bound on a cross-beam. Besides being a most cruel death, it was also a disgrace that would destroy a man's good name (cf. Hb 12/2; 13/12-13). For the Jews it was a curse to be hanged on a gibbet (cf. Dt 21/22; Gal 3/13). Hence "the word of the cross" was a scandal for the Jews and a folly for the Greeks (ICor 1/23).

47. On the terminology of Christ's vicarious death, see n. 199 (IV).

48. Christ is called Saviour (*sôtēr*) in Eph 5/23; Phil 3/20; IITim 1/10; Tit 1/4; 2/13; 3/6.

49. Cf. also ICor 1/18,23; Gal 3/1; Col 1/10;2/14. Regarding the effects of Christ's descending solidarity on the Christian, see later, mainly under 'Justification by Faith'.

50. Regarding the effects of Christ's ascending solidarity in the Christian, see later, under "Putting on the New Man".

51. This phrase too we have adopted from J. Alfaro. See n.45.

52. Judaizers seem to be a group of Christians who had strong leanings to conservatism with regard to certain Jewish practices, like circumcision, the observance of certain "days, months, seasons, and years" (cf. Gal 4/10; Col 2/16), and who advocated reverence for "the elements of the world" (cf. *stoicheia*: Gal 4/3,9; Col 2/8,20). Both in Gal and Col, by *stoicheia* Paul seems to be referring to the pre-Christian practices (Jewish and pagan) on which people had placed their faith as procuring their well-being. Cf. Gerhard Dellings, *στοιχεῖον* *ThDNT*, vol. VII, pp 683-687.

53. The RSV does not render the middle voice of *proetheto*. See the meaning in n. 205 (IV), and n.55 below.

54. Regarding *hilastērion* too, see n. 205(IV). Similarly, Paul would call Christ's sacrificial death as *hamartia* (sin-offering) in IICor 5/21. Cf. also Rom 8/3; *peri hamartias*.

55. Because of the middle voice the phrase *hon proetheto ho theos hilastērion* can be translated as "whom God proposed to Himself (or placed before Himself) as means (or place) of expiation".

56. All this seems to be included in the phrase *en tō autou haimati*. The blood of Christ is the blood that seals the New Covenant of God, in contrast to the blood of animal sacrifice that sealed the OT Covenant (cf. Ex 24/6-8). This is explicitly said in the words over the cup of wine at the Last Supper (cf. Mt 26/28; Mk 14/24; Lk 22/20; ICor 11/24; Hb 10/29). Because Christ is the end of the Law (cf. Rom 10/3), his sacrifice also is the end of all the OT sacrifices. This is the meaning of *ephapax* (once and for all) in Hb 9/12. Cf. also Rom 6/10.

57. Christ's death as evening the debt of death owed due to man's sins is clear from the whole redemption-terminology that surrounds it. See below under "Reconciliation—Redemption—Acquisition—Consecration".

58. The idea of vicarious atonement, already found in Is 53, endured on in Judaism, as can be seen from IIMac 7/38; IVMac 1/11; 6/28ff; 7/21ff; 18/4.

59. How important the inner attitude is in offering one's sacrifice to God can be clearly seen from the harsh disavowals the prophets made of mechanical and magical practice of the sacrifices. Cf. Jer 7/21ff; Is 1/11ff; Am 5/21-25; etc. This is because of the underlying communion relationship that comes into play in the sacrifices. In the sacrifices of expiation (cf. Lv 4—7), the offerer laying his hand on the victim and the way the blood of the victim was treated in ritual point out to the communion dynamism between the offerer and the victim as means to enter into communion with God. For Paul's statement of this communion dimension in sacrifice, cf. ICor 10/14-22.

60. This is not the same as the uprightness one thinks to merit for oneself by Law-observance, i.e., justification by works of the Law. Paul draws a clear distinction between the two. Cf. Phil 3/9; Rom 10/3.

61. *Charisamenos* comes from *charizomai* and *charis*. In Col 1/14 and Eph 1/7 Paul uses *aphesis* in the sense of absolving the guilt of sin and its punishments.

62. Peace and justification are closely related terms as can be seen from Rom 5/1 and 14/17.

63. Regarding *kosmos* see n. 55 (IV)

64. See under "The Deep-seated Alienation of Man", pp 195-200.

65. See under "Man under the Power of Sin", pp 189-204.

66. Both terms are terms of manumission (the redemption of a slave). Cf. also ICor 7/23; 6/20. See also n. 203 (IV).

67. Is 52/3-9 includes also the Babylonian captivity under redemption. Cf. also Ex 15/16; 19/5-6; Is 43/21; Ps 74/2; 135/4.

68. *Arrhabōn* is a legal, commercial technical term meaning pledge, first instalment, deposit, or down-payment. It secures the legal claim to the thing bought,

and makes the contract sealed, to be brought to its completion when the rest of the money is paid. In a word, it is "an act which engages to something bigger". Cf. Johannes Behm, ἀρραβων, *ThDNT*, Vol. I, p. 475.

69. *Peripoiēsis* (acquisition) is the Greek rendering of *šgullāh* (a private property) found in Ex 19/5: "You shall be *my own possession* among the peoples" (RSV) (Here this refers to Israel). Eph 1/14 therefore intends by this the eschatological fulfilment of what God spoke in Ex 19/3-6.

70. Note how Paul says that the finality of justification is sanctification (*eis hagianmon*) in Rom 6/19,22.

71. Note how all these NT texts depend on the OT classical text Ex 19/3-6.

72. The contrast Paul makes in Rom 9/30-31 between the Gentiles and the Jews is worth noting: The Gentiles did not pursue righteousness, and they attained to righteousness, and that to the righteousness by faith (i.e., to the true righteousness). The Jews pursued the observance of the Law in view of securing the righteousness by works; and they not even arrived at the observance of the Law (and hence they forfeited also the righteousness).

73. "God justifying the ungodly" (and not merely those belonging to a race by birth) opens salvation to all humanity, which stands in need of it since "all (Jews and Gentiles) have sinned and fall short of the glory of God" (Rom 3/23). Thus Paul would put both the Jew and the Gentile, without discrimination, before the possibility of justification and salvation. Cf. Rom 1/16; 2/6-11; 3/9,22,29; 4/9, 11-22,16; etc. (A Jew could never do that!)

74. From all that we have said about Christian justification, we will have to discount the possibility of Gal 5/5 as referring to a future justification. (It would indeed be if it were to refer to the Jewish justification). Because *en nomo dikaioushe* in v. 4 implies a reference to the future justification in the Jewish sense, we find, in v. 5, the reference to the future Parousiacal event with the words 'Spirit', 'hope', and 'expect'. The whole question would boil down to this: Is "hope of righteousness (*elpis dikaiosynēs*)" a case of genitive of apposition (epexegetic)? If Paul ever referred to the Galatians any time earlier in the Letter to their still waiting for justification, then it would be one. But even v. 4, and the word *katērgēthēte* (aorist) would point out that their Christian justification was an *attained* reality! Instead, the presence of *pneuma*, and a reference to Rom 8/30 would point to the hope of glory which justification would lead to at Parousia (cf. also Rom 5/2). True, Parousia would be the moment of the consummation and of the definitive possession of the covenantal righteousness which is already attained now, although only as a fragile gift. In effect, Paul would be saying to the Galatians: We are not waiting for righteousness to be revealed (as the Jews do); through righteousness (*dia dikaiosynēs*, Rom 5/21), we are instead expecting, in hope, the glory that is to be revealed (cf. Rom 8/18). If, however, we compare Gal 5/5 with Rom 5/9, "the hope of justification" could mean also 'salvation'; and if with Rom 5/21, even 'eternal life'.

75. This quotation by Paul, taken from Hab 2/4, is found neither in the nuance of the Masoretic text form, nor in that of the Septuagint, since Paul is accommodating it to his context (cf. *JBC*, 53:21). The cardinal terms 'faith' and 'life' take up here the new nuances of Paul. The context however remains similar: that of putting one's trust (faith) in God for one's salvation, and not in one's own prowess.

76. The RSV takes the genitive *zōēs* as epexegetic. It is preferable to take it as genitive of finality. Hence our rendering 'justification *for* life', which we have adopted for the title.

77. This radical sinfulness in the constitution of the sinful man is in the area of the 'flesh', which militates against his 'spirit'.

78. *Zōopoiein* (make alive) is a key-word: The Law cannot give righteousness because it cannot make alive; Christ does mediate righteousness because he has become "a life-giving Spirit (*pneuma zōopoioun*)" (1Cor 15/45). The way Paul uses 'making alive' is akin to the way he use 'live' in Rom 7/9; we may gather its meaning to be 'exercising dynamism, power over what hinders it'.

79. Paul clearly says that Death reigned from Adam to Moses when sins were not *paraptōmata* (transgressions of Law) (cf. Rom 5/14). *A fortiori* it existed when Law came and multiplied offences (cf. v. 20), since where offences increased Sin increased; and where Sin reigned Death too reigned (vv 20-21).

80. Only the one who has begun to 'live' discerns the 'death' that was at work in him earlier.

81. Paul's expression is stronger — not merely 'rejoice', but even 'boast' (cf. Rom 5/2).

82. This is the case only with the man who has faith in Christ and is sustained by hope. For the others, their sufferings, instead of giving endurance and hope, will only lead to anger and resentment, or to discouragement. Anger leads to violence and destruction, and even to murder and massacre. Suicide is the extreme form of ego-assertion of the ego-deflated man.

83. Paul would liken having a body to being 'clothed', and not having a body to being 'unclothed'. Cf. 1ICor 5/1-4.

84. About 'glory', see later under "Inheritance".

85. These concepts will get a yet deeper significance when seen in relation to being-in-Christ and being indwelt by the Spirit.

86. The yet deeper mystical dimension of 'life' will be taken up in the next section, under "Putting on the New Man".

87. In all likelihood, after his Letter to the Galatians, Paul was accused by the Law-observing group of 'libertinism', since for them the Law was the epitome of all ethical life. Hence Paul's eagerness here in *Romans* to obviate such misinterpretations.

88. This theme is introduced already in Rom 1/5; and it is on that note that Paul concludes the *Letter to the Romans*. Cf. 16/19,26.

89. The Christian ethical imperative will be seen more comprehensively, more logically, later — after we have spelled out the Christian newness in Christ. See later under "*Charis* as the Christian's Graced Response".

90. Note how Paul mentions faith three times in Rom 3/21-26.

91. Cf. Darrel J. Doughty, "The Priority of χάρις An Investigation of the Theological Language of Paul" in *New Testament Studies* 19 (1972-73) 163-180.

92. *Ton asebè* (the impious man, in acc. case) in Rom 4/5 does not seem to refer to Abraham. With the relative clause: "who (God) justifies the ungodly (*asebè*)", Paul slips away from Abraham's case to the application of it for mankind. What is implicit in that clause and in vv 6-8 becomes explicited in Rom 5, esp. vv 6-8 (*asthenôn, asebēs, hamartōloi*), v. 10 (*echthroi*), and v. 12ff (the Adamic man).

93. Note Paul's use of "before God's presence" in Rom 3/20; 4/17.

94. Paul argues this on the basis of *Genesis*: Abraham's faith being reckoned for righteousness is found in ch. 15; circumcision is spoken of in ch. 17.

95. The Mosaic Law is said to contain 613 prescriptions.

96. Paul never uses "*sola fide* (by faith alone)". Luther, in translating Rom 3/28, uses '*sola fide*'. Bauer's *Lexicon* says that such a translation is "hard to contest from view point of language". Cf. *A Greek English Lexicon*, s.v., "*pistis*", p. 663. (Contrary: R. Bultmann. Cf. *Theology of the New Testament*, <SCM Press: London, 1978⁹>, Vol. 1, p. 280). However, it would seem that the force of Gal 2/16, of Rom 3/27-31, the arguments of Rom 4, etc., does find a suitable echo in "faith alone", in the sense of excluding every human striving represented by "works" of the Law. The translation "*sola fide*" itself is neither a new interpretation nor a new translation of Luther's; however, what he intended by it is not altogether certain. In the controversy over this translation he seems to have taken rigid positions such as, "*Fides sine et ante caritatem justificat*". Cf. Stanislas Lyonnet, *Quaestiones in epistolam ad romanos*. Prima Series (Pontificio Istituto Biblico: Roma, 1962), "*Excursus de justificatione solum per fidem*", pp 114-118.

97. Paul traces the similarity between the faith of Abraham and that of the Christian by the use of '*nekros* (dead)' and the implied theme of '*life*' (cf. v. 17): The body of Abraham and the womb of Sarah were as good as dead to bring about an offspring through whom Abraham could become "the father of many nations". Yet Abraham relied on God's power to raise him a son. Similarly the Christian is to believe in God, that He has raised Jesus Christ His Son from the dead towards his justification for life.

98. Quoting from R. Morgenthauer's *Statistik des neutestamentlichen Wortschatzes* (pp 166-167), Juan Alfaro points out that the number of times Paul uses 'faith', *pistis*, (142 times) comes in order next only to *theos* (548), *Christos* (379), *kyrios* (275), *Iêsous* (213) and *pneuma* (146). (*Pisteuein* is found 54 times). Cf. "Fides in terminologia biblica", *Gregorianum* 42 (1961) 483, fn. 54. *Pistis* has several meanings in Paul, and is used in different contexts. What interests us here, however, is the *pistis* used (either as *ek pisteôs* or as *dia pisteôs*) in the context of justification and salvation. It is found chiefly in Rom 1/17; 3/22,25,26,30,32; 4/16; 5/1; 9/30,32; 10/6; Gal 2/16,20; 3/7,9-12,22,24,26; Eph 2/8; 3/12,17; Phil 3/9; Col 2/12.

99. Both, the 'event' and the 'word', refer us particularly to the 'event', namely the Christ-event. Both make present the salvific reality and its dynamism to the person addressed. The word in question is the word in as much as it is proclaimed and is listened to (cf. IThes 2/13: *logos akôês*). See also n. 107 below.

100. Bultmann has rightly intuited this element of faith. Cf. *Theology*, Vol. 1, pp 315, 318; *ThDNT*, Vol. VI, s.v., *πίστις*, p. 218.

101. The "call" of Peter and his three companions, as narrated by Lk, is an example to show how a revelation of the divine includes also a revelation of the man to himself. Cf. Lk 5/1-11, esp. v. 8.

102. This side of the revelation in the preaching of the gospel is what Paul has, in a most discerning and evolved form, set forth in Rom 1-8, and which we have presented in Chapter IV under "Man under the Power of Sin". It is only after the revelation of Christ that Paul himself became discerning about human bondage to Sin, to Death, and to Law. That this authentic self-knowledge is part of the revelation and the preaching of it is seen from the call to conversion by John and Baptist, and by Jesus Christ himself. So is it with every authentic gospel-proclamation (*Acts* too bears witness to this). So do we find it clearly also in Rom 1-3 (Note how Paul, *ex professo*, announces his intention of proclaiming the gospel to the Jews and the Gentiles in 1/11-17).

103. Cf. also Bultmann, *Theology*, Vol. 1, pp 281, 315.

104. Paul's disavowal of the same attitude in the Greeks, who pursued human and worldly wisdom, is found in ICor 1 & 2. Cf. also Acts 17/16-34.

105. This attitude which is basic to faith is what is most stressed in OT, and is rendered by Hb. *he ʿmîn*. *He ʿmîn* implies that "the believer leaves himself entirely in the hands of the one who, on his own merits, deserves this unlimited self-commitment". God is *ne ʿmân*, i.e., one "who can be relied upon and trusted" (cf. Dt 7/9). Cf. Johannes B. Bauer, "Faith", *Bauer EBTh*, p. 244. These words have 'MN as their root (from which comes also *âmên*). The nouns derived from it are chiefly *ʿmêt* (truth, certitude, fidelity), and *ʿmûnâh* (trust). *He ʿmîn* is rendered by *pistis-pisteuein* in Gk. It is this sense that predominates in Rom 4/5, 11-14, 16, 19, 20; Gal 3/8, 9; cf. also Rom 11/20; ICor 2/5. See also n.117 below.

106. The term used for this authoritative testimony is *kêrygma* (*kêryssô*), which means announcement or proclamation by a herald (here the herald is the one sent by God to preach). Cf. its usage in Rom 16/25; ICor 1/21; 2/4; 15/14. It is in this sense Paul styles himself as "the ambassador for Christ" in IICor 5/20. Cf. also Eph 6/19-20. He puts the same truth in other words when he says that the man who proclaims is 'sent'. Cf. for instance Rom 10/14-15.

107. In the context of proclamation, *hypakoë* includes the attitude that takes the man from "the listening to the word of faith (*akôë pisteôs*)" (cf. Gal 3/2, 5; Rom 10/17; IThes 2/13) to "obedience (*hypakôë*)" of faith (note the play on the words *akôë* and *hypakôë*). The opposite attitude leads to *parakôë* (disobedience) (that is what Adam did, cf. Rom 5/19), or obedience to Sin (cf. Rom 6/16) or to one's passions (cf. v. 12).

108. It is in the heart that *reliance on a person* takes place. Regarding *hardia*, see n. 135 & 136 (IV).

109. The genitive *tês homologias* is appositional.

110. The use of *hoti* with *pisteuein* in IThes 4/14 implies a faith-confession (compare it with Rom 10/8, 10; Phil 2/11). Similarly, the genitive construction with *pistis* in Rom 3/22, 26; Gal 2/16a, c; 3/22; Phil 3/9 (cf. also Jas 2/1) implies that the faith in question is the faith expressed in confession. This confession of faith is closely associated with the rite of baptism, as we know.

111. This knowledge-content itself is called "faith". From St. Augustine onwards, 'faith' has been mainly divided as "*fides qua creditur*" and "*fides quae creditur*". The latter signifies the knowledge-content of the former. Note also the use of *gnōsis* (knowledge) in II Cor 2/14; 4/6 (*Gnōsis*, Hb. *da'at*, is experiential knowledge, and hence includes also mystical knowledge). This knowledge, which involves a *person* (viz. God in Christ), is no mere intellectual knowledge, but one which involves a *mutual*, personal acceptance and commitment. This is seen from the way Paul uses 'know' and 'be known' in Gal 4/9 & I Cor 13/12. Regarding faith as mutual personal involvement, cf. also Eph 3/17; Gal 2/20; 3/26; Rom 6/3-11.

112. Faith, as knowledge, is not a static reality. One can be weak in faith (cf. Rom 14/1), or one can make progress and be enthusiastic in faith (cf. Phil 1/25), walk by faith (cf. II Cor 5/7), endure in faith (cf. Col 1/23), and increase in faith (cf. II Cor 10/15). In Eph 1/15-23, Paul throws open the great panorama of the 'knowledge' to which faith has access, when he prays that "the eyes of the hearts" of the Ephesians be illumined so that they may *know*: (i) what is the hope to which God has called them; (ii) what are the riches of His glorious inheritance that He would share with the saints; and (iii) what is the immeasurable greatness of His power that He has exercised in might for the benefit of those that believe. They would know this mighty work of God as He manifests it in Christ: (i) by His raising him from the dead, and (ii) by His seating him at His right hand, far above every sovereignty, authority, power and dominion for all ages; and exalting Christ so, (i) God has placed all things under his dominion, and (ii) He has made him the head of His Church.

113. Normally we know a thing in its three dimensions — length, breadth, height *or* depth. That is because the object known is *outside* of us, and we stand away from the object we seek to know. Paul instead speaks of knowing "the love of Christ" in its *four dimensions* (cf. Eph 3/14-19): length, breadth, height, *and* depth. This knowing, therefore, places us right in the bosom of the love of Christ, which in fact sustains us; and only in this way, being pervaded and enveloped by the love of Christ, we can speak of the above four dimensions. This way of knowing is possible only when we ourselves are "rooted and grounded in love" (cf. v. 17). The knowledge in question is evidently a mystic knowledge.

114. This was the core problem with the Jews: They were indeed zealous for God; only, it was not enlightened (cf. Rom 10/2; regarding Greeks, cf. I Cor 1/20ff). Those who were not on the way of being saved were darkened in their perception, and hence impervious to God's revelation (cf. II Cor 4/3-6). Paul's contention is that, if the Jewish authorities had the true wisdom, they would not have crucified Christ (cf. I Cor 2/8); and similarly, neither the Jew nor the Greek would have stumbled over "the word of the cross" (I Cor 1/22-24).

115. The Acts bears ample witness to how Paul and the other apostles and disciples were guided by the Holy Spirit. It is said that the chief protagonist of the *Acts* is the Holy Spirit.

116. This is one way of reading *ek pisteōs eis pistin* (Rom 1/17), in the context of vv 8-15. The more common interpretation of it is, that it refers to the on-going growth in faith. Cf. Juan Alfaro, "Fides...", p. 486, fn. 66.

117. *Pisteuein epi* with *dative* implies, reposing (feeling secure) by placing one's trust on God (cf. Rom 9/33 & 10/11; where Paul quotes Is 28/16); *pisteuein epi* with

accusative implies, placing one's trust on God for the fulfilment of His salvific works (cf. Rom 4/5, 24). The sense of placing one's trust is expressed also by *pisteuein* with dative. Cf. Rom 4/3 & Gal 3/6 (Gen 15/6); II Tim 1/12; Tit 3/8.

118. Faith is, primarily, the response of man to an offer made by God, a response that rests on the sole motive of trust in God. It is an 'abandonment', a 'yielding' to God's ways and His initiatives in one's regard. It is in this sense that even good works are to be understood: for, they are not, primarily, initiatives of man, but are 'what God had prepared beforehand, that we might walk in them' (cf. Eph 2/8-10; for this insight into these verses, I am indebted to N.M. Loss). Hence even our good works cannot be considered as *ergon* in the Pharisaical sense.

119. The Church, in her long tradition, has seen the element of renunciation as inseparably bound up with one's faith-commitment. That is why she places the renunciation to Sin before the Trinitarian confession in the rite of baptism.

120. There is a difference between *charisma* as understood here and the *charismata* found in Rom 12/6; I Cor 1/7; 12/4ff; etc. *Charis* is 'bestowal' in general; *charisma* is a concrete gifted reality; and *charismata* are particular gifts given to an individual for the good of the community as the concretizing in the individual of his *charis* and *charisma* (righteousness). Regarding *charismata*, see later.

121. *Dorema*, like the other nouns ending with the suffix *-ma* (e.g., *gramma*, *kêrygma*, *krima*, *katakrima*, *baptisma*, etc), denotes the result of an action (Here, of 'gifting'). So too *charisma* spoken about in the note above.

122. Cf. Bultmann, *Theology*, Vol. I, p. 302.

123. Since 'faith' arises from the disposition born of the knowledge of one's sinfulness and creatureliness, and since, illumined by the revelation contained in the preaching of the gospel, it takes the form of "the obedience of faith" and the submission (*hypotagê*) of faith-confession, it would not be correct to think that faith is a passing act evinced at the moment of baptism. As it takes shape in the form of illumined knowledge (wisdom) and new attitudes, resulting in a faith-commitment to the person of Christ and to the Church, faith accompanies the believer through every moment of life, and tends to grow in profundity and in pervasion throughout his life, until he will see God, no more dimly "as in a mirror", but "face to face" (I Cor 13/9-12) (This growing dynamism would be what is implied by *ek pisteôs eis pistin* in Rom 1/17; see also n.116 above). For Paul's own statements showing that 'faith' is not a static reality or a passing act, see n. 112 above.

124. It is not our purpose here to enter into specifications as to what is meant by mystic or mystical. Christian theology tends to refer to mysticism as a separable branch of study concerning certain religious phenomena which are the privileged and private experiences of a chosen few. Here, what we refer to as mystical or mystic is not as pertaining to private experiences or revelations, but as constitutive of the official religion. We are referring to that basic religious consciousness which forms the very foundation of the religion concerned — as found in the founder (or founders) of the religion, and as enshrined in its scriptures or canonical books. It is that religious consciousness which the particular religion seeks to preserve and foster through its ethical, liturgical, and ascetical codes, and through its religious institutions. It is that religious consciousness without which religion and religious practices become

an exercise in barren speculations, empty ritualisms, and rigid observances, and a futile cultivation of mediocrity.

125. A careful reading of Paul will show how he is conscious of the fact that in his person and ministry it is Christ who is really at work towards his hearer's salvation, the same Christ that became one with him at his revelation (cf. Gal 2/20). In other words, Paul is aware of acting in the presence of Christ (cf. II Cor 2/10: *en prosôpô Christou*, before the face of Christ). It is in the light of this uninterrupted Christ-consciousness that his frequent expressions "in Christ", "in the Lord", and the like are to be read. He commends the Galatians that they received him 'as Christ' (cf. Gal 4/14). He points out to the Corinthians that they do not act correctly identifying themselves with him, and asks, "Was Paul crucified for you...?" (I Cor 1/10ff). He acknowledges that what was brought about through him was by Christ and by God's grace (cf. esp. Rom 15/15-18; I Cor 15/10). He makes it clear that all revelation is by Christ, who alone removes the veil that hinders them from 'seeing' (cf. II Cor 3/12ff; 4/3-6). The Christian, by accepting Christ in faith, has not merely been initiated into the doctrines about Christ; he has been initiated into Christ himself. In this light those unusual and bold expressions of Paul in Eph 4/20-24 are to be read: 'You have *learned Christ*, you have heard him, and you have been schooled into him. You have put away your way of living; you have put on Christ's way of living! You have put on the mind of Christ. Your outward self is only an appearance; your real inward self, newly created, is no more you but Christ'. From the tenor of Eph 4, it is clear that Paul is not speaking these things in theory, but that he is recalling to the Christians their own experience as basis for his further paranelical discourse.

126. Cf. Gal 3/27; Rom 6/3; also Acts 8/16; 19/5. For parallel expressions cf. I Cor 10/2; 1/13,15.

127. The force of *homoiôma* (likeness) can be gathered from his use of it in Rom 1/23; 5/14, and particularly in Rom 8/3 and Phil 2/7.

128. Cf. Rom 6/1-14; Col 2/11-15,20; 3/1ff; cf. also Gal 2/19ff; 5/24-25; 6/14-15; II Cor 5/14ff.

129. Cf. Eph 4/22-24; Col 3/9-10. Cf. also Col 3/12; Rom 13/12; I Thes 5/8; Eph 6. 11,14. A. Oepke points out that *endyô* (middle) with a personal object is used in the (passive) sense of "being invested with" (Luther too has translated it that way). *ThDNT*, Vol. II, pp 320-321.

130. It will be noted that "putting on Christ" is used in the indicative (i.e., as having taken place) in Gal 3/27, and in the imperative (i.e., as having to take place) in Rom 13/14. There is no contradiction between the two, since, as we have pointed out, "putting on Christ" admits of growth. V. Dellagiacoma points out that the indicative use is regarding the Christian's 'being', and the imperative regarding his conduct. Cf. "*Induere Christum*. (Gal 3/27; Rom 13/14)" in *Rivista biblica italiana* 4 (1956) 129-131.

131. Cf. also I Cor 13 10-11 Eph 4/13-14. See also n. 121(IV)

132. Regarding *advaita* in the Siddhāntham, see under "The *Advaita* according to the Siddhāntham", pp 163-169.

133. Compare this with Paul's use of *morphè* in Phil 2/6,7, where he speaks of Christ taking the form of a servant. *Symmorphos*, therefore, is a figurative expression, which however has the force of a real transformation. Note how *symmimētēs*, *symmorphos*, *homoïoma*, and *eikôn* are closely related concepts. See also n. 189 (IV).

134. In this sense Paul is not yet perfect, according to his statement in Phil 3/12.

135. See under "Christ's Divine Being" pp 226-228. Note also how in Col 1/15 Christ is said to be the image of the Father even before his incarnation and his resurrection. In fact, Paul seems to see the creation of the first-man (who was created in the image of God, Gen 1/26,27) as in view of Christ (the man of heaven, ICor 15/49), and as his type (Rom 5/14).

136. See under "Our Father", pp 252-254.

137. *Hyiothesia* in Hellenistic Greek is a juridical term to denote adoption, by which the adopted child is admitted to the condition of being a child with all the juridical titles. Paul's use of this term for the Christian goes beyond this understanding, since the Christian 'puts on Christ', and in him possesses the very 'life' of God, and receives the Spirit of sonship by whom he legitimately calls God "Father". However, this sonship of the Christian is not to be confounded with the unique sonship of Christ to the Father, which is qualitatively different. Cf. also L. Cerfaux, *Il cristiano nella teologia paolina* (A.V.E.: Roma, 1969), p. 351. See also n.102(IV)

138. Translated following Zerwick's *An Analysis of the Greek New Testament*, Vol. II.

139. ICor 2/10 refers to the Spirit's role in the revelation received by the apostle who proclaims (cf. also Eph 3/5). For the role of the Spirit in the deepening of that knowledge coupled with acknowledgement (*epignosis*), cf. Eph 1/15-19; 3/14-19. The man who still turns in trust to the elemental spirits (since not illumined by the Spirit of God), and is hardened in heart, is impervious to the revelation contained in the proclamation. Cf. Gal 4/8-9; Eph 4/17-19; also Rom 10/1-3.

140. Cf. also Acts 1/4-6; 2, esp. vv 17,33; Jn 14/15ff; 16/7ff; Lk 24/49.

141. Note how in Eph 5/18, the effect of being filled with the Spirit is made analogous to that of being drunk. The effect of the Spirit's outpouring is implied to be a sort of a pervasive possession. Cf. also Acts 2/13; ICor 12/13.

142. This indwelling too admits of differing intensities.

143. The spirit of man lives by "the Spirit of life" (Rom 8/2) dwelling within him (cf. IICor 3/6; Gal 5/25). It is with this interior perception that the Christian becomes aware of the spiritual dimension of his existence, and begins to set value by the spiritual in his life. This graced spirit of man, under the lead of the Spirit of God, becomes the integrating centre by which a reconciliation is brought about between his warring *nous* (mind) and his *sarx* (flesh) (cf. Rom 7/25). Just as *sarx* is circumscribed as the area in man where Sin rules, the *pneuma*, as illumined, empowered, and indwelt by the Spirit, becomes circumscribed by Paul as the area where grace reigns. Hence, the 'Spirit' in "being-in-the-Spirit" (as opposed to "being-in-the-flesh") can refer to the Holy Spirit as indwelling in man's spirit, or, perhaps more correctly, to the man's spirit as indwelt by God's Spirit.

144. See also below under "The Pledge of Our Inheritance".

145. The union between the two spirits (the spirit of man and God's Spirit) implied in "living by the Spirit" and "walking by the Spirit" (i.e., in 'life' and in 'service') can be adequately described with the Siddhanthic expression as 'advaitic'.

146. The true offspring and the heir of the promise, in the mind of Paul, is Christ (cf. Gal 3/16ff); and we are the offspring, and heirs too, in as much as we are in Christ and we have put on Christ (cf. 3/29).

147. Usually in the Acts the receiving of the Holy Spirit is connected with baptism, and, often too, with the imposition of hands (cf. Acts 2/37ff; 8/15ff; 15/17; 19/5ff). The image of 'setting a seal', in all probability, refers to this conferring of the Spirit by the imposition of hands. 'Setting a seal', as a mark made with fire (fire represents the Spirit in biblical usage), is used in OT of persons to signify that the person sealed is transformed by divinity, and thus becomes the eschatological possession of God, enjoying divine protection (cf. Is 44/5; Ez 9/4ff). Cf. H. Schlier, *Lettera agli Efesini* (It. tr) (Paideia: Brescia, 1965), p. 79 and fn. 89.

148. Cf. G. Kittel, Δόξα, *ThDNT*, Vol. II, p. 247.

149. See also under "Salvation and Eternal Life", pp 277-280.

150. "Firstfruits" is a liturgical term in the Hebrew context. The religious idea behind it is, that all the produce and all that is born belongs to God. Man acknowledges this by offering the firstfruits and the firstborn to God. When the firstfruits are dedicated to God, all the produce is dedicated to God (cf. Rom 11/16); and by sacrificing the firstfruits to God, man redeems the produce for his own use. When Paul uses "firstfruits" in Rom 8/23, he seems to have in mind that the 'life' that we as sons have in the indwelling Spirit during our mortal existence is the firstfruits that God has given us by giving us His Spirit, to be dedicated to Him towards obtaining the fullness of sonship at our bodily resurrection. This is Paul's way of stating in other words what he has said earlier in Rom 8/10-11. For other instances of the use of *aparchê*, cf. IIThes 2/13; Rom 16/5; ICor 15/20,23; 16/15.

151. See also n. 68 above regarding *arrhabôn*.

152. 'Call' is a pregnant word in the Bible. It presupposes a 'choice', and it is in view of a 'mission': "A divine choice, then, is the basis of a call; its purpose is to accomplish the divine will" (cf. Jacques Guillet, "Calling" in *Dictionary of Biblical Theology*, ed., X. Léon-Dufour). However, it is to be freely and personally accepted. There are two types of call: one is towards constituting a salvific people (such was the call of Abraham, Moses, and the prophets); the other is the call of a people in a salvific covenant (this was the call of Israel, cf. Hos 2/25). Similarly in the NT we have the call of the apostles (of which Paul's is one), and the call of the Christian community in the New Covenant for salvation (Cf. for instance: "For consider your *call*, brethren; not many of you were wise according to worldly standards...", ICor 1/26ff). 'Call' implies a transforming and a creative action of God (cf. Rom 4/17; 8/30). N.B.: Paul uses *klêsis* 9 times (out of 11 in NT); and *klêtos* 7 times (out of 11 in NT).

153. In the Greek world, *ekklêsia* referred to the assembly of the *dêmos* (people) as a political force. In the Hb. Bible, *qāhāl* referred to an assembly convened for a religious act or for worship. The word for it in priestly circles was *ēdāh*. The Septuagint usually translates *ēdāh* by *synagōgê*, and *qāhāl* by *ekklêsia* (at times also

by *synagōgē* and other words). *Ekklēsia* and *synagōgē* were almost synonymous terms (cf. Jas 2/2), until gradually the Christian community would appropriate *ekklēsia* for itself, and refer to the gathering of the Jews apart as *synagōgē*. As *ekklēsia* comes from the verb *ekkaleō* (to call from, to convoke; *klēsis* - noun), it became the ideal word to refer to the new people of God who are assembled by a divine initiative, a divine choice, and by a divine call (cf. IPet 2/4-10). Cf. Paul Ternant, "Church" in *Dictionary of Biblical Theology*.

154. Compare ICor 1/9 and Col 3/15: "called into the fellowship..." - "called in the one body". For the meaning of body, *sōma*, see n. 68 (IV). Here 'body' is used analogically.

155. For more of this, see under "Upbuilding of the Body of Christ in Love".

156. It is in this sense of 'lordship' with a view to cherishing and fostering that the word 'head' is to be interpreted in ICor 11/3.

157. From this may be noted the inadequacy of stopping with the figure of the *mystical body of Christ* when speaking about Christ and the Church (For this insight I am indebted to N.M. Loss). It will be noted further that, with the use of the word *mystērion*, Paul would probably see in the Genesis text a reference to Christ and his Church as paradigm for God creating man male and female in His image, and for the institution of marriage.

158. The way Paul uses the preposition *syn* is something peculiar of him. Of the 186 times that words with *syn* are found in NT, about 95 are of Paul (49 exclusively of him). In the entire Greek literature, certain of these words are found only in Paul (and literatures that depend on Paul). Such are, for instance, *syzētētēs* (debater, ICor 1/20), *syzōopoieō* (make alive with, Eph 2/5), *synarmologeō* (fit together with, Eph 2/21; 4/16), and *syssōmos* (joint-bodied, Eph 3/6). A word that is taken up in the Letters after Paul is *synklêronomos* (joint-heir, Rom 8/17; Eph 3/6; Heb 11/19; IPet 3/7). Such words are more frequent in Eph. Cf. N.M. Loss, "Amore d'amicizia nel Nuovo Testamento" in *Salesianum* 39 (1977), fn. 43.

159. See pp 243-246.

160. See n. 152 above. Note how *ekklēsia* too has *kleō* for its root.

161. This should not lead us to conclude that those that are not "called" or "elected" have been predestined to perish (damnation). This is not in the mind of Paul. See also n. 65(VI).

162. See n. 11.

163. See n. 52.

164. In *logikē latreia* (RSV: spiritual worship), *logikē* (from *logos*, reason) points out to a worship that is conscious and intelligent (cf. also the use of *logikon* in IPet 2/2).

165. The other words Paul uses are: *leiturgia* (worship), *hyperētes* (attendant, cf. ICor 4/1), and *oikonomos-oikonomia* (steward-dispensation) (cf. ICor 4/1-2; 9/17; Eph 1/10; 3/2,9; Col 1/25). The last is usually in the context of *mystērion*.

166. For other usages where the verbal form (*douleuō*) is found, cf. Rom 6/22; 7/6; 12/7,11; 16/18; Eph 4/12; 6/7; Col 3/24.

167. Cf. also Rom 11/13; ICor 3/5; IICor 4/1; 6/3-4; 11/8,23; Eph 3/7; Col 1/7,25; 4/17.

168. For Paul's own example of *diakonia*, see under "The Revelation of Christ and Paul", pp 212-215.

169. *Leiturgon* and *hierourgounta* are words referring to priestly service. Cf. also Rom 1/9.

170. Cf. also Gal 1/15-16; 2/9; Rom 1/1-6; 12/3; ICor 3/10; Eph 3/2; Phil 1/7.

171. For references to *charismata*, cf. Rom 12/6; ICor 1/7; 7/7; 12/4,9,28,30,31; ITim 4/14; IITim 1/6. *Charismata* are included in the *pneumatika* (the spiritual realities) mentioned in ICor 2/13; 12/1; 14/1, or the *charisthenta* (what have been freely bestowed) mentioned in ICor 2/12, which are proper of the *pneumatikoi* (spiritual men) (cf. ICor 2/13). See also n. 120.

172. Cf. Ethelbert Stauffer, *αγάπη*, *ThDNT*, Vol. 1, pp 49-52.

173. *Charizomai* (derived from *charis*) can either mean giving something graciously, or showing oneself gracious to someone. However, in the verses cited in the text, on the basis of its primary sense which is 'giving', *charizomai* refers to a special form of giving which is 'forgiving'. Cf. *Greek-English Lexicon*, s.v., *χαρίζομαι*; *ThDNT*, Vol. IX, pp 396-397 and fn. 193.

174. Note how *eucharistein* is derived etymologically from *charis*.

175. This can be gathered also from Rom 14/6: "He also who eats, eats in honour of the Lord, since he gives thanks to God".

176. Note how 'Eucharist' (which is the English rendering of the Gk. *eucharistia*) comes from *eucharistein* (which is derived from *charis*). In the Eucharist, the Christian enters in communion with Christ who, 'after giving thanks to God (*eucharistēsas*), broke the bread and said, This is my body...' (ICor 11/24). The Eucharist is "the cup of blessing which we bless", and which is "a participation (*koinōnia*) in the blood of Christ" (ICor 10/16). While the Psalms were the privileged way of returning the covenantal *hesed* to God for the Jews, for the Christian, the most sublime Eucharist is the privileged way of his rendering his graced response (*charis*) in acknowledgement of God's blessings. Further, it is the celebration of the New Alliance: "This cup is the new covenant in my blood" (ICor 11/25) (Note how this wording is different from the Synoptics, giving emphasis to the New Covenant).

CHAPTER VI

Charis and Thiruvavul

1. Regarding context see under "A Contextual Overview" in Introduction.
2. Regarding "Inculturation" see Appendix V.
3. This idea we have taken from Sabapathi Kulandran. Cf. *Grace. A Comparative Study of the Doctrine in Christianity and Hinduism* (Lutterworth Press: London, 1964) p. 225.
4. E. P. Sanders uses 'pattern' in his book *Paul and Palestinian Judaism: A Comparison of Patterns of Religion* (SCM Press: London, 1977). He describes what he means by 'pattern' on pp 16-18. We do not use 'pattern' here in exactly the same sense. By 'pattern' we refer more to the framework in which the religious experiences fundamental to a religion are set forth, so as to form a coherent and meaningful whole.
5. Hence our study would allow no room for eclecticism or syncretism.
6. About 'homologous discourse', see n. 25(Int). Panikkar would put it thus: "The notion of homology here suggested applies the geometrical notion of homology to a certain series of concepts belonging to different cultures. In geometry, homology stands for co-relation between points of two different systems in which one point of one system corresponds to a 'homologous' point in the other. This method does not imply, first, that one system is better than the other, nor, second, that a point can be interchanged, transplanted as it were, from one system to another. It discusses only homologous relations... The concept of homology cannot be identified with the traditional concept of analogy, though it is related to it. It is not that the homologous terms show certain analogies as if the two notions were partially the same and partially different, or as if both share in a '*tertium quid*': the basis of analogy. It is rather that they perform an equivalent function, that they occupy an 'homologous' place, and fulfill an 'homologous' role within their respective systems. Homology is perhaps a kind of existential-functional analogy". (R. Panikkar, "Indology as Cross-cultural Catalyst" in *Numen* XVIII/3 (1971) 177-178).
7. This is based on the principle that revelation, when encoded into even valid and inspired formulations and systems, become reductive (the formulation does not exhaust the faith), and that the source of one's faith-experience is not, primarily, the word, but the Spirit of God that illumines the 'hearer' of the word. Speaking about "Cultural Adaptation as an Internal Requirement of Faith", Alszeghy says: "If the theological description of cultural adaptation presupposes the truth of the Gospel message, it also recognizes that human speech can never exhaust the entire wealth of the word of God. This means that the proclamation of the Church can never express the whole truth, and can never tell the truth in such a definitive way that it is not possible to perfect and complete indefinitely what has been said". And he complements this by citing DV 8 in fn that says: "The Church is always advancing towards the plenitude of divine truth". Cf. *Gregorianum* 63 (1982) 62.

8. We believe this is also part of the enrichment that 'dialogue' and 'inculturation' brings with it to the Church. Alszeghy would even speak of "a further development" in the doctrinal content. Says he: "We assume as an unquestionable theological principle not only that the doctrinal content of Christian faith can be made intelligible in various cultures but also that *it finds further development in them*. The Christian message, in fact, is addressed to all peoples and all cultures: otherwise it would not be a universal and definitive message of salvation. The universal and definitive destination of the Gospel implies that it can be assimilated by every culture and in every phase of the various cultures. This has not always been admitted with equal clarity by Christians...". *Art. cit.*, p. 63 (italicization mine).

9. See also under "An Incarnational approach" in Introduction.

10. Hence, as a general rule, we will not be referring the reader to the topics dealt with. When required, the reader may refer to them with the help of the "Detailed Table of Contents" given at the end.

11. Thus, another representative man, Jesus Christ, is seen as bringing about man's redemption, and inaugurating the new aeon of salvation.

12. Gen 2—3 contemplates a state of 'original justice' of the man that God created, before he lost it in his 'fall'. This 'justice' is described in the form of the familiarity that existed between God (the owner of the 'garden') and man (his 'gardener'). On that basis, the Catholic Church accepts in her dogma the existence of an 'unfallen' state of man, and the 'fall' as imputed to Adam, the parent of all mankind. The doctrine of the original sin rests on this understanding of the Bible. The Bible would see God's original command to Adam as a probation (The Siddhāntham instead would be inclined to think that there was an inner bondage already present in Adam, such that he could be led to opt for something other than God). With this doctrine of the original sin are strung on many questions that have occupied much reflection in the Church (such as: Is Adam one man or many men? What might have been man's state before the fall? How to reconcile the 'fall' of man in history with the mystery of God that is said to have been hidden for ages? In what really does the original sin consist? How is this sin communicated to each human being, when the supposition is that God creates a human soul each time a man comes to being? What about the salvation of unbaptized babes and others who have no personally imputable sins? etc). On this doctrine also is founded the dogma of the Immaculate Conception of Mary.

13. This points out to the ambivalent nature of *Māyai*.

14. We are using the word 'saga' on purpose, to imply that the two faith-traditions have a different sense of 'history' and of 'history of salvation'.

15. This first part of the salvation-history (i.e., until the coming of Christ) is as pertaining to the general history of mankind. Regarding Paul's view of the position of the Gentiles before "the coming of Christ", cf. Rom 1/18ff; Eph 2; ICor 1/26ff. For the salvation-history (general and particular) spelled out into three phases, see pp 197-198. (In the present Christian contexts, however, where already as children people are baptized and enter into the aeon of salvation, we cannot speak of such three phases of individual salvation-history.

16. This meaning is included in the *nun* of St. Paul. see n. 125(IV).

17. More amply about the Guru-coming, later, under "Man under Grace".

18. If SÑS 263 (commenting on SÑB VIII. 1.1) speaks of the Saiva Siddhāntham as the final stage of *spiritual evolution*, it does not mean it as a sort of an 'election' (as a preordination or a predestination, cf. Rom 8/29); nor does the Siddhāntham thereby consider itself as an exclusive group with regard to salvation, as did the Jews. Even for those that have come to the Saiva Siddhāntham, it speaks of further spiritual evolution through the paths of *Sariyai*, *Kiriyai*, and *Yōgam* to *Nānam*.

19. See also n. 70(IV).

20. This obedience includes also "the obedience of faith" to the proclamation of the gospel, and the obedience from the heart to the standard teachings to which the believers become committed. Cf. Rom 1/5; 6/16ff; etc.

21. This explains too the manumission terminology that Paul uses when speaking of the redemption of the believers.

22. 'Knowing Sin' in personal experience is different from discerning the true nature of Sin and of one's bondage to it. The former is found in every sinner; the latter is possible only for the graced man. See also nn 94 & 95 (IV).

23. *Karma* or *Vinai* means 'action'. This action (done out of like or dislike), be it good or bad (*puṇyam* or *pāvam*), is *Āgāmiyam* when it is performed (i.e., *Kanmam* is perceptible here; it is in its gross form); it is *Saṁjitham* as long as it remains on in its subtle form, as its moral effect; and it is *Prāraddham* in the form it bears fruit.

24. *Pāvam* and *puṇyam* refer both to the moral effects of a bad and a good deed, as well as to deeds themselves. Hence it is that in common parlance *pāvam* is used to mean 'sin' (transgression) and *puṇyam* to mean 'a good work'.

25. For the divine pedagogy in the functioning of the Law of *Kanmam*, see pp 112-113.

26. For Judaism, 'good work' was what a Jew, by virtue of being righteous (covenantal man by belonging to Israel), performed by obeying the Law. This was to win him the forensic justification at the end of his life. For Christianity (and for St. Paul), 'good work' is what a man, justified by faith, performs as living the righteousness given him by God in his baptism. These good works enable him to come to the day of the Lord laden with "the fruits of righteousness" (Phil 1/11). Catholic theology would place its doctrine on 'merits' on this basis. A man would gain more merits or less merits, depending on the purity of his love for God in his actions. The doctrine on 'indulgences' too are rooted in this. In the Siddhāntham, 'merits' and 'demerits' (*puṇyam* and *pāvam*) are accounted only for the man who acts with ego-gains in view (i.e., acts moved by likes and dislikes). For the man who acts under the light of *Nānam*, there is no gaining of merits and demerits; his only gain is the Lord (who is the Truth, *vāymai*) (cf. ThAP 97).

27. The example that Paul gives to explain how the resurrection of the body takes place, in ICor 15/35ff, is similar to the Siddhāntham in the way it explains 'rebirth'. The 'actions' that the bonded man sows (in the 'field' of *Māyai*) in search of some gain is like the seed that is sown in the earth. Like how the seed 'dies', and attains another state that takes on the formation of a new body (under God's disposition), so too, the 'actions' performed perceptibly as *Āgāmiyam* 'die' attaining the subtle state of *Saṁjitham*; and by God's *Aṇai* they take up the form of

Prāraddham to effect the particular embodiment in a particular birth, in order to live out the bondage-yearnings that were previously sown. (Note how, according to the Siddhānatham, 'dying' is not perishing, annihilation, but being reduced from the gross form to its subtler form. Origination is evolving from the subtler form into its grosser form. This again is on the basis of its *Sathkāryavādham*: what evolves into a gross form is in some way already potentially present in its subtler form — like how the full-grown man is in some way already in the embryo).

28. This is not merely a theory or a hypothesis for the Siddhānatham. It is instead what is seen in deep siddhic states of consciousness. TA (Transactional Analysis) has some insight of the sort in its talk about 'script', 'games' etc.

29. See nn 68, 103, 104, 105 of Ch. IV. Note also IThes 5/23.

30. Paul uses *kosmos* (world) mostly in a pejorative sense. See n. 55(IV).

31. In Paul's mind, Adam (man) was created in view of Christ, the true man, the beginning and the end of all creation.

32. Thāyumānavar describes this state of the spirit to that of a blind babe caught up in a dark room. Cf. "*Chinmayānandha Guru*", 5 in *Thāyumānavadigaḷ Thiruppādalgaḷ* (Kalagam: Madras, 1975), p. 60.

33. Cf. ThAP 30; SÑB II.7.1; IV.2.1.

34. *Sakalam* means 'being with *Kalai* and the rest of the *Māyai*-evolutes'. *Sakalāvasthai* refers to the state of the spirit in *Sakalam*. *Sakalar* are the men who are in the state of *Sakalāvasthai*. *Kalai* comes from the word *kalitthal*, which means 'to clear and insert' — and it points out to the function of *Kalai* as *Thatthuvam* towards the spirit attaining more and more conscious states.

35. Cf. SP 18: "*Thōṛṭam malaparibāgam vara*".

36. The knowledge thus had, even through religious studies, would amount only to a *thatasthalatchanam* of God, world, and man. Only with the dawning of *Nānam* the man can come to the *svarūpalatchanam* regarding them. Cf. ThAP 29.

37. *Sakalāvasthai* would not, on that account, have a pejorative sense, like *sarx* in Paul. It would rather be like Paul's nuance in his use of *psychikos*, referring to the natural man (cf. ICor 2/14; 15/46). That is, *Sakalāvasthai* would mark a stage of evolution in consciousness, which however is not yet the stage of the spiritual consciousness.

38. The same *karanam*, which, in union with the respective *thātthvikam* (evolved forms of the 36 *thatthuvam*), attained to various degrees of conscious-states at the five conscious-centres (cf. "*Añjavatthai*") in the *Sakalāvasthai*, carry on a similar operation also in the *Suddhāvasthai*. The difference consists in this: that while, in the *Sakalāvasthai*, they (the *karanam*) were under the bondage of *Ānavam* (expressed in the hegemony of *Ahaṅkāram*), in the *Suddhāvasthai*, they are under the illumination and the hegemony of the indwelling Thiruvāruḷ (to which *Ahaṅkāram* too submits), Attaining to knowledge-states in this graced hegemony is what is described as "seeing with the Lord's Eye". In this way, the same spirit that reached out only to 'illusion' and to the *thatasthalatchanam* of self, world, and God in *Sakalāvasthai*, now reaches out to 'wisdom' and to the *svarūpalatchanam* of those realities in *Suddhāvasthai*.

39. Saiva Siddhāntam also speaks of a cosmic event, the *pralaya*, at the end of an era. This is however not final; rather, it is cyclic in character, and it is to give respite to the spirits-in-bondage.

40. Cf. also Gal 5/19ff.

41. See n. 37(III).

42. From *Māyai* evolve three types of worlds: *Suddhaprapañjam*, *Miśraprapañjam*, and *Asuddhaprapañjam* (pure world, mixed world, and impure world). These worlds are proper of the *Viññānakalar*, *Praḷayākalar*, and *Sakalar* respectively. That is, the same world-order (*prapañjam*) becomes three in respect to the three types of spirits on account of their different grades of bondage to *Ānavam* and of their evolution in consciousness. These three worlds, that offer different degrees of distortion or lack of consciousness in the spirits, evolve from the three causal forms of *Māyai*: *Suddhamāyai*, *Asuddhamāyai*, and *Prakṛtimāyai*. Because *Prakṛtimāyai* is but a direct evolution from *Asuddhamāyai*, it is referred to as *Prakṛti* or *Prakrudham* (*Thaṭṭhuvam*).

43. The *anthakkaraṇam* that evolves next in order to *Buddhi* is *Ahaṅkāram*; it evolves from that area of *Buddhi* where the *Rājasaguṇam* predominates. Uniting with this *anthakkaraṇam* the spirit attains to the consciousness of 'I' and 'mine', and pushes itself in repeated waves to attain various conscious states and activities and goals. It is therefore the seat of every effort and striving.

44. When a man is freed of this dominant sense of 'I' and 'mine', he attains the maturity of renunciation (*thuṭavu*). *Thuṭavōr* are those that embrace the life of renunciation. See n. 57(I) and n. 8(III). This maturity is basic to possessing the evolved form of love which is called *aruḷ* (cf. *aruḷudaimai*, being a man of gracious compassion).

45. When a man attains the spiritual maturity of *Iruvinaiyoppu*, he is no more a slave to likes and dislikes in his actions. Cf. ThAP 51.

46. ThAP 23, 25, 26 point out to such deceitful roles of *Ānavam*.

47. Because of this captivating, fascinating nature of the world for the sensuous man, Umapathi calls it *elūlmāyai* (beauteous *Māyai*). Cf. ThAP 82. This deceitfulness is mainly in the *Prakṛtimāyai*, which is also called *Mōhini* or *Mān*.

48. Meṅkaṇḍār likens the delight a man finds in pursuit of his likes and dislikes to how a man hungers, eats finding satisfaction, but hungers again... Cf. SNB VIII.1.2. This is similar to what Christ refers as the water, drinking which a man will thirst again (as opposed to 'the living water'). Cf. Jn 4/13.

49. See p. 91. See also under "The Role of the *Thaṭṭhuvam*", pp 110-111.

50. See this spelt out in relation to the three Divine Persons Father, Son, and Spirit under "Conclusion" (V).

51. By the translation "beneath the Truth", we have rendered the nuance required by "the hands gilded by the gleaming torch...". The literal translation of "*uṇmaiṭṭin*" is "behind the Truth". This nuance (which is included in "beneath the Truth") is what is important in the present context.

52. The *elūṇchudar* (the rising sun) in ThAP 71 too refers to Thiruvārū.

53. When speaking of the universality of sinfulness, Paul traces it back to the fall of the first man Adam, which took place in time. In his intuition into the *mystèrion*, Paul sees the role of Christ to bring man his participation in God's life and glory as preordained from eternity. A dilemma would however remain: how to reconcile the fall of man in time with the eternal mystery of God's salvation in Christ?

54. The 'acceptable time' and 'the day of salvation' spoken of by Paul in ICor 6/1-2 is of the same dynamism as the *nun* of Rom 3/21, in which God definitively manifests His righteousness in the Christ-event. This 'salvation' offered in the preaching, though of the same nature as that at the Parousia, is however only given in an inchoative form, to find its growth and fullness in the continued ministry of the Church.

55. *Praḷaya* (deluge and destruction of the world-order) is not seen by the Siddhāntham as a punishment of God for sin and wickedness. It is seen rather as God's act of mercy, by which He gives rest to the bonded spirits from the intense sufferings endured by them due to growth of wickedness in the world. Cf. SŌS 57: "*alittthal ilaipāṭṭal* (destroying is giving rest)". In this sense, 'sleep' (which is a certain degree of capitulation of consciousness), and 'death' too, are for attaining 'rest' from suffering and pain. Cf. also SP 18: *odukkam ilaiṭṭal*. 'Destruction', however, is not for liberation from bondage and pain.

56. Regarding *Vidyāthathuvam* see Appendix: "*Thathuvam*: The *Māyā*-evolves".

57. *Iruvinaiyoppu* is that which leads a man to a deeper life of peace, and to meeker human relationship. In its more evolved form this equanimity is described as looking at gold and clay with the same state of mind. Cf. SŌS 281.

58. The difference in spiritual consciousness in the two states would be like seeing with the lamp-light and with the sun-light.

59. This cyclic understanding of the realization-appropriation of salvation finds its concrete form in the liturgy where the salvific mysteries are re-presented and re-enacted. It is further evidenced in the way the mysteries are re-lived through the liturgical cycle annually.

60. Hence it is that Hinduism lacks a sense of history, and anyone seeking in it a historical framework in religion similar to Christianity will be disappointed. The typical Hindu religious mind is reflected in the following words of Mahātmā Gāndhī: "I must say that I have never been interested in a historical Jesus. I should not care if it was proved by someone that the man called Jesus never lived, and that what was narrated in the Gospels was a figment of the writer's imagination. For the Sermon on the Mount would still be true to me". Cf. his work *The Message of Jesus Christ* (Bombay, 1940) p. 35.

61. It is to be noted that Paul sees the dispensation of the Law, and the law-abiding it inculcated, as a pedagogy of God to lead man to Christ. This however is as *from without*, unlike the Siddhāntham that sees God working as from within (in advaitic union).

62. Cf. SŌS 57: "*pārtthidin arulē yellām* (if you consider well, all is but Grace)"; cf. also SP 18. See how beautifully Thirumūlar puts it in ThM 1769:

அருளில் பிறந்திட் டருளில் வளர்ந்திட்
 டருளில் அழிந்தினைப் பாறி மறைந்திட்
 டருளான ஆனந்தத் தாரமு தூட்டி
 அருளால்என் நந்தி யகம்புகுந் தானே!

I am born by the Grace (of the Blessed Lord), I grow by His Grace, I die and get obscured and rest by His Grace, and I drink the ambrosia of supreme bliss by His Grace. My Blessed Lord entered my heart through His Grace.

— Trans. by Visuvanatha Pillai (A Science Graduate) in *Analyses of the Tirumantiram* (Saiva Paripalana Sabha: Jaffna, 1969), p. 194.

63. *Suddhāvasthai* is discontinuous with *Sakalāvasthai*, as *Sakalāvasthai* is with *Kēvalāvasthai*. Yet, it is continuous with the *Sakalāvasthai* in the sense that it is with the same *thanu-karana-puvana-bōgam* that the man leads the *Nānapādham*. The difference consists in the way the Lord's Aru| is the medium of consciousness in the two states, the 'knowledge' attained, the *sādhana* employed, and the gains conferred. Regarding the two ways of operation of consciousness, see under "The Spirit's Ambivalent Knowing", "The Spirit's Nature as *Sadhasath*", and "*Viyāñjakam* (the Medium)". See p. 87 onwards. See also nn. 38, 58.

64. For the meaning of 'Saiva Siddhāntham', see pp 41-43.

65. For Paul, the experience of 'election' is endemic to the experience of salvation. This, however, cannot be thought of as a denial of the universal salvific will of God found explicitly mentioned in I Tim 2/4. For, when talking about the 'election' of those who are on the way of being saved, Paul is talking as one who is enthused by the experience of God's eternal love. He has no intention to imply the preordained damnation of others.

66. The Siddhāntham compares this to how only the lotus buds in a pond that are mature for blossoming bloom, though the sun shines equally on all the buds. Cf. SNB XI.2.1; SNS 317.

67. Polemically S. Radhakrishnan would liken this conception of man to a string with only one end. Cited by Daniel Acharuparambil in "The Problem of Presenting Christianity to Hinduism" in *Evangelizzazione e culture. Atti del Congresso Internazionale Scientifico di Missiologia, Roma 5-12 Ott. 1975* (Pontificia Università Urbaniana: Rome, 1976) Vol. III, pp 175-176.

68. *Nānam* (wisdom) is used to signify one or another of its different dimensions as relevant to the context. They may be stated as follows: (1) as God's Wisdom and as another name for the Lord's Aru|; (2) as that contained in the *Āgamas*; (3) as that which pervades and illumines the consciousness of the graced man; and (4) as the state of the man who lives illumined by the Lord's *Nānam*. Cf. also SP 10 — see n. 87 (III).

69. This manoeuvre of the Lord is called *ātkolal* (This would be similar in meaning to *katelempthên* in Phil 3/12). Regarding *ātkolal*, see pp 131-132.

70. Cf. also ThU 1; II 4, 14-15 — see n. 74 (III); etc.

71. Cf. ThAP 48. See nn 105-108 (III). If we may interpret Paul's 'meeting with Christ' according to the pattern of the Siddhāntham, it would seem to be that

proper to the *Pralayākalar*. Christ appeared to him in the *nirādhāra thirumēni* i.e., not with a physical tangible body (in the flesh), and addressed him in the second person.

72. Cf. SNB VIII.2. *ēdhu*: "avan anniyaminñic- chaidhanniya sorūpiyāy nīṭṭalān".

73. Cf. SNB VIII; SNS 253; II 18 — see n. 205 (II).

74. Jn 20/29: "Blessed are those who have not seen and yet believe", seems to contain a catechesis that would encourage those who had not seen Christ in person.

75. This is the import of ThAP 43. See under "*Vaḷḷal* (The Philanthropist)", pp 128-129. Cf. also ThKP 5; SNB VIII.2.3 — see n. 62 (III).

76. Similar to the way the Siddhāntham would feel the Lord to be intervening in the person of the human Guru for the *Satthiniḃādhan*'s illumination, Paul would think that God is appealing through his preaching as an apostle ('ambassador for Christ') for his hearers to be reconciled to Him (cf. II Cor 5/18-20). The difference would be that, while for the Siddhāntham the Guru is the grace-form that the Lord has assumed, the apostle (or the preacher or minister) is considered neither as God's form nor as Christ's form. Moreover, the Church would hold that, no matter what the holiness of her minister, those ministered to, through the word or the sacraments, are placed in salvific encounter with Christ without fail. In the case of the Guru no such guarantee exists. The Guru is not ordained; he is discovered and acclaimed. The Hindu saint Rāmakrishṇa Paramahansa has an apt simile to explain this: When a flower blooms fully, the bees naturally find their way to it. In a similar way, when a man has bloomed in divine wisdom, he will draw those ripe for *Nānam* in a most natural way. Cf. *Sayings of Sri Ramakrishna* (Sri Ramakrishna Math, Mylapore: Madras, 1960) p. 74.

77. In other words, the new way of living would be the reversal of the bondage-yearnings, and the implanting of God-yearning.

78. This makes it clear that the Siddhāntham's *Nānapādham* is esoteric in nature.

79. This renunciation implies the Christian mysticism of the 'cross' and of being 'crucified with Christ' (cf. Gal 2/20; 6/14; I Cor 1/17ff; etc). This renunciation is also an absolute condition for Christ's discipleship: "If anyone would come after me, let him *deny himself* and take up his cross daily and follow me" (Lk 9/23; Mt 16/24; Mk 8/34).

80. As seen earlier, this propitiation is not in the sense of appeasing an angry God, or rendering him propitious, as it was the case in the pagan religions and in the Vedic religion. It was more in the order of a reparation and a re-consecration to God.

81. The Saivite mystics often sing movingly of Siva as the *Nīlakaṇṭha* (the Blue-throated one). This title has its origin from the *purāṇas*. The *Asuras* had churned up a poison that would have destroyed the world, and, to save mankind, Siva drank that poison halting it in his throat. Thus His throat becomes blue. This, of course, is not a historical fact, such as the crucifixion was.

82. This feeling about sin is eloquently portrayed in the following words of Māpikkavasagar:

"All false am I — false is my heart, false too my love.
 Yet if I, a man of Deeds (*Kanmam*), weep (over my falsity),
 truly may I gain You (Truth)".
 — ThVm (5) "*Thirucchadhagam*" 90.

83. Living out one's *Kanmam* is not seen, primarily, as paying the debt due to sin (punishment) (though in popular Hinduism this may be the understanding); it is rather seen as the way of purification from bondage-yearnings.

84. It must be noted, however, that these moral effects of deeds (good or bad) do not affect the man concerned alone; it conditions also the environments (*pūvanam*) in which he would lead his life, and enjoy his desires (*bōgam*).

85. Regarding *thavam*, see nn 111, 114 (III). The way a man grows in *thavam* is through *Sivapūṇṇiyam* (Doing everything in honour of Siva and as service done to Him; see n. 116 (III)). (This may be similar to the injunction of Paul in ICor 10/31; Phil 3/18-19). *Thavam* would in fact signify a liturgy of life (that is, all that is done is done without seeking ego-gains, but as service to God done in one's heart). Cf. *Siddhāntha Vinā Vidai*, ed., Dharmapura Ādhīnam (Dharmapuram, 1975) pp 325-330.

86. Regarding *thuṭavu* and *thuṭavōr*, see nn 57 (I); 1,8 (III).

87. The patterns of psychic functions and emotional reactions, imposed by the *Prāraddham*, do not totally cease in the graced man. However, since he leads his life in a major way free of the slavish sense of 'I' and 'mine', and under the illumination of Nānam, the *Āgāmiyam* fails to gather. The *Siddhāntha* explains this as *Āgāmiyam* 'being burnt by Thiruvāruḷ' (cf. ThAP 98). *Sāṁjitham* is removed by *Guru-dhūchai*. Hence, his *Kanmam* (*Sāṁjitham-Prāraddham-Āgāmiyam*) is like a fried seed that will not sprout giving another birth.

88. Cf. *SNB* VIII.1.1.

89. Cf. also ThAP 100. Not every one who reaches advaitic union is a Guru.

90. A later development of the Christian dogma would see this spelt out as one Godhead and one divine nature, but as constituted of three Persons — the Father, the Son, and the Spirit (This would be called the Holy Trinity, or as the Triune God). The Preface of the Feast of the Holy Trinity would say: "And in proclaiming You God true and eternal, we adore the Trinity of Persons, the unity of nature, and the equality in divine majesty".

91. See n. 171 (IV).

92. In the typical way of the Rabbis, enumerating, in intense religious solemnity, God's blessing to the Israelites, and climaxing it with the mentioning of 'Christ', Paul bursts forth with the doxology to him, "who is God over all, blessed for ever. Amen". (Cf. Rom 9/1-5; alternate trans., RSV). Being far away from these and other such expressions both in time and space, and being conditioned in our thinking by philosophical specifications such as nature, person, etc., it may be quite impossible for us now to get the real 'feel' of Paul about the way he felt about Christ and his divinity. But that for Paul 'Christ is Divine' is beyond any shred of doubt, even if such an open declaration is not anywhere found in his writings (cf. Kuss: "Alla domanda, se Paolo abbia designato immediatamente ed esplicitamente Gesù come 'Dio' (*theos*), si deve dare molto probabilmente una risposta negativa". Paolo, p. 442).

93. There is an early second century (AD 111-113) witness of Pliny the Younger about Christians worshipping Christ as God. In his report to Emperor Trajan he writes: "Adfirmabant autem hanc fuisse summam vel culpae suae vel erroris, quod essent soliti stato die ante lucem convenire carmenque Christo quasi deo dicere...". Cf. Konrad Kirch, *Enchiridion fontium historiae ecclesiasticae antiquae* (Herder: Freiburg-Barcelona-Rome, 1956), p. 23.

94. John the Baptist living in the wilderness, he having disciples, his baptizing in the Jordan (a rite of initiation), as well as the theophany that took place when Christ was baptized by John, the forty days Jesus is said to have spent in the desert (it could have been a much longer period), he being called Rabbi (Master) by his disciples — all these would seem rather familiar things of a Guru-tradition for the Hindu culture and religiosity. So would the tradition of the three wise men coming from the East in search of the divine babe in Bethlehem. The clear difference, however, would be that the initiation of Christ is not seen as an initiation to wisdom but rather the moment of the acknowledgement that he was the wisdom of God. Cf. also his teaching the learned divines in the temple when only 12 years old.

95. Regarding *Satthinibādham* and *dhītchai*, see nn 118-119 (III). It will be seen that already the paths of *Sariyai*, *Kiriyai*, and *Yōgam* are in a certain way initiation into *Nānam*. That is, the four paths are not so neatly compartmentalized. They in fact trace the growth in *Nānam* to its maturity in the *Nānapādham*.

96. It may be opportune here to analyse a little that poem of Mānikkavāsagar which is styled "the heart of the *Thiruvāsagam*". (ThVm 22 "*Kōil Thiruppadhigam*" 7, trans. on p. 166). That mystic vision is described as the total eclipsing of Darkness (cf. "chiding darkness away"). The way it is seen is said to be "devoid of thought" (i.e., in a way that transcends the usual way of consciousness through the *karaṇam* and the *anthakkaraṇam*). The Lord is seen as pervading all reality, sustaining it, and yet not forming part of it (cf. "You became one with all... You are none of that all; without You none of it all is!"). The thing most relevant to us here is that, this vision of the Lord is had in the mystic's embodied condition, and he instinctively recognizes it (the vision) to be of *Siva*, the same that took possession of him as *Guru* at *Perundhufai* ("O *Siva*, that dwells the Sacred *Perundhufai*"). Since references to *Siva* and to *Perundhufai* (or *Kōgali*) are most frequent, it will be clear that all the psalms, beginning with "*Sivapurāṇam*", sung by Mānikkavāsagar in his *Thiruvāsagam* are addressed to *Siva* as *Guru*. It will be noted also that Arulnandhi's invocatory prayer at the beginning of his II is to the Lord as *Guru* *Meṅkaṇḍār*. ThU 1 is on the *Guru*. From all these and many others, it would require no stretch of imagination to understand that the *Guru* is considered, and is worshipped, as the divine form of God. See also pp 135-136.

97. On this is based the dogma that Mary is 'the mother of God' — in the sense that she is the mother of Jesus Christ, who is a divine person that has become incarnate.

98. As explained above, the incarnation of Christ is the divine person of the Son of God taking a truly human existence. The chief principle about *avatār* in the Vaiṣṇavite tradition is stated in the *Bhagavad Gītā* thus: "Whenever the law of righteousness withers away and lawlessness arises, then do I generate myself (on earth). For the protection of the good, for the destruction of evil-doers, for the setting up

of the law of righteousness I come into being age after age" (IV, 7-8; trans., R. C. Zaehner). The *avatār* is therefore repeatable.

99. It will be noted then that the role of the *ubāya guru* is limited to mediating *Nānam*. The role of the Lord before the man's *Satthinibādham* is not seen as His Guru-role.

100. See this further explained using ThAP 77 model on pp 134-135. Cf. also ThU 35, ThKP 14, 48. These, however, speak about the mystic's advaitic vision and bliss-enjoyment of Sivam. The difference with the Guru is that the Lord possesses him towards mediating *Nānam* to the *Satthinibādhan*.

101. This would be similar to the 'anointing' in the biblical sense. See also under "*Aruḷuru* (The Form-of-Grace)", pp 125-126.

102. Regarding *Sivōhambāvanam*, see under "The Role of the Guru", pp 136-137. *Sivōhambāvanam* is not as by a mental effort. It is the Lord's Aruḷ itself that gives this way of beholding and acting. Cf. SNB VI.2.3.

103. This identification can be compared to the way Paul felt himself one with Christ: "It is no longer I who live, but Christ who lives in me" (Gal 2/20). This mystic identity-consciousness of Paul may be called, in the Siddhāntham's terminology, "*Christohambāvanam*". It must be kept in mind, however, that '*Sivohambāvam*' is in function of purification from *thaṭpōtham*.

104. Cf. the Pauline expression *en Christō*. See nn 30, 43 (V).

105. See also n. 223 (III).

106. In this way of becoming, the Siddhāntham sees a twofold graciousness of God: (i) as taking a 'recognizable' form; and (ii) as condescending to come to the human level.

107. This was in fact the purpose of the third and the fourth stages of the Hindu way of life, which some embrace. The four stages are: *Brahmacārya* (student life), *Gārhaṣṭhya* (householder's life), *Vānaprathya* (life of forest-dwelling), and *Sannyāsa* (fully renounced life). In fact, when Prince Siddhārtha left his family and kingdom, went to the forest, stayed 13 years in meditation, and became "the enlightened" (Buddha), he only did in an extra-ordinary way what many others had done before him, and after.

108. See n. 216 (III).

109. It is only then that the man gets a glimpse into the spiritual dimension of his existence, and thus gets a better, truer understanding of himself. Only then, too, the spiritual realities become real and attractive to him.

110. The man's spirit does not become destroyed, nor enslaved by such union. On the contrary, it is enabled to attain its highest functions. This union may be called, in the Siddhāntham's terminology, *advaitic*.

111. See also n. 143 (V).

112. See under "The Role of the Guru", pp 135-138.

113. Thus, *Sakalāvasthai* (where, by the *karāṇam*, the *spirit* attain the various conscious-states) becomes analogous to the *Suddhāvasthai* (where, by Thiruvārūḷ, the spirit attains to true discernment).

114. Meykaṇḍār compares the natural way the graced spirit moves towards union with the Lord, to the way the waters in a river, held up by the dam, flow towards the sea when the dam is broken, and remain merged with the ocean. Cf. SÑB VIII.4.1. See also n. 213 (III).

115. It is precisely in its purification and illumination aspect that Aruḷ is antithetical to *Āṇavam*. Cf. ThAP 64.

116. This is best represented by Meykaṇḍār's simile about the Prince among the five hunters in SÑB VIII. SÑS 253 expatiates on it (see p. 125).

117. The *Thiruvaindhelutthu* (*Śrī Pāñcākṣara*) is considered to be the Grace-Name of the Lord (similar to the way the Guru is the Grace-Form of the Lord). Hence the prefix '*thiru*', or the affix '*aruḷ*' in *Aindheluttharuḷ* (similar in function to '*aruḷ*' in *Aruḷuru*). See also under "The Nature of the Five-Letters-Grace", and the Chart: "*Thiruvaindhelutthu*: The Sacred-Five-Letters", pp 154ff; 158.

118. This may be said to be one of the basic truths that Paul learnt at the revelation of Christ to him on the road to Damascus. See also n. 15 (V).

119. Cf. SÑB XII and its commentaries in SÑS and SP. However, a careful analysis of some of these texts does seem to promise the basis of a community-based mysticism for salvation. This, however, would require a study by itself.

120. Hence in the Siddhāntham there is no talk of a redeemer. The Guru initiates a man to inner light and inner bliss-experience. As the man's inner light grows, his inner darkness wanes; and as his inner blissful communion strengthens, his bondage-yearnings ebb out.

121. This fact Pattapaṭṭhaḍiḡaḷ points out to when he says "forgetting even the Mother (Aruḷ)...". See p. 59. See also n. 211 (III).

122. This change of perspectives, by which the mystic sees God in all, is represented picturesquely in ThM 2251 (trans. on p. 167). Whatever be the good the mystic does, his gain is not 'merits'; his only gain is the Lord who is the Truth. Cf. ThAP 97, 98. See under "Men of Yield-free Works".

123. Cf. UV 51. See also under "*Pāsam* and *Mukthi*", pp 113-114.

124. This is unlike Buddhism which speaks of the ultimate state as *nirvāṇa* and a total cessation of pain and suffering. The Siddhāntham speaks not only of the cessation of every trace of alienation and pain, but also of the wisdom-filled communion of love with Sivam, described as '*kāṇal*' (seeing).

125. This is unlike Saṅkarācāriyār's Monistic Advaita, where, in the *pāra-mārtika dṛṣṭi* (the true vision), the individual realizes himself to be the Absolute Brahman ("*Aham brahmāsmi*", "I am verily Brahman"). There would not exist the union between God the Saviour and the man that is saved. Religion, worship, communion and fellowship, etc. exist only in the *vyavahārika dṛṣṭi* (the perspective of the non-realized man).

126. This attaining of the Lord's own state is by being oned with Him when He gives Himself to be enjoyed as Bliss Supreme (cf. ThAP 73, ThU 6).

127. Compare all this with the opinions of earlier authors cited on pp 4-5 and nn 3-7 (Int).

128. For those of us who do not have the sensitivity to perceive the subtle-matter world and the world of the spirits where forces for good or for evil operate, all this may be mere personifications, or only mythical, figurative ways of speaking.

129. *Aruḷ* in *pēraṇaḷ* (ThAP 3) refers to God's attribute; *aruḷ* in "*Aruḷurunilai*" and "*Aṇḡeluttharuṇilai*" do not refer directly to *Thiruvāruḷ*.

130. See also under "Siva-Satthi Relationship," p. 69. As we know, *Aruḷ* and *Satthi* are names for the same divine reality (cf. also SNB V.2.3; SÑS 239). However, as seen on p. 119, *Satthi* is the general name given; in the *Nāna*-stage, She is more recognized and related with as *Thiruvāruḷ*.

131. See also pp 154-156 and the chart on "The Sacred-Five-Letters" on p. 158.

132. This pervasive presence is likened to that of *agaram* (the life-letter 'a') in all language-communication. See pp 60-62.

133. Cf. also ThM 459, 2302.

134. The relation between *avayavi* and *avayavam* (body and its member) also is called *thādhānmiyam*. On a similar analogy, ThKP 78 says that the Lord brought about the world-order by His *Satthi* as we bring our works with our hands. See n. 86 (II).

135. It would have been noticed that "*Thiruvāruḷ*", as well as "*Satthi*" and "*Nānam*", when referring to *Thiruvāruḷ*, have not been put in italics, since they are in fact proper names of this divine reality. Instead, we have always italicized *charis*.

136. Modelled on this, the first two *Thatthuvam* in *Māyai*-evolution are called *Sivathatthuvam* and *Satthithatthuvam* (or *Nādhām* and *Vindhu*).

137. Cf. also SÑB II.2.3.

138. This implies that male and female, and man and woman are modelled after, and are a way of participating in, the Lord's way of being and acting as *Siva-Satthi*.

139. In popular Hinduism and in the *Purāṇas* this takes the form of *Satthi* being the Consort of *Siva*.

140. cf. also SÑS 65, 67. The knowledge that is acquired by study, discursive meditation etc. too pertain only to *thatasthalatchanam*.

141. Other ways of referring to this nature of *Satthi* are as *Chith-satthi* of the Lord, or as *Parāsatthi*. In Her role as *Thirōdhāna satthi*, *Satthi*-trifurcates as *icchā-nānā-kiriyā satthi* of the Lord. (For the way they co-ordinate the *Thatthuvam*, see under "*Thatthuvam* or the *Māyai*-Evolutes", Appendix II).

142. The underlying understanding is: (i) that evil will never really triumph over the Lord's *Satthi*, (as darkness will never overcome light); (ii) that every spirit has the innate capacity and inner tendency to shed bondage, and to go and unite with the Lord, and will do so when divinely enabled, even though the process may be a long one.

143. Thus *Aruḷ* is antithetical to *Iruḷ*, as light is to darkness (For references to *Aruḷ* as light in ThAP, cf. 24, 29, 30, 32, 50, 55, 56, 59, 63, 64, 67, 68, 71, 91). This may be the proper place to point out to the etymology of *Aruḷ* and *Iruḷ*. The

Siddhāntham narrates the whole understanding of salvation by its very etymology. The five realities that enter into the history of salvation, and which are represented by the Sacred-Five-Letters (*Si Vā Ya Na Ma*), are also named *Poruḷ-Aruḷ-Theruḷ-Maruḷ-Iruḷ* respectively. 'Uḷ', which is common in all of them, points out to the inner reality or the inner dimension of the reality concerned (cf. *uḷ + meḷ = unmai*, truth). Thus, *Iruḷ* (Darkness) points to a negation of inner, metaphysical worth (→ *asath*). *Poruḷ* points to the Real that is hidden beneath all that is apparent (or knowable), and which sustains it (see also the meaning of *Kadavuḷ* or *Iyavuḷ*, n. 56 (1)). *Maruḷ* refers to the condition where the inner reality of things is seen only in a confused and distorted manner due to *Māyai* and its *mayakkam* (illusion). *Theruḷ* refers to the knowing spirit which is within man, and whose *rūḷam* (form) becomes manifested (cf. *theridhal*) to his consciousness (cf. *ānmadharisanam*) when illumined. *Aruḷ* (from *ar* or *aru* + *uḷ*) refers to that Reality in God which is rare, precious (cf. *arumai*) (pointing out to its freely bestowed and gracious aspect), and by which His graciousness is experienced.

144. Cf. ThAP 1, 5, 7, 88, 91.

145. Cf. ThM 1775, 1790; Thāyumānavar sings:

தன்னருள் வெளிக்குள்ளே

அகிலாண்ட கோடியெல்லாந் தங்கும்படிக் கிச்சை வைத்து...

in "Thiruvāruḷilāsaḥ parasiṇa vaṇakkam". Cf. Thāyumānavadigaḷ Thiruppādalgaḷ, p. ௧.

General Synthesis and Conclusion

1. Though we have studied only the *Thiruvavurpayan* in detail, we are taking the whole of the Siddhāntham here together for three main reasons: (i) like the *Letters* of Paul, the Siddhāntham's *śāstras* form a homogenous literary and religious corpus, both as *śāstra*-literature and as containing identical theological views (even more so than the *Letters*); (ii) We have given a fairly good picture of the whole of the Siddhāntham using the outline found in the ThAP; and (iii) we are interested in getting acquainted with entire religious patterns, and not merely with one book.

2. *Ñadhuru* is the mystic; *Ñānam* is *Aruḷ-Ñānam*; and *Ñēyam* (object known-loved) is *Sivam*. Note how *Ñēyam* (or *Nēyam*) is the synonym for *Anbu* (Love).

3. The English word 'charity' (coming from Lt. *caritas*) is used to render Gk. *agapē*. Etymologically it comes from *KAR-* signifying 'dear, loveable' (from which also words such as 'cherish', 'caress' etc).

4. *Leit* — is connected with *laos-leōs* (people). In Gk. usage, *leitōn* is 'townhall'; *leiturgeō* means 'serve in public offices at one's cost' or 'serve the state'; *leitourgos* 'public servant'; and *leitourgia* 'public service'. Bible adopts *leiturgia* for public cult.

5. It will be noted that this *inbam* is one of the four legitimate goals of life (which are *aḥam-poruḷ-inbam-vīdu*, Virtue-Wealth-Delight-Deliverance). See n. 55 (I).

6. *Aruḷ*, therefore is not a mere quality, nor an expression, nor a passing act; it is a way of being. This is implied by Thiruvalluvar's use '*aruḷ āḷga*' (be possessed of *aruḷ*). See n. 13 (III).

7. When we say, '*aruḷ* is a characteristic of the renounced men', it is not in the exclusive sense, for every one is expected to possess *aruḷ*. But to the renounced men and those who have attained the spiritual maturity of *Malaparibāgam* and *Ñānam* it becomes a stable, basic way of being, and hence it is their characteristic.

8. Showing an expression of *aruḷ* is often rendered by *aruḷal*, *aruḷ puridhal*, *aruḷ seydhal*, *aruḷiccheydhal* etc.

9. Note the world of difference between *aruḷ mugam* (*aruḷ vadiyum mugam*, or *aruḷ sollum mugam* etc, i.e. a face exuding grace) and *alagu mugam* (beautiful face).

10. 'Energy of God' (*energeia tou theou*) is also an expression found in Paul, implying 'operative power' or 'operation' (cf. Col 2/12; also 1/19; Eph 1/19; 3/7). Paul sees it also as vested in the Risen Christ (cf. Phil 3/21), and operative in the Church (Eph 4/16). IIThes 2/9 also speaks of the *energeia* of Satan, and 2/11 of error.

11. It is this aspect of Hindu Theism which is at the basis of much of, what we may call, popular Hinduism, and which has given occasion to a lot of misunderstanding by Christian missionaries and students of Hinduism. Fanned by intense religious fervour, popular Hinduism of the masses, over the milleniums, has cultivated, and wears to this day, the appearance of polytheism, idolatry etc. But,

in the main, it is not really fair to label it so, or as pantheism. To understand this better, an analogy may be taken from the popular devotion to Mary, the Mother of the Lord Jesus. Out of great love and devotion, people in different parts of the Catholic world have given her different names, different colours, different clothings, different features and forms, different qualities and powers, and have invoked her in hundreds of ways, claiming her as in some way belonging to their village, town, shrine, country, of history, alleging miracles, favours granted, apparitions etc. This would in fact include an aspect of 'inculturation'. Cf. A. Amato 'Mariologia in contesto. Un esempio di teologia inculturata: 'Il volto meticcio di Maria di Guadalupe' " in *Marianum* 42 (1980) 421-469. This sort of religiosity can give an insight into what could have happened on the Indian soil, fulfilling an intense desire of people to express their devotion and allegiance to God in various felt ways, and getting splintered over the many religious trends within Hinduism. The discernment of the Siddhāntham's *Nānam* about this natural tendency is twofold: (i) Viewing it positively, it respectfully sees these popular deities, devotions, and people's ego-identifications with them, as a way intended by God to foster and gradually purify their religious consciousness; and (ii) Viewing it discerningly, it sees these expressions as still belonging to bondage-ways — which would in a natural way fall off as they evolve to the true mystic awareness in the *Nāna*-state.

12. Note how etymologically *āndavan* comes from *āṇḍhal* (*ātkoḷal*).

13. The Lord is *Inbu* (Bliss); tasting Him so is *Inbam*; and this *inbam* is in the fulfilling personal union and communion which is *anbu*. From this it will be clear why the Siddhāntham sees a strong similarity between the 'gain' in 'the family-life' and the 'gain' in 'the mystic-life', and thinks of the mystic-state in terms of bridal-mysticism. Hence we find also the key words repeated (*anbu*, *inbu*, *inbam*). Umāpathi even loads strong overtones of the one over the other. Cf. *vēṭṭinbak kūdaḷ* in ThAP 74; also 72, 79, 80.

14. It is not surprising, therefore, that G. U. Pope has seen Aruḷ-Satthi's role in the Siddhāntham as similar to the role of the Holy Spirit in the Christian economy of salvation (cf. *Tiruvacagam*, pp lxxxii-lxxxiii). Instead, Dhavamony has seen it as similar to the role of the Logos (cf. *Love of God*, p. 228). Ignatius Hirudayam too. See for instance his quote in n. 10 (Int).

15. See n. 232 (VI).

16. Cf. chapter on "*Aruḷadaimai*" in ThK. Instead *charis*, rooted in *hesed*'s meaning, has the element of reciprocity (mutuality) as integral to it.

17. See n. 15 above. Because the 'gains' of familial-communion and mystic-communion are both said to be *inbam* (though of a different order), we can understand how, in the *Tholkāppiyam* and in the *Thirukkūṭal* which do not treat explicitly on the path that leads to liberation (*vidu*), the *inbam* spoken of there refers to both *inbams*. See n. 55 (I). Often a distinction is made by speaking of *siṭṭinbam* (little delight) and *pērinbam* (great delight), though the former has come to have a pejorative meaning. It is on the same basis again that *vidu*, which is the word for the final liberation-communion state (cf. *viduvadhu vidu*), has become, by transfer, the common word to refer to 'home'.

18. In the *Letters* of Paul too, there is a similar continuity and discontinuity. In them, for instance, the experience of 'grace' in OT is found present, but in an original way, with the discontinuity (as fulfillment) brought about in the Christ-event.

19. Regarding the world-order being of different grade of bondage to different spirits, see also n. 42(VI). Regarding difference of perspectives between a mystic and the man of bondage, see pp 166-167.

20. Paul mainly keeps to the Hebrew conception of man as composed of *bāšār* and *nephesh*. Only in regard to the Christian he seems to speak of the element of 'spirit' (which is in communion with God's Spirit) as constitutive of the Christian.

21. Cf. *Upadhēsi* — educand; *aṭivikka aṭidhal*, knowing when given to know; etc.

22. This has a twofold effect on the spirit: (i) The spirit, which is by nature capable of pervasive-consciousness, becomes limited to the body and the *karaṇam* it takes; and hence (ii) it begins to function as an *anu* (atom, monad) and thus isolates itself from the Lord who is its true support for its full realization.

23. This attainment may be also called 'self-realization', in as much as the man, in that gain, realizes the full potentiality of his nature as *chith* by his non-dual union with the infinite *Chith*.

24. There is a difference in anthropological concept between the two religious patterns, which will be difficult to go into great detail here. Due to this difference, it would be a pseudo-question to ask: "Is there 'freedom of choice' in the Siddhāntham?" The answer is 'yes' and 'no'. To given one insight into it: what would be 'a choice made in freedom' for a Western mind is, for the Siddhāntham, but an expression of a subtle form of an inbuilt-conditioning in man — it would be a choice made on the basis of a certain basic karmic-pattern (moved by likes-dislikes-indifference/equanimity) (cf. *Prāraddham*). As can be seen, Siddhāntham reaches beyond the areas of depth-psychology in its ethics and spirituality). It would be a free choice (even of a good thing), but made in bondage, if moved by *Ahaṅkāram* under *Āṇavam*'s hold (That would yield further *Kanmam*); it would be a free choice made in graced-state if his *Ahaṅkāram* acts under the hegemony of Aruḷ-Nānam (and no *Kanmam* would gather). Hence, ultimately, a choice would be truly 'free' only if made by a graced-man under the illumination of Aruḷ (Though Paul too speaks of this sort of 'freedom', yet it is different, in as much as there are no karmic-patterns entering into the picture, and hence the ethics too is different). It must however be noted that, for the Siddhāntham, every spiritual gain that a man attains is not an 'imposition' of it on him from without. Even the highest gain is a gain bestowed on him for reaching it with his own inner light, enabled by Aruḷ-Nānam (cf. ThAP 73; a careful study of chs 6-8 of ThAP will reveal this intricate interplay).

25. See the meaning of *viduvadhu vīdu* on p. 375. This does not mean that 'leaving bondage' is without any effort on the part of man (any more than doing a righteous act is for the just man). It only means that, enabled by an inner power and an inner lead (which he lacked before), he will leave behind what is of bondage-tendencies. Those tendencies, whether strong or weak, is due to *Prāraddham* and *Vāsanāmālam*.

26. Cf. Phrases like *avan kaṇṇāgak kāṇal*, *kaṇḍu kāttak kāṇal*, *man kaṇ kāṇal*, *avanarulē kaṇṇāgak kāṇal*, *avanaruḷalē avan thāḷ vaṇaṅgal* etc.

27. Cf. also "*Dhasakāriyam*", Appendix III.

28. This does not rule out the keen religious sentiment of guilt that people feel for infringing the moral ethical code (*dharma*, *aṛam*) ordained by God, and the consequent fear of punishment.

29. This principle of *Kanmam*, when not understood properly, can lead to fatalism, weak resignation, and lethargy of spirit, particularly for the credulous and the weak-minded people. For the more enlightened and the strong-minded, it will help to see a certain reasonableness of the otherwise inexplicable disparities and disadvantages in which man is placed by birth and by environments beyond his control, to accept it religiously as a factor in his life, and to consider it as a God-given opportunity to work out his liberation as individual and as society. Few will indeed possess the spiritual calibre, by deep yogic mystic states, to reach down to the deepest conscious levels, and see its reasonableness and its verifiability at that level. It must however be remembered that, not all the religions and religious philosophies that have arisen in India (*Cāruvaka* is not religious) are agreed in belief in God (some of them are atheistic); nor are they agreed on the authority of the *Vēdas*; but *they are all agreed on Karma* and rebirth, though with varying shades of differences!

30. The faith of the Christian would lead him to see the presence and the working of Christ wherever he finds anything good and noble, even if it be in non-Christian cultures and peoples. "Grafting it on to Christ" would imply identifying it, purifying it, and bringing it in its relationship to Christ.

31. Regarding "Catechesis", see under "Inculturation and Catechesis", Appendix V.

32. See pp 48-49.

33. Cf. D. S. Lourdusamy, "Incarnazione del messaggio evangelico nelle culture dei vari popoli" in *Andate e insegnate: Commento alla Catechesi Tradendae di Giovanni Paolo II*. Ed. Pontificia Universitas Urbaniana (Editrice Missionaria Italiana: Bologna, 1980) pp 530-532.

34. Cf. ThAP 72, 74; pp 211-214.

35. Take for instance how St. Paul preserved the true meaning of justification found in the bible and re-elaborated it in the light of the Christ-event. See under "The Jewish and the Christian Justification", Appendix IV.

36. Hence Mary, the mother of Jesus, is a true model in the church-task of inculturation. See "Dedication".

37. Often "contextualization" and "inculturation" are presented as rival terminologies, with some preferring one for the other. They are to be seen, instead, as mutually complementary. For, culture is not a static thing. The culture of a given group of people goes on evolving through transference of culture from one group to another, through upheavals in history, through developments in science and technology, through increasing influence of the social media of communication, etc. A valid process of church-inculturation, therefore, is one which takes into account all the metamorphoses that people undergo, including those that pertain to religious attitudes and behaviour, as a result of the above factors affecting culture.

38. In this consists the third phase in the process of implantation of the Church in a given people. See under "Inculturation and Catechesis", Appendix V.

39. The former (liberation) is to free man from the effects of the power of Sin operating in people, in structures, in groups, in society and in the nations. This is effected through a prophetic role that, on the one hand, reveals to the oppressor and to the oppressed the innate sinfulness under which both are slaving complementarily; on the other hand, it works towards the transformation of the existing order for attaining greater human dignity, equality, fraternity and well-being. The latter (promotion) is not to be limited to material, psychological and social well-being, but it must reach out to the full realization of man who, in ultimate essence, is spiritual, destined to live for ever.

SECTION III

Appendices

- I *Thatthuvam* or The *Māyai*-Evolutes
- II *Anjavatthai* or The Five-Conscious-States
- III *Dhasakāriyam* or The Ten Stages
in Spiritual Ascent
- IV The Jewish and the Christian Justification
- V Inculturations and Catechesis

NB: The five articles under Appendices are intended to offer some background-knowledge about the respective themes.

APPENDIX I

Thatthuvam or The Māyai-Evolutes

The *Thatthuvam* (Skt. *taṭva*) according to the Saiva Siddhāntham are thirty-six in number. They evolve out of *Māyai* — the material substratum of the world-order¹.

*Māyai*² is of two kinds: *Suddha Māyai* and *Asuddha Māyai* (Pure and Impure *Māyai*). The part of *Māyai* pervaded by *Āṇavam* and *Kanmam*, forming the basis of individuation and multiplicity, of change and impermanence, of illusion, and of the further gathering of *Kanmam* is called *Asuddha Māyai*. On the other hand, the part of *Māyai* not pervaded by *Malam*, but open to be the venue of the Lord's Satthi-Aruḷ, and which therefore causes no taint on the spirit is called *Suddha Māyai*. As the life-principle (spirit) activates the brain and the nervous system, which in turn co-ordinate the muscular system, so too, the Lord's Satthi (Arul) activates the *Suddha Māyai*, by which the *Asuddha Māyai* is moved to orchestrate.

1. *Suddha Māyai*

Suddha Māyai evolves into the *Sabdhaprapañjam* and the *Artthaprapañjam* (Word-world and Matter-world). *Sabdhaprapañjam* consists of four phases of development: *Sūkkumai*, *Paisanthi*, *Madhyamai*, and *Vaikari*³. These are not considered as *Thatthuvam* or basic *Māyai*-evolutes, but as *Thatthuvikam* or aggregations of *Thatthuvam*. They go to express to oneself and to others ideas and concepts evolving into forms of spoken or written word. In its fully evolved and expressed form as a word conveying a clear significance it is *Vaikari*. Earlier to speaking or writing it, it remains a mental idea or word, which comes as the result of the completed co-ordination of the *anthakkaraṇam*, viz. *Manam*, *Chittham*, *Ahaṅkāram*, and *Buddhi*. This is *Madhyamai*. Earlier to *Madhyamai*, which yields *saṅkalpaka*

1. For this part I have consulted mainly the following works: Nānaprakāsa Swāmigaḷ's Tamil commentary on UV: *Uṇmai Vīlakkaṁ* (Thamilmādu Dheyvigaḷ Pēravai: Madras, 1967) pp 1-22; Vajiravēḷ, *Thiṭavu*, pp 52-82; H.R. Hoisington's translation of *Thatthuvakkattalai* (which is a synopsis of *Thatthuvapprahāsam* which he describes as running into "four hundred and sixteen closely written foolscap pages") in *Journal of the American Oriental Society* 4 (1853-54) 3-30; Arupaivadivēḷ Mudhaliyār, *Siddhānthā Vināvidai* (T) (Dharumai Adhinam, 1975) pp 265-320.

2. About *Māyai*, see pp 106-111.

3. Other names for them are: *Nūṭṭam*, *Podhumai*, *Unnal*, and *Seppal*.

pratyakṣa, is what gives *nirvikalpaka pratyakṣa*. This is *Paisanthi* (also called *Vindhu*). This resides in *Chittham*, embryonically containing what evolves as *Madhyamai* and *Vaikari*, similar to the way the five colours of the peacock are potentially present in the white of the egg of a peahen. Prior still is *Sūkkumai* (also called *Nādhm*), which is the causal intent towards outwardization of knowing. These four elements of the *Sabdhaprapañjam* are one to the other as cause to the effect.

The basic evolutes (*Thatthuvam*) of *Suddhamāyai's Artthaprapañjam* are five in number. They are together called *Siva thatthuvam*. They are: *Sivam*, *Satthi*, *Sādhakkiyam*, *Īsuram*, and *Suddhavidhdhai* (*Sivam* and *Satthi thatthuvam* are known also as *Nādhm* and *Vindhu*). Because the Lord's *Satthi* moves and directs the *Asuddha Māyai* evolves with the *Sivathatthuvam* as venue, they are known also as *Prērakakāṇḍam* (*prērakam* — activating).

2. *Asuddha Māyai*

The *Thatthuvam* that evolve out of the *Asuddha Māyai* are the *Vidhyāthatthuvam* and the *Ānmathatthuvam*.

i. *VIDHYATHATTHUVAM*

To the spirit that remained unconscious in *Kēvalam*, screened by Con-nate Impurity, the seven *Vidhyāthatthuvam* are the *Māyai*-evolutes that effect the cleansing and freeing of its *chith-satthi* towards knowing (*vidhya* — knowledge). They ready the spirit for inserting and identifying itself with the *Ānmathatthuvam* for the process of knowing towards experiencing. They are: *Kālam*, *Niyadhi*, *Kalai*, *Viddhai*, *Arāgam*, *Purudan* and *Prakrudham* (Skt. *kāla*, *niyati*, *kalā*, *vidhya*, *rāga*, *puruṣa*, and *prākṛti*).

Kalai, from *kalitthal* meaning to clear and insert, is the *thatthuvam* that clears, to a limited degree, the screening effect of *Āṇavam*, and frees the *kiriya-satthi* of the spirit to enable it to unite with *buddhi*⁴. From *Kalai* evolves *Viddhai* (Tool of Knowing), which has a similar effect on the spirit for its *nāna-satthi*; and from *Viddhai* evolves *Arāgam* (Tool of Desire) for its *icchā-satthi*. Simultaneously with *Kalai*, evolve also *Kālam* (Time) and *Niyadhi* (Just Order), the former placing the movement in time (as before, now, and after), and the latter guiding the movement to the extent as would befit the spirit's *Kanmam*. The spirit that is so equipped with these five

4. The 64 *Kalai* (arts) are of this nature.

THE FIVE BASIC ELEMENTS OF NATURE

Heading	Ether (1)	Air (2)	Fire (3)	Water (4)	Earth (5)	Reference
Tamil	<i>Viṇ (Vānam)</i>	<i>Kāṭṭu</i>	<i>Thī</i>	<i>Nīr (punal)</i>	<i>Maṇ</i>	
Sanskrit	<i>Ākāśa</i>	<i>Vāyu</i>	<i>Tēyu</i>	<i>Appu</i>	<i>Pṛtvī</i>	
Form	Circle	Hexagon	Triangle	Semi-Circle	Quadrangle	UV 5; SÑS 157
Colour	Grey	Black	Red	White	Golden	UV 6; SÑS 157
Symbol	<i>Amirḍhabindhu</i>	Six dots	Swastik	Lotus Flower	<i>Vajram</i> (Diamond)	UV 7; SÑS 158
Presiding Deity	Sadhāsivam	Mahéśuran	Rūdran	Vishṇu	Brahman	UV 8; SÑS 158
Deity's						
Presiding Work	<i>Aruḷal</i> (<i>Anugraha</i>)	<i>Maṭaiṭṭhal</i> (<i>Tirōbhava</i>)	<i>Alitṭhal</i> (<i>Sainhāra</i>)	<i>Alitṭhal</i> (<i>Stiti</i>)	<i>Ākkal</i> (<i>Śṛṣṭi</i>)	UV 9
Quality	Providing locus	Moving and gathering	Burning and unifying	Cooling and seasoning	Hardening supporting	UV 10; SÑS 156
<i>Ñānēndhriyam</i>						
Organ	Ear	Body	Eye	Tongue	Nose	UV 11-14
Perception	Hearing (Sound)	Touch	Sight (Light)	Taste	Smell	SÑS 151
<i>Karmēndhriyam</i>						
Organ	Mouth	Feet	Hands	Anus	Genitalia	UV 15-16
Operation	Speech	Displacement	Giving & taking	Excretion	Enjoyment	SÑS 152

tools (called *Pañjakañjugam*) and is geared towards knowing and experiencing (in association with *Prakrudham*), is called *Purudan* (Skt. *puruṣa*)⁵. *Prakrudham* pervades the *Pañjakañjugam*, effecting a dull awareness of a general nature in the knower. It is also the basis for the three *guṇas* — *Satthvam*, *Rājasam*, and *Thāmasam*, which modify the *Buddhi*, setting the pattern for the spirit to experience pleasure, pain, or indifference. From *Prakrudham* also evolve the twenty-four *Ānmathatthuvam* as the field of insertion of the *Purudan* towards experiencing. Since these seven *Vidhyāthatthuvam* make the spirit that was unconscious and inert in *Kēvalam* now matured towards knowing and experiencing, they are together called *Bōjayitthurukaṇḍam* (*bōjayitha* — the one who experiences, experiencer).

ii. ĀNMATHATTHUVAM

The whole material world is said to be composed of five basic elements called *būtham* (Skt. *bhūta*). They are: Earth, Water, Fire, Air and Ether (*Maṇ, Nīr, Thī, Kāṛṇu, Vānam*; Skt. *pṛthvi, appu, tēyu, vāyu* and *ākāśa*). Their gross forms (*Sthūlabūtham*, Skt. *sthūlabhūta*) evolve from their subtle forms (*Sūkkumabūtham*, Skt. *sūkṣmabhūta*), which together form a ten of the *Asuddhamāyā thatthuvam*⁶. Grounded on these five basic subtle elements, function the five *Nānēndhriyam* and the five *Karmēndhriyam*. Thus, the five senses (Hearing, Touch, Sight, Taste, and Smell), get their respective perceptions by means of the five organs (Ear, Body, Eye, Tongue, and Nose), through the elemental media of ether, air, fire, water, and earth respectively. So too, the five functions (Speech, Displacement, Giving-and-Receiving, Excretion, and Delight) operate from the organs, Mouth, Feet, Hands, Anus, and Genitalia, through the elemental media of ether, air, fire, water, and earth respectively.

The functions of the *indhriyam* are co-ordinated by the four *Anthakaraṇam* — *Manam, Chittham, Ahaṅkāram, and Buddhi*⁷. *Buddhi*, uniting with which the spirit obtains judgements, functions according to the conditionings by the *Kanmam* adhering to it. In *Buddhi* take place the *guṇa*-modifications, which set the pattern for the experience of pleasure, pain, and indifference. In the order of evolution, *Buddhi* comes after *Chittham*. From it evolves *Ahaṅkāram*, which is the root principle for the sense of 'I' and 'mine', for self-assertion and even arrogance. On the basis of

5. *Purudan*, considered from the angle of the spirit, is no *Thatthuvam*; viewed however from the angle of identification with *Māyai*, it is considered a *Thatthuvam*.

6. See Table: "The Five Basic Elements of Nature".

7. Their functions have been described under "*Anthakaraṇam*". See pp 86-87.

THATTHUVAM: THE MĀYAI-EVOLUTES

FROM SUDDHA MĀYAI

1	<i>Sivathatthuvam (Nādhm)</i>		SIVATHATTHUVAM (Prērakakāṇḍam)
2	<i>Satthithatthuvam (Vīndhu)</i>		
3	<i>Sadhāsivam</i>		
4	<i>Īsuram</i>		
5	<i>Suddha Viddhai</i>		

FROM ASUDDHA MĀYAI

6	<i>Kālam</i>		VIDHYĀTHATTHUVAM (Bōjayithurukāṇḍam)
7	<i>Niyadhi</i>		
8	<i>Kalai</i>		
9	<i>Viddhai</i>		
10	<i>Arāgam</i>		
11	<i>Purudan</i>		
12	<i>Prakrudham</i>		

FROM PRAKRUDHAM

13	<i>Chittham</i>		ANTHAKKARAṆAM
14	<i>Buddhi</i>		
15	<i>Ahaṅkāram</i>		
16	<i>Manam</i>		

FROM AHAṆKĀRAM

17	(Ether)		SŪKKUMABŪTHAM (from Thāmasika Ahaṅkāram)		ĀNMATHAT- THUVAM (Bōgyakāṇḍam)
18	(Air)				
19	(Fire)				
20	(Water)				
21	(Earth)				
22	<i>Hearing</i>		ÑĀNĒDHRIYAM (from Sāthvika Ahaṅkāram)		
23	<i>Touch</i>				
24	<i>Sight</i>				
25	<i>Taste</i>				
26	<i>Smell</i>				
27	<i>Speech</i>				
28	<i>Displacement</i>		KARMĒNDHRIYAM (from Rajasika Ahaṅkāram)		
29	<i>Giving & taking</i>				
30	<i>Excretion</i>				
31	<i>Enjoyment</i>				
32	<i>Ether</i>		STHŪLABŪTHAM (from Sūkkuma būtham)		
33	<i>Air</i>				
34	<i>Fire</i>				
35	<i>Water</i>				
36	<i>Earth</i>				

N.B.: Subtle Body — is composed of 5 Sūkkumabūtham + Manam + Buddhi + Ahaṅkāram. (SNS 154)

the three *Guṇam* — *Satthvam*, *Rājasam*, and *Thāmasam* (Skt. *satva*, *rajas*, and *tamas*), *Ahaṅkāram* trifurcates in its further evolution into *Nānēdhriyam*, *Karmēndhriyam*, and the *Pañjabūtham*, from *Sāthvika*, *Rajasika*, and *Thāmasika Ahaṅkāram* respectively. It is *Ahaṅkāram* again which controls the *Prāṇan*. *Chittham*, which is the reservoir of all impressions of the other *karaṇam*, is unlike the other *karaṇam* effecting passing acts. It is the *thatthuvam* that gives the spirit to gaze at what it holds to itself. It is here that meditation, contemplation, *bhāvagam*, the invocation of the *Thiruvaindhelutthu* etc. are effected.

The twenty-four *Asuddhamāyai thatthuvam* mentioned above, comprising the ten *būtham*, the ten *indhriyam*, and the four *anthakkaraṇam*, are together called *Ānmathatthuvam*. They evolve out of *Prākṛudham* (Skt. *prakṛti*, also known in Tamil as *Mūlappagudhi* or *Māyai* or *Mān*). These *Ānmathatthuvam* form the tools of *bōgyam* (enjoyment or experiencing for oneself), and hence are together called *Bōgyakāṇdam*.

3. The Co-ordination of the *Thatthuvam*

When we analyse human consciousness, there is the subject of consciousness, the *chith* which is conscious of itself as 'self', and the dynamism of consciousness which is called *chith-satthi*. When *chith* turns outward towards knowing, the two worlds — *Sabdhaprapaṇjam* and *Artthaprapaṇjam*, become its venue and its support, the latter being unknowable to the spirit without the former.

When the *Chith-satthi* of the Lord moves towards removing the bondage from the spirits in *Kēvalam*, It reaches out to the *chith-satthi* of the spirit in a way corresponding to its *icchai*, *nānam*, and *kiriyai*, having as Its basis the *Suddha Māyai* that evolves out as the five *Sivathatthuvam*. While the *icchai* of the Lord's *Chith-Satthi* is present uniformly in them, Its *Nānam* and *Kiriyai* inform, respectively, *Nādhm* and *Vindhu* separately. They, in their stead, inform *Sādhākkīyam* (*Sadhāsivam*) together and equally, and *Īsuram* and *Suddhavidhai* in a mixed, unequal way — the Lord's *Kiriyā-satthi* being more in the former, and His *Nānā-satthi* being more in the latter. The *Sivathatthuvam*, then, activate the *Viddhyāthatthuvam*: *Nādhm* (*Sivam*) activates *Māyai* or *Prākṛudham*; *Vindhu* (*Satthi*) activates *Kālam*, *Niyadhi*, and *Kalai*; *Sādhākkīyam* activates *Purudan*; *Īsuram* activates *Arāgam*; and *Suddhavidhai* activates *Viddhai*. The bonded spirit that is clothed with the *Pañjakaṇjugam* (i.e., the *Purudan*) becomes thus intent on knowing and experiencing the world by

insertion into *Prakrudham*. For such experiencing, *Prakrudham* causes the *chith-satthi* of the spirit to insert itself in *Chittham* towards attaining conscious states; so do *Viddhai* towards its insertion in *Buddhi*; *Kālam*, *Niyadhi*, and *Kalai* towards its insertion in *Ahaṅkaram*; and *Arūgam* towards its insertion in *Manam*. The process of involution, however, is in the reverse order: *Ānmathatthuvam* recedes into *Vidhyāthatthuvam*, and *Vidhyāthatthuvam* into *Sivathatthuvam*. *Māyai* and *Kanmam* capitulate to *Satthi* (Thiruvavur), which resides in the Lord⁸.

8. See Table: "Thatthuvam: The *Māyai*-Evolutes". For the role of *Thatthuvam*, see p. 110.

APPENDIX II

Añjavatthai or The Five-Conscious-States

Under "*Avatthai* (Awareness States)" we had seen that there are three General Awareness States (*Kāraṇāvatthai*), and that there are the five Attendant States (*Kāriyāvatthai*) which are called *Añjavatthai* or the Five-Conscious-States¹. These five states are *Jākram*, *Sopnam*, *Sulutthi*, *Thuriyam* and *Thuriyādhidham*, operating from the five centres — namely, forehead centre, neck, heart, navel, and *mūlādhāram*.

In attaining the five-conscious-states from the respective centres, the spirit unites with or leaves various *Thatthuvam* and thatthvic groupings (*Thatthvikam*).

The thatthvic formations with which the spirit unites, and the *karaṇam* through which its *chith*-powers express their function in the five states, are as follows: In *Thuriyādhidham* it unites with *Prakrudham* (Skt. *prakṛti*, inert, unconscious matter principle); in *Thuriyam* with *Prakrudham* and *Prāṇan* (breath); in *Sulutthi* with *Prakrudham*, *Prāṇan*, and *Chittham*; In *Sopnam* with *Prakrudham*, the four *anthakkaraṇam* (*Chittham*, *Buddhi*, *Manam*, and *Ahaṅkāram*), the ten *Vāyu* (vital airs such as *Prāṇan*)², the five senses (sight, smell, taste, touch, hearing), and the five actions (speech, walking, giving and receiving, excretion, having pleasure); and, in *Jākram*, besides all the above of *Sopnam*, also the *Nānēndhriyam* (Skt. *jñānēndriya*, the five sense organs: eyes, ears, nose, tongue, and body), and the *Karmēndhriyam* (Skt. *karmēndriya*, the five action-organs: mouth, legs, hands, anus, and genitalia). The groups of bodily elements with which the spirit becomes engaged and en clothed at the different attendant states are called *sarīram* (Skt. *śarīra*, body) or *kōsam* (Skt. *kōsa*, encasement or enclothing). Thus, in *Jākram* it is *Sthūlasarīram* or *Annamayakōsam*; in *Sopnam* *Sūkshumasarīram* or *Prāṇamayakōsam*; in *Sulutthi* *Guṇasarīram* or *Manōmayakōsam*; in *Thuriyam* *Kaṇṭhukasarīram* or *Viññānamayakōsam*; and in *Thuriyādhidham* *Kāraṇasarīram* or *Ānandhamayakōsam*.

1. See under "*Avatthai* (Awareness States)", p. 86.

2. The 10 *Vāyu* are: *Prāṇan*, situated around the heart; *Abānan*, in the top of the head and passing downward; *Samānan*, in the pit of the throat; *Vidyānan*, pervading the whole body; *Udhānan*, in the navel; *Nāgan*, which effects motion, speech; *Kūrman*, causing horripilation; *Kirudharan* or *Kirugaran*, seated in the face; *Thēvadhatthan*, that which is exhaled when yawning etc; *Dhanāñjayan*, that which remains in the body after death and escapes by splitting the head. Cf. s.v. *Vāyu* (*dhasauyi*) in J.P. Fabricius' *Tamil and English Dictionary* (Tranquebar, 1972⁴).

Types of *Añjavatthai*

The five attendant states, *Añjavatthai*, are found in *Sakalāvasthai*; they can be also found on the spirit's descent towards *Kēvalāvasthai*, or on its spiritual ascent to the state of mystic union in *Suddhāvasthai*. They are called *Madhyālavatthai*, *Kīlālavatthai*, and *Mēlālavatthai* (or *Ninmalāvasthai*) respectively.

i. *MADHYĀLAVATTHAI* (THE MIDDLE CONSCIOUS-STATES)

Let us try to trace the *Madhyālavatthai* with an instance. At the incidence of an accident, or at the moment it occurs to one that he has lost a most precious document, a man becomes paralysed for a moment, and even his breath (*Prāṇan*) stops. That would be *Thuriyādhīdham*. Then he heaves a breath reaching *Thuriyam*. His *Chittham* starts then to function, and the recollections, say, about the lost documents, begin to come to him. This is *Sulutthi*. Then all the *anthakkaraṇam* and the functions of the required senses and actions and the *Vāyus* revive. He becomes interiorly aware of the problem at hand and of the pain and anxieties caused, and he gets interiorly activized to find the solution. This is *Sopnam*. Then, the associate organs (*Ñānēndhriyam* and *Karmēndhriyam*) too respond and co-ordinate with the interior movements. This is *Jākram*³. In this way, the bonded spirit equipped with *karaṇam* keeps constantly moving through different conscious-states. In a similar way too, it keeps on moving, as long as it is in bondage, from birth to birth, from body to body, in *Sakalāvasthai*.

ii. *KILĀLAVATTHAI* (THE DESCENDING CONSCIOUS-STATES)

In its descent from *Sakalāvasthai* to *Kēvalāvasthai*, the spirit functions, in *Jākram*, with all its *karaṇam*, but in a dulled way. In dream-state, the ten *indhriyam* (*Ñānēndhriyam*, and *Karmēndhriyam*) fall off from the spirit's active engagement of them. In dreamless-sleep only *Chittham*, *Prāṇan*, and *Purudan* function conjoined with the spirit⁴; in *Thuriyam* only *Prāṇan* and *Purudan*. In *Thuriyādhīdham* the spirit remains unconscious, clothed with the unconscious *Purudan*. This movement is towards *Odukkam* (undoing, reduction), and the spirit reaches materially more and more restful states⁵. Similar to the way the spirit, loosed from all its *karaṇam* and oned with *Purudan*, ultimately rests centred in *mūlādhāram* in an unconscious state.

3. Cf. *Madhurai Sivapprahāsar Urui* — *nutpam* of SP 61 in MSP, Vol. 2, p. 216.

4. Because *Chittham* keeps on functioning, a man, getting up after a deep (dreamless) sleep, is able to say, "I had a sound sleep".

5. "Odukkam *ṛlappolliṭhal* (encapitulation is giving rest)". SP 18.

it will rest in the keep of *Āṇavam* totally unconscious and in total darkness in *San̄kāram* (Skt. *samhāra*), Destruction or Involution.

iii. *MĒLĀLATTHAI* (THE ASCENDING CONSCIOUS-STATES)

The *Suddhāvasthai* is discontinuous with *Sakalāvasthai*, from the point of view of conscious-states, even as *Sakalāvasthai* is discontinuous with *Kevalāvasthai*. With *Satthinibādham*, the Descent of Satthi, begins the *Suddhāvasthai*. It marks the stage of spiritual awakening where the material world and its value-dimensions shrink to their proper size, and the spiritual values occupy man's earnest pursuits. The Lord's Graciousness, Aruḷ, reaches out to him, no more in a hidden way as Satthi through *Mañaitthal*, no more as a veiled light (flickering lamp), but as the dawn revealed in its identity as Aruḷ through *Aruḷal*. With *Suddhāvasthai* begins the decisive phase of purification, enlightenment, and liberation. The *Mēlālatthai*, in the spirit's ascent from *Sakalāvasthai* to mystic union in *Suddhāvasthai*, are attained by Aruḷ ("aruḷālaṅghē aivagai avatthai uykkum"). So says Umāpathi in *Sivapprakāsam* 61, and he adds that one learns them from the wisdom of the Guru.

APPENDIX III

Dhasakāriyam or The Ten Stages in Spiritual Ascent

The progressive gain that man attains in his spiritual striving by the help of Thiruvāṟuḷ, on his journey from bondage to *mutthi*, is traditionally spelled out as *Dhasakāriyam*. We may render it freely as "The Ten Stages in Spiritual Ascent".

The understanding behind this way of ordering the spiritual ascent finds an apt expression in the two key words that Meykāṇḍār uses in SṆB VIII, namely *vidudhal* and *selludhal*, implying 'a progressive abandoning of bondage-elements' and 'a moving on towards, and yearning for, the final gain'. The nine stages that the spirit of man progressively attains and leaves in order to arrive at the tenth are centred around 'the world' (*Thatthuvam*), 'the spirit' (*Ānma*), and 'the Lord' (*Sivam*), in a progressive order. The ten stages are: *Thatthuva Rūpam*, *Thatthuva Dharisanam*, *Thatthuva Suddhi*; *Ānma Rūpam*, *Ānma Dharisanam*, *Ānma Suddhi*; and *Siva Rūpam*, *Siva Dharisanam*, *Siva Yōgam*, and *Siva Bōgam*. *Rūpam*, *dharisanam*, and *suddhi* are evolving phases in the growth towards *Nānabōdham* (the realization of *Nānam*).

Thus, regarding *Thatthuvam* (of which the material world and the embodiment of spirits are composed), *Rūpam* is the knowledge obtained by experiencing, hearing and studying about the nature of the world realities; *Dharisanam* is what is obtained by reflecting deeply about them, and getting as clear an understanding about them as possible; *Suddhi* would be realizing, in actual life, the true nature and value of the world-realities as being merely ephemeral and transitory (*asath*), and effectively transcending them. That becomes possible only when the man begins to discern his spirit to be a pervasive conscious principle, different from the *Thatthuvam*. That glimpse into his spiritual nature is *Ānma Rūpam*.

When the man's spirit discerns her true nature as *sadhasath* and as an *upadhēsi* (one that knows when given to know), we have *Ānma Dharisanam*. That happens only when she gets a glimpse of the Lord and His Aruḷ, by which alone she is able to discern; and in that consists *Siva Rūpam*. When the spirit unites more and more with Thiruvāṟuḷ in the operation of its *icchai*, *nānam*, and *kiriyai*, and gradually loses her *thaṭpōdham*, we have *Siva Dharisanam* and *Ānma Suddhi* respectively. The transcending of *Anma* in *Anma Suddhi* becomes perfected when *Siva Dharisanam*

coalesces to *Siva Yōgam* (Union with Sivam). In *Siva Yōgam* the spirit begins to taste the sweetness of communion with the Lord. And when the stable enjoyment of Him as Sivam (Bliss) takes place through advaitic union, it is *Siva Bōgam*.

It will be noted that the four operations involved in the realization of the Truth (*meṃyūṇardhal*, cf. p.49) are found incorporated into the *Dhasakāriyam*. Thus, *kēttal* pertains to *Rūpam*; *Sindhithal* to *Dharisanam*; and *Theḷidhal* and *Niṭṭal* to *Suddhi*. Since *Thatthuvam* and *Ānma* are not the ultimate realities (*Sath*), the man that attains the true wisdom about them is the man who effectively transcends them. Instead, since Sivam is the Real, there is no *Siva Suddhi*: on the contrary, there is the union with, and the enjoyment of, Sivam as the climactic gain of the spiritual striving.

It must however be borne in mind that these ten spiritual steps are not mutually exclusive, one to another; they are merely chief landmarks on the path of spiritual striving. We have seen above how *Thatthuva Suddhi* and *Ānma Rūpam* are concomitant; so too are *Ānma Dharisanam-Siva Rūpam*, and *Ānma Suddhi* — (*Siva Dharisanam*) — *Siva Yōgam*. These ten spiritual stages are in fact intertwined, and they coalesce into a process of integration of the person, the higher gain consolidating the possession of the lower*.

* *UNV* is about *Dhasakāriyam*. Many Heads of Ādhinams have written little treatises about *Dhasakāriyam*. To cite some: *Ambakāvaṇa Dhēsigar's Dhasakāriyam*, *Dhakshṇāmūrthi Dhēsigar's* pp 383-392; *Vajravēl, Thiṭavu*, pp 133-138.

APPENDIX IV

The Jewish and the Christian Justification

As mentioned under "Justification by Faith" (cf. Chapter V), Paul does not see the Jewish and the Christian justification as opposed to each other. Rather, through the experience that he had of being justified by his faith in the Risen Christ whom he 'met' so forcefully on the way to Damascus, it became revealed to him that the eschatological event of justification, to which the Jews were looking forward as a future event, has already been manifested, by God's design, in the event of Christ, particularly in his death, resurrection and glorification, and that it is already a present possession in the Christian, although only in an inchoative manner, to be possessed in full at the Parousia. Hence, for Paul, justification by faith in Christ is nothing other than the *fulfillment* of what was already envisaged in the Law and the Prophets. It took place outside the Nomistic dispensation, bringing it to an end.

Below, we will first consider in a general way what was the understanding of justification in the Old Testament and among the Jews. Then we shall point out to two main differences between that understanding and the Pauline teaching on Christian justification.

1. Justification and Israel's Covenant Consciousness

i. GOD'S RIGHTEOUSNESS

To understand the God-experience of Israel in the light of her covenant consciousness, we would do no better than return to the text of Ex 34/6-7¹:

"Yahweh (THE LORD), a God of tenderness and compassion, slow to anger, rich in kindness (*hesed*) and faithfulness (*'emet*); for thousands He maintains His kindness, forgives faults, transgression, sin; yet he lets nothing go unchecked, punishing the father's fault in the sons and in the grandsons to the third and fourth generation".

The points to be noted here are many: There is the clear conviction of Israel that she is an absolutely unequal partner in the covenant: for, God is the Supreme Lord, the "He-who-is" (cf. Ex 3/13-15), the All-holy; (the covenant itself is totally an initiative of His gracious love for Israel); He is inexorably faithful to His covenant; and He shows inexhaustible *hesed* towards

1. See also under "The Reality of *Charis* in Old Testament", Ch. V, p. 241.

her in spite of her consistent infidelity, transgression, and sin. In this conviction is found nestled also Israel's consciousness of her election, which too speaks to her of God's predilection for her and of His mercy.

There is the added awareness that every infidelity on her part² is an affront and an 'injury' to God's holiness and to His dominion over her, and a default in covenantal righteousness; hence too her sense of guilt and the consequent understanding that God has the right to take her to task for it. Nay, he not only has the right but even the duty, owed to the covenant and to the maintaining of the righteousness in the covenant, to redress the injury done to His holiness and His fidelity. This, in Israel's consciousness, could not be connived at by God if He was truly one. It is this awareness which is at the bottom of the anthropomorphic expressions such as 'the wrath of God', the forensic 'justification' (*diakaiōsis*), 'redemption', 'reconciliation', etc.

For the Hebrew, the *hesed* in any covenant relationship would consist in going beyond one's demanding and exacting one's own rights agreed upon in the covenant: it would consist in showing that gesture of goodwill and graciousness by which he would help his partner to maintain his commitment in the partnership. Thus, the righteous man of the covenant (*šaddîq*) is one who, besides maintaining his agreements, shows the *hesed* to his partner to dispose him to maintain his righteousness (*š'dāqāh*) towards him³. This understanding of *hesed* and *š'dāqāh* are behind Israel's view of the righteousness of God and His grace. God shows Himself abounding in *hesed* and *ēmēt* in not striking the sinner with 'death', in spite of the fact that the sinner has sought 'death' by seeking his 'life' away from Him⁴. He has instead shown Himself tender and compassionate, and slow to anger. He moreover maintains His kindness for a thousand generations, but He punishes only upto the third, and fourth generation. This punishment, by which God redresses man's wrong, is itself corrective in purpose: it is to enable man to realise the wrong path he has taken, to repent for it, and to return to his covenantal righteousness, and in that way avoid perdition and final death. Thus, God's punishment too is seen as an expression of His righteousness and of His will to save (*hesed*). Later, in Israel, the idea of the judgement

2. Paul clearly brings out how infidelity to God is opting to be under Sin and the Evil One. Cf. Rom 6. 16ff.

3. On account of this close relation between *hesed* and *š'dāqāh*, the Septuagint at times translates *hesed* by *dikaioynē* (cf. Gen 19. 19; 20. 13; 21. 23; 24. 27; etc). Note how the two words are used as correlatives in Ps 40. 11; 87. 12-13; 103. 17.

4. Note how this meaning of Sin underlies Gen 3, and Gen 4-11.

of God at the eschatological times emerged and developed, when she saw more and more that man's wickedness upon earth was not always punished during his life-time. The Day of Yahweh, the Day of the Lord, was therefore seen as God's final triumphant vindication of the righteous among Israel.

From the very sketchy presentation given above, it will be seen that, for the Jews, the 'wrath' of God is not a sentiment or a feeling; it is a salvific reality, in the covenantal setting, which will find its fullest expression on the Last Day, the day of the vindication of God's righteousness. Moreover, the wrath of God does not contradict His *hesed* when seen on the light of the covenant consciousness of Israel. It will be seen too that 'righteousness', again in the context of the covenant, is salvific in its nature, and that a certain forensic understanding of it (as having to do with reckoning the good and the bad deeds of man, as dealing with sin and its effects, and as incurring God's judgement) cannot be divested from its salvific and covenantal aspects in Israel's covenant consciousness.

ii. MAN'S RIGHTEOUSNESS

According to the authentic covenantal consciousness of Israel, a man is righteous and comes to belong to the group of the righteous by belonging to Israel, by being a son of Abraham. This is the basis of the consciousness of Israel of being God's 'elected' people. One does not enter this group of the elect by one's own merits. Therefore, for the Israelite, being of the group of the elect, and being righteous before God is through God's grace (*hesed*). Belonging to the group of the righteous implies accepting circumcision and the observance of the Law.

An Israelite *maintains* being righteous by being faithful to the observances of the Law (It is in this sense that Paul says he was "blameless" as regards the 'righteousness under the Law', cf. Phil 3/6). When one defaults in such an observance, his righteousness becomes tarnished. How does the Israelite regain the purity of his righteousness? Through atonement. The possibility of forgiveness lies in the *hesed* of Yahweh shown in His readiness to forgive. He does not desire the death of the sinner, but that he be converted from his evil ways and live (cf. Ex. 18/23; Ez 18/31)⁵. Conversion, however, implies repentance of former sinful ways. Repentance in Hebrew consciousness, is not a mere sentiment; it is what is expressed in action. *Leviticus* and *Numbers* speak in some detail about the sacrifices of expia-

5. For references to the forgiving character of Yahweh, cf. Am 7/2ff; Hos 11/8ff; Ps 78/38; 103/3; etc.

tion. However, these sacrifices, with the exception of the one of *Yom Kippur*⁶, are private in nature; and they are offered as expiation for *inadvertant* sins. For offences willfully committed there was no other way of obtaining pardon except to plead God for forgiveness, appealing to His *hesed* and *‘ēmēt*, with penance and with heartfelt prayer. Ps 51 of David is one such prayer.

The dynamics of atonement sacrifices, which are sacrifices by blood, undergirds the rectification of covenantal relationship that they effect; for, these sacrifices presuppose the attitude of repentance ('broken heart', Ps 51/18ff; 'circumcision of the heart', Jer 4/1-4; 'humbling oneself before God', IKg 21/29; IIKg 22/19; 'to fix one's heart in God', ISam 7/3; 'to seek Yahweh', Am 5/4; Hos 10/12; 'to seek His face', Hos 5/15; Ps 24/6)⁷, which in turn includes the desire to place oneself once again in the service of Yahweh. This changed attitude is the very opposite, and the effective retracting, of the one that led to sinning. Moreover, the sacrificial blood, in the understanding of Israel, effects the reparation of the righteous relation with God. There is a Rabbinic saying that there is no expiation of sin without blood⁸. This is because the soul was thought to reside in the blood (cf. Lv 17/11,17; Dt 12/13)⁹. By the symbolic (vicarious) pouring of the blood of the sacrificed animal on the altar of sacrifice, the Lord is acknowledged as the source of one's life, which is one's renunciation to the opposite attitude that was inherent in sinning (namely of seeking one's 'life' away from God). Thus, blood is thought to possess both the efficacy to purify man from guilt and the stain of sin¹⁰, and to reconsecrate him to God in holy alliance¹¹.

When an Israelite, who is righteous by being born so, maintains his righteousness by the works of the Law (including atonement for his transgressions), he *will be justified* by the Law. This will happen at the end of one's life or on the Last Day, the Day of Yahweh, when the righteousness of those of Israel that have lived an upright life will be vindicated by the

6. See n. 205 (IV).

7. The Israelites often tended towards giving a magical efficacy to the sacrifices without really converting themselves from their evil ways, and the prophets remonstrated against such attitudes. See n. 59 (V).

8. Cf. Lv 17/11; Hb 9/22; *The Book of Jubilees* (Apocrypha) 6/2, 11,14.

9. *Nepheš* (soul), and not *hayyim* (life), is said to be in the blood (*dām*). Cf. N. M. Loss, "Carne, anima e sangue. Un lineamento fondamentale nella concezione biblica del vivente" in *Atti della Settimana di studio 'Sangue e Antropologia Biblica'* (Centro Studi Sanguis Christi: Roma, 1981). Vol. 2, pp 403-412.

10. Cf. Ps 65/4; Sir 5/6; 28/5; Lv 16/16, 20,23; Ez 43/20,26; Hb 9/22.

11. In effect, it would be a reinstatement of what happened in Ex 24/6-8.

Lord. This is their justification. The Hebrew understanding behind this is as follows: Justification is the forensic declaration by the judge by which the innocent party is authoritatively declared, and thus constituted, also *in foro externo*, to be in the right. It does not consist in constituting a man just, by legal pronouncement, when he is really not¹². The value of this forensic justification for the Hebrew would rest in this, that unless officially declared to be so, the just man, in a covenantal suit, does not have the claim to being just. In the same way, when God, on the final day, justifies the righteous man, it is the final and inamissible vindication by God of His covenantal community with him, by which He also establishes him in eternal covenantal relationship with Himself. This justification of the righteous man on the Last Day is itself an act of God's mercy, since, really speaking, no man can be justified in the sight of God (Ps 145/2; 130/3-4; Is 64/6; Jb 9/12; IKg 8/46). Justification, therefore, does not mean that God constitutes an unrighteous man to be righteous. God could not do that if He is God. He will judge each according to his works: the righteous man will be rewarded for his good works, and the wicked man will be punished for his wicked deeds. It is in this light that the Jewish forensic justification by God on the Day of Judgement is to be understood, and it is in the same light that Rom 1-3 must be read.

2. The Judaism of the New Testamental Period

The understanding of man's righteousness and of God's subsequent justification of him, as given above, represents, in a general way, the authentic position of Israel as found in her Scriptures (and even in the major portion of the intra-testamental literature extant). However, the Synoptics and Paul's Letters do present trends, especially of a Pharisaical background, which seem to have been current in the Jewish world (in Palestine and in the Diaspora) at the time of Jesus and Paul, and which seem to carry a little distorted picture of the above. Though the covenant consciousness was never absent from Israel (in fact it was very much present)¹³, the bed-rock of covenantal relationship, namely the disposition of 'faith' (as Paul calls it in Rom

12. If a judge were to pronounce a guilty man just, he would be an unjust judge.

13. The consciousness of the covenant and the dedication to observe the Mosaic Law were found in its most zealous form in the Qumran Community, which in fact considered itself as 'the community of the New Covenant'. The entry into this community included an oath of rigorous observance of the Law according to the Zadokite tradition. The Qumran Community existed from around 130 BC to 68 AD, with a probable break between 31-4 BC. Regarding Qumran and the Dead Sea Scrolls, cf. *JBC* 68:66-110; *IDB, Supplement*, s.v., 'Dead Sea Scrolls'.

4 referring to Abraham's) seems to have been much receded¹⁴. We said above that the covenant consciousness was 'very much present' in Israel, since ultimately it was that which made the Jew "boast" ..., and set himself as better than the Gentiles before God, and hence in a judgemental attitude towards them (cf. Rom 2/1ff). While the basic disposition supporting covenantal relation seems to have been weak generally in the official Judaism of the period, there seems to have been an exaggerated zeal for the observance of the prescriptions of the Law even in their *minutiae*¹⁵ as the perceivable proof of one's righteousness and as an insurance to one's salvation. Simultaneously, there seems to have been, especially in Pharisaical sections, a show of perfect observance, a more literal observance¹⁶, to the detriment of real religion¹⁷. However, it would not be correct to think that these aberrations, to which Judaism tended in a particular social, historical, and cultural setting (this type of danger exists in a real way in every organized religion), formed the main platform on which Jesus preached his good news; nor was it the platform on which Paul erected his disavowal of Judaism, of the righteousness by works of the Law, and of the Law itself. For, they in fact spoke of a new 'event'¹⁸.

3. The Main Differences between the Jewish and the Christian Justification¹⁹

As regards that forensic dimension of justification that consists in God's

14. See n. 50 (IV). Regarding faith, see under "Faith Reckoned for Righteousness", pp 282-286.

15. Apparently Mt 5/18; Lk 16/17; Mt 23/24; etc point to the importance official Judaism of that period gave to every detail of the Law.

16. In later Judaism the Book of the Law became idolized as 'Wisdom' and as 'Logos', and became the symbol of Israel's ethical superiority over the Gentile world. The reason for it can be traced back already to Dt 4/5-8. That explains the tendency to give importance to the *minutiae* of the Law and to its literal observance. The intra-testamental (apocryphal) writings, which were mostly preserved by the Christians, do not always present the exact religious "mood" of the Judaism of the period as do the Letters, the Acts, and particularly the Synoptics. That is because the man who sits to write (in this case the apocryphal writer) has all the time to reflect, to sift, and to select the more important and the more relevant from what is the "mood" of the period. Paul refers to the prevalent preoccupation in official Jewish religiosity for the literal observance of the Law (to the detriment of its spirit) in Rom 2/29; 7/6; II Cor 3/16.

17. This explains why Jesus exposed the hypocrisy of the Pharisees so often and so forthrightly in his preaching. In Mt 23 alone the words "Alas for you, Scribes and Pharisees, you hypocrites!" are found 6 times (vv 13,15,23,25,27,29). Cf. also Mt 6/2,5,16; 7/5; 23/28; Lk 12/1; etc.

18. See under "Justification for Life (Rom 5/17-21)" and under "Putting on Christ", pp 274-280 and p. 291 onwards.

19. For the Pauline understanding of Christian Justification, see under "Justification by Faith", p. 263 onwards.

judgement at the Parousia, there is a major identity between the Judaic and the Pauline understanding, but there is an important difference. The identity is seen mainly in Rom 1—3, where the doctrine that each one will be *judged* on the merit of his good and bad deeds is upheld: the good will be rewarded and the wicked will be punished²⁰. That final judgement of God will be the vindication, not only of the righteous man, but also of the righteousness of God (cf. Rom 3/4; Ps 50/6); (for, in the world the good are not always rewarded, and the wicked are not always punished; and hence God's righteousness is, so to say, not vindicated, nor is the righteous man). The difference consists in this: the 'life' devolving, by God's just judgement, upon the righteousness maintained by Law-observance during one's lifetime (cf. Lv 18/5; Rom 10/5; Gal 3/12) is not the same as "the justification for life" (cf. *eis diakaiōsin zōēs*, Rom 5/18) which is already a present reality for the Christian who is in Christ, and which will find its consummation in "eternal life through Christ our Lord" (Rom 5/21) at the final judgement.

As seen earlier, the Judaic righteousness becomes one's possession by being *born* a member of Israel, and the male member, also by undergoing circumcision²¹. He maintains himself in righteousness by the observance of the Law, and by making atonement for his transgressions. A Jew does not 'become' righteous, from being unrighteous before, by the works of the Law; 'becoming righteous (i.e., being justified) by works of the Law' refers to the final judgement by which his existing righteousness will become established inamissibly by the mercy of God. The Christian justification is different: A man is not *born* righteous; every man is born a sinner, since all men are, by the condemnation on the sin of Adam, constituted (*katestathēsan*) sinners (cf. Rom 5/12,19). From being a constituted sinner, he is, through justification, transferred from "the kingdom of darkness" to the kingdom of Christ, "in whom we have redemption, the forgiveness of sins" (Col 1/13-14). This transfer, that takes place through his being made righteous from being a sinner (Christian justification), is made possible for him by his insertion in Christ through faith and baptism, and not, by any means, through the observance of the Law²². The Christian maintains in his righteousness for 'life' by being-in-Christ (cf. ICor 1/30; Rom 8/1), by not

20. Cf. also Rom 14/10ff; ICor 3/10-15; 9/23-27; 11/29-32; IICor 5/10; Gal 6/7-10; Phil 2/12.

21. Regarding the origin of circumcision in Israel, cf. Gen 17.

22. E. P. Sanders would call justification a status-term for Judaism, and a transfer-term for Paul. Cf. *Paul and Palestinian Judaism: A Comparison of patterns of Religion* (SCM Press: London, 1977), pp 544-545.

"falling away from grace" (cf. Gal 5/4), by letting himself guided by the Spirit (cf. Rom 8/14; Gal 5/18), by fulfilling the Law of Christ (cf. Gal 6/2), and by his faith being operative in love (cf. Gal 5/6)²³.

With this clarification of the very basic positions of Paul, as compared with those of contemporary Judaism, the reading of the Pauline polemics on justification will emerge in much clearer light.

23. These topics are presented under "Putting on Christ", in Chapter V.

APPENDIX V

Inculturataon and Catechesis

1. Church and Inculturation Today

The term 'inculturation' is a "neologism"¹ in the Church; but the reality represented by it, in the sense it is meant today in the Church-circles, although taken note of in a conscious and urgent way only in our times, is, in fact, as old as the Church herself². It is interesting to note that the first time this word 'inculturation' is found in a Church and Papal document is precisely in the context of catechesis³.

Many factors of the recent history⁴ have led the Church, in her process of clarifying her own identity in the modern world⁵, to become aware

1. John Paul II, addressing the members of the Pontifical Biblical Commission on 26 April 1979, says, "Le terme 'acculturation' ou 'inculturation' a beau être un néologisme...". Cf. *Fede e cultura alla luce della Bibbia. Atti della Sessione plenaria 1979 della Pontificia Commissione Biblica* (Elle Di Ci: Turin, 1981) p. 5. The Pope cites this in CT 53.

2. Cf. GS 44. Traces of inculturation can be already found in the biblical world (cf. for instances the studies in *Fede e Cultura*). Already the NT bears witness to different cultural currents in the nascent Church. Cf. A. Vanhoye, "Nuovo Testamento e inculturazione" in *Inculturazione e Formazione Salesiana. Dossier dell'Incontro di Roma (12-17 sett. 1983)*, eds., Angelo Amato & Andrzej Strus (Editrice S.D.B: Roma, 1984) pp 41-56. Cf. also George Soares Prabhu, "The New Testament as a Model of Inculturation" in *Jeevadhara* 33 (1976) 268-282.

3. The word 'enculturation', in the study of cultural anthropology, was used by M. J. Herskowitz already in 1947. In the Catholic context, J. Masson has used the expression 'catholicisme inculturé' already in 1962. P. Nemeshegyi (in 1973) speaks of inculturation as a neologism invented by the theology in the East, and it is rendered in German as 'Einkulturierung'. During the 32nd General Congregation of the Jesuits (1974-75) the term becomes frequently used. In the Synod on Catechesis (1977), it is Cardinal Jaime Sin who used it for the first time in the Synod Hall. It is found for the first time in a Church document in the "Message of the Synod of Bishops to the People of God", n. 5. Cf. *Enchiridion Vaticanum* (Edizioni Dehoniane: Bologna, 1983¹²) vol. 6, p. 302. It is found for the first time in a Papal Allocution in the address of John Paul II to the Pontifical Biblical Commission (26 April 1979) (cf. n. 1), and in a Papal document in CT 53 (Oct. 1979). Cf. Jesús Lopez Gay, "Pensiero attuale della Chiesa sull'inculturazione" in *Inculturazione. Concetti. Problemi. Orientamenti* (Centrum Ignatianum Spiritualitatis: Roma, 1979); Ary A. Roest Crolius, "What is so new about inculturation?" in *Gregorianum* 59 (1978) 721-738; "Inculturazione della fede: Il Problema attuale" in *Inculturazione della Fede. Saggi interdisciplinari*, ed., B. Genero (Edizioni Dehoniane: Naples, 1981) pp 13-32.

4. Some of the factors are mentioned in: the editorial of *La Civiltà Cattolica* 129 (1978) IV, 317-318; Roest Crolius, "Per una teologia pratica dell'inculturazione" in *Inculturazione*, pp 38-39.

5. Paul VI puts it this way in ES 26: "...An effective remedy is needed if all these dangers, which are prevalent in many quarters, are to be obviated, and We believe that such a remedy is to be found in an increased self-awareness on the part of the Church. The Church must

of the need for inculturation, and to take it seriously into consideration. It began in a notable way with the *Second Vatican Ecumenical Council*. In her Council documents, the Church voices this need for the whole Church with words such as "adaptation", "accommodation", "*aggiornamento*", and "renewal" which are more generic and, if we may say so, more superficial (not in the pejorative sense) in nature. The journeys of the Popes (Paul VI and John Paul II) that took them to the far-off mission lands, beginning with Pope Paul's visit to the *International Eucharist Congress* in Bombay (India) in 1964, brought the heart of the Church into vivid contact with cultures, with nations, and with other great religions. There followed suit convocations of Bishops' Conferences, like the *The Symposium of the Episcopal Conferences of Africa and Madagascar* at Kampala in 1969, and *The First Plenary Assembly of the Federation of Asian Bishops' Conferences* at Taipei (Formosa) in April 1974. These two formed the providential prelude to the *Synod of Bishops* on the theme of "Evangelization in the Modern World" (Sept.-Oct. 1974). Naturally, this Synod focussed much attention on evangelization in non-Christian countries. Under such circumstances, what was meant as "adaptation" by II Vatican underwent an evolution, and was expressed as "indigenization" and "contextualization". But, as the type of evangelization relevant for a vast portion of the Church was more of the order of catechesis, and the "adaptation" and "renewal" intended by II Vatican could be achieved only through adequate catechesis (including adult-catechesis), the attention of the Church was swiftly shifted to catechesis. During all this period, in the reflections with which the entire Church, particularly in her awareness of being 'catholic' (with regard to peoples of all nations, cultures, and religions), was seething everywhere, the "adaptation" of II Vatican gradually evolved into two other expressions, "acculturation" and "inculturation"⁶. It is through this itinerary that "inculturation" made a staid entry, in a most natural manner, into the official Church vocabulary during the Synod on "Catechesis in Our Times" (Sept.-Oct. 1977), and after⁷.

get a clearer idea of what it really is in the mind of Jesus Christ..." (Tr., Catholic Truth Society, London).

6. Although CT seems to place 'acculturation' and 'inculturation' on the same footing, (because both words have been used to refer to the same reality), it is commonly agreed that the words denote two different emphases. See n. 17 below. Cf. also Adriano Alessi, "Cultura ed esperienza. Principi di una criteriologia filosofica" in *Inculturazione e formazione salesiana*, pp 191-209.

7. This need for inculturation is clearly great in non-Christian countries. But it is equally great in most Christian countries because its real issues in reference to their context are not at all clear. Their situation is cited by the *General Catechetical Directory* (1971), which even speaks of the need of "a renewed evangelization" (nos. 2-5).

2. Inculturation and Incarnation

Inculturation is the process by which the Church, in her composition as local churches, *becomes fully incarnate in the peoples* to whom she has been sent by God with the Goodnews of salvation. This 'incarnation' implies 'baptism' in the death and resurrection of Christ her Lord (Gal 3/27-28)⁸, being anointed with the Holy Spirit, and being set apart for God's own kind purposes (cf. Eph 1/5). This takes place when she, as the Sacrament of Christ, is engaged in a dialectical encounter with the respective cultures⁹ of her peoples. And she does so in order that all the peoples may be brought, with their god-given riches, to the headship of Christ, so that she may embody them, as they abide in his (Christ's) fellowship and in loving service to his brethren, in their pilgrimage towards the attainment of the fullness of glory which is already in the Risen Lord¹⁰.

Many are the elements that are woven together in the above *theological vision* of inculturation. I will, however, take only one salient point for elaboration.

The Church is universal (catholic) by her calling, and she is sent to communicate "the fruits of salvation to all men" (cf. LG 8, 13,17; OT 20). Putting this *negatively*, the Church is not tied down to any particularism or narrow parochialism:

8. The Pascal mystery (death and resurrection of Christ) that the local Church lives in the process of inculturation in a given cultural milieu consists, on the one hand, in the *acculturated forms* of her faith giving way to the more meaningful and authentic *incultured forms*, and, on the other hand, in the faulty and incoherent values in a local culture being eliminated in its assimilation into the Christian expression of it. John Paul II, quoting St. Paul refers to this in CT 53 with the words "the cross of Christ". Cf. also Roest Crollius, "Per una teologia...", 44-48; "Inculturazione della fede: la problematica attuale", 27-31. The dimension of the Pascal Mystery involved in the incarnation of the Church in a given culture is analogous to, and is a re-living of, Christ's emptying of himself taking the form of a slave... (cf. Phil 2/5-11).

9. Regarding what is meant by 'culture', cf. GS 53 ff. Elements which at times are, in common parlance, thought to belong to culture may actually amount to a pseudo-culture or a deteriorating of culture.

10. Another oft-quoted description of inculturation is the one proposed by Pedro Arrupe: "...inculturazione significa incarnazione della vita e del messaggio cristiano in una concreta area culturale, in modo tale che questa esperienza non solo riesca ad esprimersi con gli elementi propri della cultura in questione (il che sarebbe soltanto un adattamento superficiale), ma diventi il principio ispiratore, normativo e unificante, che trasforma e ricrea questa cultura, dando origine a "una nuova creazione". Cf. "Lettera del P. Arrupe sull' Inculturazione (14 Maggio 1978)" in *Inculturazione*, p. 145. For yet another, cf. Roest Crollius, "What is so new...", p. 735. Negatively, inculturation is not, primarily repairing wrong trends set in the past; it is not running behind a racing culture, to catch up with it; it is not a strategy to foresee trends so as to, in some way, take control of the future by the present; it is not a stunt at winning new converts... These, and others similar to them, would be soulless, peripheral, humanly-motivated conceptions of what inculturation is. Instead, it is primarily the process of a people

"The Church has been sent to all ages and nations, and, therefore, is not tied exclusively and indissolubly to any race or nation, to any one particular way of life, or to any customary practices, ancient or modern". (GS 58)¹¹

Positively,

"The Church is faithful to her traditions and is at the same time conscious of her universal mission; she can, then, enter into communion with different forms of culture, thereby enriching both herself and the cultures themselves" (*ibid*)¹²

In fact, the Church, (being, in her spiritual reality, a corporate embodiment of the Risen Christ), fulfills her salvific mission by becoming *incarnate*¹³, like her Saviour, in a people and in its culture, at a given place

rediscovering its cultural religious soul in the light of Christ. This process is similar to the one of the Church going back to her origins (e.g., the scriptures) for her renewal, and the religious congregation going back to their founder to be renewed in their spirit and in their original charism.

11. Cf. also John Paul II, "*Sapientia Christiana*" (1979): "Evangelium praeterea, quod omnibus populis cuiusvis aetatis et regionis destinatur, *cum nulla particulari cultura unice connectitur*, sed omnes culturas ita pervadere valet..." (Prooemium 1, italics mine). Cf. *Enchiridion Vaticanum*, vol. 6, pp 946-948. From this principle it can be deduced that no culture, however Christian, becomes "a normative culture" for the other cultures (This is true also of the biblical cultures, for the biblical cultures are normative for faith <cf. CT 53>, not in as much as 'cultures', but in as much as the first incarnation of the Christian faith and tradition became encoded in those cultural forms, so that every effort at decoding the Christian message will, as a norm, have to return to these cultural forms for its base).

12. Cf. also LG 13: "Rather she (the Church) fosters and takes to herself, in so far as they are good, the abilities, the resources and customs of peoples. In so taking them to herself she purifies, strengthens and elevates them". In his homily at the occasion of the canonization of the nine Ugandan martyrs (1965), Paul VI drew a difference between the colonial intentions and the intentions of the Church: "Mentre la evangelizzazione introduce un principio - la religione cristiana - che tende a far scaturire le energie proprie, le virtù insite, le capacità latenti della popolazione indigena, o cioè tende a liberarla e renderla autonoma ed adulta, ad abilitarla ad esprimersi in modi più ampi e migliori nelle forme di cultura e di arte proprie del genio di lei; la colonizzazione persegue altre finalità". Cf. *Insegnamenti di Paolo VI*, II (1964) pp 588-589 (Lt.). It. tr. *Osservatore Romano*, Oct. 18, 1964. In his message for the Mission Sunday of 1966, the Pope says: "... La Chiesa cattolica non solo desidera conoscere queste culture per rispettarle, ma anche arricchirle con i valori soprannaturali della grazia, inserendosi in esse, vivendo le loro stesse caratteristiche". Cf. *Insegnamenti...*, IV (1966) p. 714. John Paul II, addressing the Diplomatic Corp. says: "The Church has always wished to participate in the life of peoples and nations and to contribute to their development. The Church has always recognized particular richness in the diversity and plurality of their cultures, their histories, their languages. In many cases the Church has made her specific contribution to the formation of these cultures". *L'Oss. Rom.*, Nov 2, 1978 (Weekly ed), p.3.

13. Often the Magisterium, in recent times, refers to the Church inculturation as an element of the mystery of Christ's incarnation (cf. CT 53), since the Church carries on Christ's mission. AG 10 reads: "If the Church is to be in a position to offer all men the mystery of salvation and the life brought by God, then it must implant itself among all these groups in

and in a given time¹⁴.

3. Phases in the Incarnation of the Church

The incarnation of the Church in a given people with its culture (inculturation) may be said to have three evolving phases: (i) Tradition—Assimilation; (ii) Self-expression—Organization; and (iii) Creativity—Contribution¹⁵. Though inculturation, broadly speaking, is already found in an inchoative manner in the two earlier phases, it is in *Creativity—Contribution* that it is really in its true home. The first two phases mark the stage of the "implantation" of the Church in a given people, and in a given geographic, cultural situation; the third marks the stage of her 'adulthood'. The former is more in the phase of 'evangelization'; in the latter, *catechesis* is the apt instrument towards creativity and contribution.

i. THE IMPLANTATION OF THE CHURCH

When an already evangelized and inculturated Church announces the gospel and communicates her faith to a people as yet not evangelized, her missionary, as a faithful minister of Christ, hands over 'the Christian faith'¹⁶ lived in *his* cultural forms, but with much concern to do so in the language of the people, and suited, as much as lies in his capacity, to their mentality and culture. In this stage, there is an initial inculturation, more acculturation¹⁷, and a sincere effort at adequate hermeneutics of the Christian message and the inculcation of the Christian morals (the indicative and the imperative of the gospel). The people who receive such a message, under

the same way that Christ by his incarnation committed himself to the particular social and cultural circumstances of the men among whom he lived".

14. The culture of a people is not a static reality. The discontinuity of the culture of a people from one significant epoch to another is analogous to the discontinuity of culture from people to people. Cf. Alszeqhy, "Il problema teologica dell'inculturazione del cristianesimo" in *Inculturazione e formazione salesiana*, pp 18-19.

15. Mons. I. Zoa of the diocese of Yaoundè (Camerun), during the synod on Evangelization, had suggested the following phases in the process of evangelization: (i) Transmission (ii) Assimilation (iii) Reformulation or Re-expression. Cf. G. Caprile, *Il Sinodo dei Vescovi. Terza Assemblea Generale (27 sett.-26 ott. 1974)* (Rome, 1975) p. 616. Alszeqhy cites this in *art. cit.*, p. 32, and Lopez Gay on pp 18-19 in his article in *Inculturazione*.

16. What is referred to as 'faith' in the context of inculturation is something more than *fides qua* or *fides quae*. It is, in truth, *the very lived experience of Christ himself*; nay, it is in some way Christ himself handed on, who is "the power of God and the wisdom of God" (1Cor 1:24). Note the use of 'faith' and 'Christ' in Gal 3:23-25.

17. 'Acculturation', in its more obvious sense, tends to refer the discourse primarily to a transfer in cultural elements, and through them also lived experiences and values, from one people to another. In the context of evangelization, it would rather suggest that the evangelizing Church is transmitting her Christian cultural forms while she is communicating her faith. 'Acculturation' therefore, it seems to us, places the emphasis on where it should not be, name-

the operation of the Holy Spirit, intuit the revelation, imbibe its expressions, and assimilate the knowledge-content and the Christian experience. Theirs is an active receptivity ('obedience of faith'), in which, often, even the cultural forms of the transmitting Church and her people are assimilated, often quite unconsciously and even willingly, as the medium of communication and as expression of their new identity. Thus begins the faith striking roots in a people and in their culture. This is the phase of *Tradition—Assimilation*.

As the new believers are formed into communities under the missionary leadership, the process of implantation of the local Church becomes more accentuated. Christian traditions are set and handed on; Christian faith begins to pervade more clearly the life of the individuals and communities and the ambient in which they live and worship. The Community becomes gradually equipped to cater to her own needs and to the various expressions and activities of her church-life. A more evolved stage is attained when people of the new community take up also the various ministries and lay-apostolates. When, finally, the local vocations to the priesthood and to the religious life (of men and women, active and contemplative) are sufficiently numerous, and are well-trained, some even for the more qualified roles in the dioceses, and when the dioceses are formed and are cared for by bishops of their own, we may say that the Church there has been implanted with her own vitality and vigour. This marks the stage of *Self-expression—Organization*¹⁸. The Church implanted in such a manner becomes a particular or a local Church, in fraternal communion with the Church that evangelized her¹⁹, and with the rest of the universal Church, and at harmony with the people and nation of which she forms a part.

ii. INCULTURATION OF THE CHURCH²⁰

The newly stabilized local Church, having become conscious of her own identity and the uniqueness of her 'call' in the bosom of the universal

ly on culture. A certain element of acculturation is unavoidable, nay, even required; however, genuine process of inculturation stands in judgement over contingent accultured forms.

18. This phase is dealt with in AG 10-20.

19. This phase can also have weaning problems, and hence even tensions between the evangelizing and evangelized Churches. One can see some such traces in the "Final Declaration of the Bishops of Africa", published on pp 287-291 in *Le nuove vie del Vangelo. IV Sinodo dei Vescovi. I Vescovi africani parlano a tutta la Chiesa*, ed., G. Butturini (EMI: Bologna, 1975).

20. 'The inculturation of the faith', strictly speaking, was the one that took place in the Early Church. Though it would not be improper to speak of 'inculturation of the faith' or 'inculturation of Christian life' today – with reference to culture or cultures, it would rather

Church, enters into a new phase of vitality, becoming creative in her turn. This is her truly constructive phase. Knit together by her liturgical celebrations, illumined by the Word of God, with her discerning lights given her by the Holy Spirit turned on, submissive to the guidance of Christ her Lord and beckoned by his 'call', she delves deeply to discover her own genuine cultural religious soul, and the god-given identity ('name') and the gifts with which her people has been adorned and enriched by the Creator²¹. She then responds in *fidelity* to her faith and to the god-given identity of her people, and at the same time also with a bursting *creativity*, bringing out from her treasure-house things old and things new, to dedicate them to the Lord and to his service²². Thus she becomes truly *autochthonous*, and truly *universal*²³. Such a Church cannot but be, by her very existence and her activity, rich in her contribution — to her own succeeding generations, to her own people, nation, and culture, and to the Church universal —, both for growth and expansion, as well as for renewal and enrichment. This is her phase of *Creativity—Contribution*. Here is her inculturation at its best²⁴.

In the case of the Churches of long and rich history and traditions, a process of renewal is required at every important upheaval in their history and cultural milieu, by which they will not only remedy the leaks in the continuation of *Tradition—Assimilation* and *Self-expression—Organization*, but will also relaunch, in an authentic and relevant way, their *Creativity—Contribution*. This would be their way of inculturation. In short, a local

be more proper to speak, so it seems to me, of 'the inculturation of the Church', as also a careful reading of the Church Magisterium from II Vatican onwards would suggest.

21. The Culture of a given people, with its various values, is the god-given soil on which the word of God is to be sown. Addressing the hierarchy and all the peoples of Africa (Oct. 29, 1967), Paul VI says: "La Chiesa considera con molto rispetto, i valori morali e religiosi della tradizione africana, non solo per il loro significato, ma anche perchè vede in essi *la base providenziale* sulla quale trasmettere il messaggio evangelico e avvicinare la costruzione della nuova società in Cristo" (n. 14). Cf. *Insegnamenti...*, V (1967) p. 606.

22. Note how EN 63 speaks of these two elements: fidelity and creativity. It is precisely in this phase that the mystery of the cross is to be lived, where the Church will have to keep in mind Christ's words, that his kingdom is not of this world (cf. Jn 18/36).

23. Paul VI, in the letter he addressed to the *First Plenary Assembly of the Federation of Asian Bishops' Conferences* (1974), exhorts: "The Church must make herself in her fullest expression native to your countries, your cultures, your races. Let the seed, which is the word of God, put down deep roots in the fertile soil of Asia. Let the Church draw nourishment from the genuine values of the venerable Asian religions and cultures". Cf. *Insegnamenti...*, XII (1974), p. 354. Earlier (1970), in Manila he said, "Just as Jesus Christ shared the condition of those who were his own, so the man of Asia can be a *Catholic* and remain *fully Asian*". *Insegnamenti...*, VIII (1970), p. 1215.

24. Of course, the three phases need not unfold in such neatly successive stages.

Church receives a 'call' to inculturate herself each time she perceives, in the meaningful fulfillment of her mission, a significant gap between her *statusquo* and the cultural milieu she finds herself in. And the local Church will inculturate herself, not by falling into skepticisms, discouragements, disillusionments, negativisms, and by looking for alibis (in clericalism, institutionalism, rigidity of the magisterium etc), but *by searching for her true cultural religious soul*, by nourishing herself on the Word of God, by true discernment, and by the reconciliation which is found by living the cross and resurrection of Christ her Lord.

4. Areas of Inculturation

The process of inculturation of a local Church covers the entire gamut of Church-activity. First, *in the way she expresses herself*: in Liturgy and non-liturgical worship, in manners, customs, social rites, and group inter-relations; in language, music, art-forms, and architecture, in the various media of social communications, and in various pastoral methods and services. Second, *in the way she organizes herself*: in the laws, praxis, and code of conduct she fixes for herself, in the systems and institutions by which she will carry on her organization, administration, co-ordination, ministry, and pastoral care, in the hierarchy of values she will set up, and in her styles of management and co-operation. Third, *in the way she caters to her task of Tradition*: in contents and methods of evangelization, of catechesis, in hermeneutics of biblical interpretation, in homiletics, in family apostolate, in the various forms of lay and youth apostolate, and in the training of catechists, of men for the various ministries, and of religious and priests. Fourth, *in the way she cultivates reflection*: in theologizing, in philosophizing, in dialogue for the promotion of theism, ecumenism, inter-religious understanding, social justice, and world peace. Fifth, *in the way she cultivates herself*: in her prayer-models and contemplation, in asceticism, in spirituality and mysticism, in spiritual direction and spiritual animation. She does all this in communion and collaboration with the other Churches and with the universal Church, and helped and guided by the Magisterium and an illumined hierarchy. But, being a spiritual reality (though corporate and visible), she is humbly aware that the ultimate protagonist of her inculturation is God, who has called her to such a task in His design of salvation, with Christ as her Lord (from whom the ministries), and with the Spirit of communion (from whom all the charisms) cementing her in love.

5. Catechesis as an Instrument of Inculturation

In regard to the process of inculturation, there can be chiefly two extreme forms of dispositions among the people forming the local Church: (i) Those that resist it; and (ii) Those that work for it with alacrity. These two groups may count bishops, priests, religious and lay people. Those that resist (we do not say reject) inculturation are often people who had learned the earlier catechesis and its spirit quite well, who had built their value-systems on it, and who remain attached to it, and who, on that account, feel the changes in that catechesis and Church-praxis as a *threat* to their faith and to their religious cultural identity. As a rule, these belong to an older age-group. Those that wish to be very progressive in inculturation are often of a younger age-group, and temperamentally different from the former. Many may be the motivations, even valid ones, that may *propel* this category of people towards their projected tasks of inculturation — such as an eagerness to throw away a foreign image that may be irksomely felt to exist, a desire to see quick implementation of Church directives, etc. They could however run the great risk of creating a certain elitism in the Church, and of forgetting that inculturation is *the concerted task of the entire local Church*, and that its true protagonist is the Holy Spirit that animates the Church²⁵. The two extreme positions spoken above, or either of them, natural in themselves, *when taken up obstinately*, are, in the ultimate analysis, an unconscious glorification of egoisms. And the situation that may arise when the two trends get polarized can be compared to the Corinthian-situation ("I'm for Peter", "I'm for Paul", "I'm for Apollos"). Paul would describe this as *sarkikos* ('of the flesh'), and the 'faith' that inspires such polarizations as 'milk', and not 'solid food' (cf. ICor 1/10-13; 3/1-4). This would, by itself, point out to the need for further catechesis or 'formation in faith'.

A more integrated and illumined process of inculturation is embarked upon, especially in a local Church which has a long-standing Church life and activity, when her members (bishops, priests, religious and lay people) become generally conscious, in an informed, refined, and committed way, of the need of their Church incarnating herself in a new way into the culture of her own people. The privileged instrument to bring about this new awareness, commitment, and creative endeavour is CATECHESIS²⁶ —

25. The Holy Spirit, just as He overshadowed Mary in the mystery of incarnation of Christ, overshadows the Church today as she enters in process with a given people and its culture toward the incarnation of Christ in it in faith.

26. What do we intend by catechesis? By catechesis we intend illumining people about the meaning and purpose of their life and history as pervaded by God's salvific action in Christ,

particularly adult-catechesis. It is not by accident, therefore, that the term 'inculturation' made its debut in Church official parlance in the Synod on Catechesis. The bishops, in their declaration to the People of God at the end of the Synod, state:

"... Hoc sensu dicere licet catechesim quoddam instrumentum 'inculturationis' esse. Quod significat eam evolvere et insimul ab intra illuminare vitae formas illorum ad quos sese dirigit. Fides christiana per catechesim in ipsas culturas inserenda est".²⁷

Catechesis is the instrument of inculturation chiefly in two ways: (i) By inculcating the proper dispositions for it; and (ii) By itself (catechesis) inculturating. The inculcating of the proper dispositions implies, first, the task of removing the blocks towards a healthy and harmonious inculturation²⁸. This is not done negatively, by decrying the 'errors' of the past, by playing on regional and national feelings, by entering into heated controversies and sterile discussions on various issues, etc. This is done positively, by bringing to awareness the history of the local Church; the elements of the history of the Church that point out to the way she, being divine and human in her institution, was wont to be creative, from the earliest times, in every culture, and in every age; by bringing the people to rediscover their own true cultural religious soul; by teaching them to appreciate the new mandate of the Church and her call to the nations where inculturation is a must for Church's authentic presence there; etc. The practical ways of such inculturation is left to the genius of each people.²⁹

Not stopping with creating the right dispositions, catechesis must itself set the pace by inculturating; it should express itself in a language, in thought-patterns, models and methods, art-forms and media, adapted to the cultural religious soul of the people. Such a catechesis will be all the more construc-

by kindling and fostering their faith through personal witness and impartation, particularly by means of interpretative word, so that they may grow in Christian maturity, live out their faith in fidelity, and witness it to others joyously.

27. "*Cum iam ad exitum*", Synod of Bishops (1977), n.5. Cf. *Enchiridion Vaticanum*, Vol. 6, p. 302. Trans: "In this sense we can say that catechesis is an instrument of "inculturation". This means that catechesis develops and at the same time enlightens from within the way of life of those to whom it is addressed. Through catechesis the Christian faith must become incarnate in all cultures". *L'Oss. Rom.*, Nov. 3, 1977, p.3.

28. This does not rule out the possibility of tensions and 'growing pains' in the process of inculturation. As in a growth-oriented organism, such tensions, when faced in an enlightened way, and if they do not get polarized in a negative way, would only contribute to a more comprehensive and a deeper process of inculturation.

29. Such practical ways would include also provocative models. But they must be undertaken not ignoring communication-gaps, with prudence regarding place, mode, and timing, and avoiding undue alacrity. All this would fall under the 'discernment' CT 53 speaks of.

tive, since it will bring 'the solid food' more attuned to be assimilated by the people; and thus faith and culture will get cross-fertilized. In this way catechesis will "bring the power of the gospel into the very heart of culture and cultures" (CT 53). The insights of her people into the mystery will be deepened, since they themselves will be unfolding an element of the mystery, of the economy of salvation, of bringing all things under the lordship of Christ (cf. *anakephalaiōsasthai*, Eph 1/10). An incultured catechesis will bring about *an incultured local Church*, which, in turn, can evangelize her people in an incultured way, can come forth with incultured expressions of worship in her liturgy, can theologize in an incultured way, etc. In other words, an incultured catechesis can help the people "to bring forth from their own living tradition original expressions of Christian life, celebration and thought" (CT 53). In short, catechesis can be a truly valid instrument in the process of Church-inculturation.

6. Inculturation in Christian Catechesis

The Church magisterium has not left us without indications as to how the delicate, responsible, and patient task of inculturation has to be taken up in the field of catechesis.

With a view to safeguarding the essential elements in Christian catechesis in the process of inculturation, John Paul II says:

"Two things must however be kept in mind. On the one hand the Gospel message cannot be purely and simply isolated from the culture in which it was first inserted (the Biblical world or, more concretely, the cultural milieu in which Jesus of Nazareth lived), nor, without serious loss, from the cultures in which it has already been expressed down the centuries; it does not spring spontaneously from any cultural soil; it has always been transmitted by means of an apostolic dialogue which inevitably becomes part of a certain dialogue of cultures. On the other hand, the power of the Gospel everywhere transforms and regenerates. When that power enters into a culture, it is no surprise that it rectifies many of its elements. There would be no catechesis if it were the Gospel that had to change when it came into contact with the cultures. To forget this would simply amount to what Saint Paul very forcefully calls 'emptying the cross of Christ of its power' (cf. ICor 1/17).

It is a different matter to take, with wise discernment, certain elements, religious or otherwise, that form part of the cultural heritage of a human group and use them to help its members to understand better the whole of the Christian mystery. Genuine catechists know that catechesis "takes flesh" in the various cultures and milieux: one has only to think of the peoples with their great differences, of modern youth, of the great variety of circumstances in which

people find themselves today. But they refuse to accept an impoverishment of catechesis through a renunciation or obscuring of its message, by adaptations, even in language, that would endanger the 'precious deposit' of the faith (cf. IITim 1/14), or by concession in matters of faith or morals. They are convinced that true catechesis eventually enriches these cultures by helping them to go beyond the defective or even inhuman features in them, and by communicating to their legitimate values the fullness of Christ (cf. Jn 1/16; Eph 1/10)". (CT 53)

Pointing out to how the process of actual inculturation is entered upon, the Pope says:

"...For this purpose, catechesis will seek to know these cultures and their essential components; it will learn their most significant expressions; it will respect their particular values and riches. In this manner it will be able to offer these cultures the knowledge of the hidden mystery (cf. Rom 16/25; Eph 3/5), and help them to bring from their own living traditions original expressions of Christian life, celebration, and thought" (*ibid*).

This injunction of the Magisterium inculcates a *basic attitude* in the approach towards a given culture and a cultural group. This would consist not merely in a great openness and friendliness, but even more in an esteem and respect for their particular values and riches. Further, the Magisterium promotes not only an *unbiased enquiry* into "the essential components" of the given culture, but even an *empathic involvement*, illumined by genuine discernment, to the extent of learning its "most significant expressions".

As we have seen earlier, the task of the inculturation, that brings forth "original expressions of Christian life, celebration, and thought", is the task of the entire local Church. However, it has to be provoked, fed, assessed, and sustained by individuals and groups in it who have the charism for it, under the enlightened leadership of the hierarchy. The task of inculturation being varied, these catalysts promoting inculturation also will be varied. These persons, being talented and/or qualified, each in his or her own field, should also have a *sensus ecclesiae* which is universal and spiritual. They must be men and women who are accustomed to discernment and to be led by the Spirit, who have a deeper perception into the Christian wisdom and Christian consciousness, who feel an interior 'call' for the common up-building of the Church and society, and who do not act motivated by petty, short-time, personal or group gains³⁰. One category of catalysts who have notable role to play are those possessing an additional expertise and an in-

30. We had used the word 'catalyst' on purpose, to imply this spiritual detachment (cf. *nishkāmiya karma*) which is indispensable in this work of inculturation, and which is the mark of liberated, intergrated, and spiritual men.

terior perception in matters theological. Theology being a reflective science, they would help to cultivate the theological reflection of the Church in her process of inculturation. However, a meaningful, inspiring incultured theology can come only at a second moment, when the local Church is well under way in the process of inculturation. The contributions of the catalysts being so, the ultimate criterion in the selection and promotion of the incultured forms and expressions, however, is the people of God composing *the local Church*.

7. A Dialogal Empathic Religious Search

The basic attitude inculcated by John Paul II, particularly in undertaking a religious enquiry in a non-Christian milieu, is in the line of what his predecessor Paul VI had described as 'dialogue' in his *Ecclesiam Suam*. Paul VI says:

"Dialogue, therefore, is a recognized method of the apostolate. It is a way of making spiritual contact (*animorum iungendorum veluti instrumentum*)" (ES 81).

Further, Paul VI specifies that the nature of this dialogue is empathic:

"Since the world cannot be saved from the outside, we must first of all identify ourselves with those to whom we would bring the Christian message (*eorum vitae formas induamus*) — like the Word of God who himself became man... Then, before speaking we must take great care to listen not only to what men say, but more especially to what they have it in their hearts to say (*opus est deinde ut, antequam loquamur, multum opere hominis voci, quin potius animo audiendo demus*). Only then will we understand them and respect them, and even, as far as possible, agree with them" (ES 87).³¹

The dialogue intended here by the Pope is dialogue in general. Embarking on the process of inculturation, in fact, requires that the local Church enters in dialogue on all areas affecting culture and society. The area of dialogue relevant to our context (the context of the study undertaken in this book), however, is dialogue with religions.

31. Paul VI states, moreover, that dialogue is a valid means of carrying out her mission (*colloquim quasi ratio quaedam est putandum apostolici obeundi muneris*) (ES 81). It was in II Vatican that the Church Magisterium took a first bold step, with a timid and guarded aperture, towards realizing the catholicity of the Church's calling towards the other great religions (Cf. NE 2; GS 93). As Mary (her model) did after finding the boy Jesus in the temple, the Church has begun to listen and to contemplate the working of the Risen Christ in mankind and its religions and ideologies, in order to understand what it all means. A recent Church document on dialogue, for instance, recommends esteem, appreciation, cordiality, empathy, and a sincere involvement through study, co-operation, and dialogue. Cf. "The attitude of

The empathic dialogue which we hold with the Hindu holy and learned men and with their scriptures, is to discerningly learn what their true human, spiritual, mystical *experiences* are, and how they are found *expressed* in their scriptures and other forms³². In other words, the search that we institute, as a first step in the process of inculturation, would help us to empathically see their genuine religious experiences as *how they see them*, to the extent possible, and feel them as *how they would feel them*, and to learn the expressions in which they are expressed. Naturally, such a search requires in the Christian, as a first condition, a clear possession and perception of his own Christian identity. It would require of him not only to know his doctrines and his theology well, or to acquire the skills of communication-dynamics, etc; it would require of him, especially, a stable, in-depth, serene, and loving possession of his life of faith. He ought to be a highly graced person. This religious identity is of paramount importance since the search instituted is in a religious matter. Lack of clear identity, in the person entering into dialogue, therefore, would jeopardize the whole cause of dialogue and inculturation.

From all that we have said above it will be clear that local Church cannot take up her task of inculturation meaningfully without proper catechesis — a catechesis which ensures that inculturation becomes a people's process even as it aims at their formation in faith. And a relevant inculturation cannot take place without a sincere attitude of enriching dialogue.³³

the Church towards the followers of other religions" in *L'Oss. Rom.*, 25 June, 1984, pp 10-11, nos 26-35.

32. The document cited in the above note speaks also of the receiving moments in the dialogue: "Questa dinamica dei rapporti umani spinge noi cristiani ad ascoltare e comprendere ciò che gli altri credenti possono trasmetterci onde trarre profitto dai doni che Dio elargisce" (n.21). The Synod of Bishops (1977) saw in the process of inculturation in catechesis not only a 'giving', but also a 'receiving': "Vera 'incarnatio' fidei per catechesim supponit non solum processum 'dandi' sed etiam 'accipiendi' ". *Cum iam ad exitum*, n. 5 already cited under n. 27.

33. Regarding inculturation, see also "Whither Inculturation?" under General Synthesis and Conclusion, pp 428-434.

SECTION IV

Bibliography

- A. The Saiva Siddhān্থam
- B. The Letters of St. Paul

A. THE SAIVA SIDDHĀNTHAM

I. Original Texts and English Translations

1. *Thiruvārutpayan*
2. The *Śāstras*
3. The *Stōtras*
4. Selected Sanskrit Canonical Works
5. Two Ancient Tamil Classical Works
6. A Few Other Revered Saivite Works

II. Works Relevant to the Siddhāntham

1. Non-Tamil Works

- a. English
- b. German
- c. French
- d. Italian
- e. Latin

2. Tamil Works (Selection)

NOTE:

1. In Tamilnadu, commonly, people do not have a surname. Thus, at times we find caste names (e.g. Pillai, Mudhaliyār, Iyer, etc), or the father's name (or husband's name) used in the place of surname. Here, I have placed the personal name first. E.g. NĪLAKAṆṬA SĀSTRĪ, K. A (where 'K' stands for the place 'Kaḷḷidaikkufichi'; and 'A' stands for the father's name 'Ayya').
2. For transliterating the names of authors and their works, if the work is in Tamil, I have followed the transliteration scheme given in Vol. One. If instead the work is in English, I have kept the form in which they are found in the work itself.
3. When the 'Editorial House' includes the name of the place, the place of publication (if same) is not repeated (e.g. University of Madras, Dharumapura Adhinam, etc).
4. KĀLAGAM stands for the editorial and publishing house called Thirunelveli Thennindhiya Saivasiddhānthā Nūtpadhippuk KĀLAGAM (The South India Saiva Siddhanta Works Publishing Society, Tinnevely, Limited), Madras, with branches at Tirunelveli, Madurai, Coimbatore, Tiruchirapalli, and Kumbakōṇam.

SD stands for the review *Siddhānta Deepika*. The Review began with the name *The Light of Truth or Siddhānta Deepika* in 1897; it became *The Siddhānta Deepika or The Light of Truth* in 1906 (after ceasing in 1903); and it became *The Āgamic Review or the Siddhānta Deepika* in its last issues before it discontinued in 1913.

SS stands for the review *Saiva Siddhānta* which is the organ of Saiva Siddhānta Mahā-samājam or Pēravai, Madras.

TC stands for the review *Tamil Culture*.

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SECTION V

Glossary

A Small List of the Siddhāntha's Terminology

Glossary

- Achith* (Skt. *acit*) — Unconscious; an unconscious and unintelligent principle.
- Ādhārathirumēni* — Embodiment out of gross matter.
- Ādhi* (Skt. *ādhi*) — (i) Beginning (ii) The Lord as the First or the Primal One.
- Adhikaraṇam* — A section of a work treating on one subject.
- Adi* — The Feet of the Lord, the place of man's refuge and salvation. Another name for Thiruvāruḷ.
- Adiyān* (plu. *adiyār*) — Devotee, realized man (He who has attained the Feet of the Lord).
- Advaita* (Skt) ('T. *atthuvīdham*) — Non-duality.
- Āgama* — A group of Hindu Scriptures, like the Vēda.
- Āgāmiyam* or *Āgāmiya Kanmam* or *Ēṭuvīnai* (Skt. *āgāmiya karma*) — The *Kanmam* (*karma*) that gathers in one's life-time.
- Āgandhuga malam* — Adventitious Impurity (namely *Māyai* and *Kanmam*).
- Agaram* — The letter 'A'.
- Aham* — The 'I'
- Ahaṅkāram* (Skt. *ahaṅkāra*) — One of the *Anthakkaraṇam*, which forms the basis for ego-sense and ego-striving.
- Aintheḷuttharuḷ* — The Five-Letters-Grace (See also *Pāñjāṭcharam*).
- Akalar* — Those free from bondage to *Māyai*.
- Akkal* or *Padaiṭthal* (Skt. *śṛṣṭi*) — Origination; causing to evolve; creation.
- Aḷavai* (Skt. *pramāṇa*) — (i) The science regarding valid sources of knowledge (ii) Valid sources of knowledge.
- Alīṭhal* (Skt. *samhāra*) — Undoing; causing to involute to the original form; destruction.
- Alīṭhal* — Providence. Another name for *Kāṭthal* (Preservation).
- Anādhi* (Skt. *anādi*) — Beginningless, eternal.
- Ānai* — The Divine Disposition; the Divine Will.
- Āpāindhōr* — *Jīvanmuktas* or realized men.
- Anandham* (Skt. *ananta*) — Without end; eternal.
- Ānandham* (Skt. *ānanda*) — Bliss.
- Ananniyam* (Skt. *ananya*) — Non-difference; not being alien or foreign.
- Āṇavam* (Skt. *āṇava*) — The root principle of bondage; also called *Mūlamalam*, *Iruḷ*, *Sagaja Malam*, *Asu*, or simply *Malam*.
- Anbu* — Love.
- Andham* (Skt. *anta*) — (i) End (ii) The Lord as the Final.
- Āṇjavatthai* — The five attendant conscious-states (*kāriyāvasthai*).
- Ānma* (Skt. *ātma*) — Spirit; soul; life-principle.
- Ānmaḃōdham* — Ego-sense; 'I'-sense.
- Ānmaprakāsam* — Illumination of the self.
- Āmānam* (Skt. *avidya*) — Unwisdom; ignorance; illusion-state.

Anniyam — Different; foreign; strange.

Anthakkarāṇam (Skt. *antaḥkaraṇa*) — Internal senses or Inner instruments for attaining conscious-states.

Aṇu — Atom, Monad.

Aṇutthuvam (Skt. *aṇutva*) — The nature of being a monad; the sensing of oneself as being a monad (self-functioning entity).

Apprakāsam — Non-luminous; non-intelligent.

Aṭam (Skt. *dharma*) — (i) Ethic or virtue (ii) One of the *puruṣārtha* (*Aṭam*, *Poruḷ*, *Inbam*, *Vīdu*) (iii) Justice of God, to which *Aṇai* too pertains.

Aṭivar or *Siddhar* — Wise men of the Agamic tradition.

Aṭivu — (i) Wisdom, Consciousness, Knowledge (*Nānam*) (ii) A Conscious being (*chīth*).

Aru (Skt. *arūpi*) — One without (a sensible) form.

Aruḷ — (i) The Lord's Grace, Thiruvāruḷ (ii) Quality of graciousness (iii) Expression of selfless love.

Aruḷal (Skt. *anugraha*) — Gracing, Bestowing grace (one of the five-works of the Lord).

Aruḷdaimai — Being a man of gracious compassion, of outgoing love.

Aruḷuru — The Form-of-Grace; Guru.

Arūpi — (Same as *Aru*)

Arutprakāsam — The shining of *Aruḷ* on the finite spirit.

Aruvam (Skt. *arūpa*) — A form without (a sensible) form.

Aruvuvuvam (Skt. *rūpārūpa*) — A form which is with-and-without-form.

Asath (Skt. *asat*) — Non-being; non-real; non-living; non-conscious.

Āsu — Blemish, stain, defect; another name for *Āṇavam*.

Asuddha Māyai — Impure *Māyai* (One of the components of *Māyai*).

Ātkoḷal — Take hold; take possession; make one's own.

Āthuvaidham (Skt. *advaita*) — Non-duality.

Avaiyadakkam — a modest, prefatory verse placed before a work, giving an idea about its content.

Avasthai or *Avatthai* (Skt. *avasta*) — State, condition.

Avatthai — (same as *Avasthai*).

Bakthi (Skt. *bhakti*) — (i) Wisdom-filled yearning for God (ii) Loving devotion.

Bāvagam or *Bāvanam* (Skt. *bhāva*) — Impersonation through interior intent.

Bōgam (Skt. *bōga*) — (i) Enjoyment, fruition (ii) Objects of enjoyment.

Buddhi — Principle of intelligence; one of the *Anthakkarāṇam*.

Būtham (Skt. *bhūta*) — Basic elements of nature.

Chīth (Skt. *cit*) — A conscious being; *aṭivu*.

Chītham — One of the *Anthakkarāṇam* that registers all its impressions on the mind.

Chuttaiṭivu — Demonstrative knowledge; empirical knowledge.

Chuttu — A demonstrable reality.

Dharma — (same as *Aṭam*).

Dhasakāriyam (Skt. *dasakārya*) — The ten spiritual elements composing the ascesis towards mystic union.

Dhūchhai or *Dhikkai* (Skt. *dīkṣa*) — Initiation; initiation rite.

Ēdhu (Skt. *hētu*) -- Reason (the 'minor' in Indian Logic).

Ēgam -- Oneness; the nature of being one.

Ējīyavinai -- *Saścita karma*.

Ētavinai or *nigalvinai* -- *Prārabda karma*.

Ētuvinai -- *Āgāmiya karma*.

Guṇam (Skt. *guṇa*) -- The essential nature or the essence of a being; the way a being is 'ad extra'.

Guṇi -- The being in itself, as that to which *guṇa* inheres.

Guruvaravu -- The coming of the Guru.

Guruvaruḷ -- The grace bestowed by the Guru.

Icchai -- The appetitive field (dimension) of man's consciousness.

Ilakkaṇaviyal -- Definition section.

Inbam -- (i) Delight, sweetness (ii) One of the *puruṣārtha* (*Aīam*, *Poruḷ*, *Inbam*, *Vīdu*).

Inbu or *Ānandham* -- Bliss; a name for the Lord as experienced in union.

Iruḷ -- (i) Darkness (ii) *Āṇavam*.

Iruvinai -- Double Deeds; moral effects of good and bad deeds (namely *pāvam*—*puṇṇiyam* or *aīam*—*maīam*).

Iruvinaiyoppu (Skt. *karmasāmya*) -- The evening of the Double Deeds (*pāvam* and *puṇṇiyam*), equanimity of the spirit.

Jadam -- Inert, unconscious matter.

Jākram -- Wakeful state of consciousness.

Jīvan or *Sīvan* (Skt. *jīva*) -- Living principle, finite spirit.

Jīvanmukthan or simply *Mutthan* (Skt. *jīvanmukta*) -- The liberated and realized man; the man who has attained *mukthi* in his life's time.

Jīvanmukthi or *Sīvanmutthi* (Skt. *jīvan mukti*) -- The *mukthi* attained already in one's life-time.

Jōthi -- (i) Brilliance (ii) Another name for *Aruḷ*.

Kalai (Skt. *kala*) -- (i) Art (ii) One of the seven *Vidhyāthathuvam*.

Kālam -- Time; one of the *Māyai*-Evolutes.

Kanmam or *Vinai* (Skt. *karma*) -- Moral effects of actions.

Kāppu -- Invocatory prayer that the work undertaken may be successfully brought to a close.

Karaṇam (Skt. *karaṇa*) -- Instruments for attaining various conscious and awareness-states.

Kāraṇa māyai -- *Māyai* in its unevolved state; Causal *Māyai*.

Kāraṇāvasthai -- General conscious states.

Kāriya Māyai -- Evolved *Māyai*.

Kāriyāvasthai -- Attendant states of consciousness.

Karma -- (same as *Kanmam*).

Karmakāṇḍam -- The parts of the Scriptures that deal with ritual, worship, morals, etc.

Karmēndhriyam -- Action-organs.

Karuṇai — Compassion, mercy.

Kāṭthal (Skt. *stithi*) — Protection, preservation (one of the five-works of the Lord).
(See also *Aḷiṭthal*)

Kēvalam or *Kēvalāvasthi* — Isolation State (one of the *Kāraṇāvasthai*).

Kēvalāvasthai — (same as *Kēvalam*).

Kīlālavasthai — Downward conscious states; the five-conscious-states leading down to unconsciousness or rest.

Kiriyai — (i) The conative field (dimension) of consciousness (ii) The ritual-path in spiritual evolution.

Kōsam — (Skt. *kōśa*) — Sheathe or covering.

Kuṭaḷ — A couplet verse, normally of a didactic type of poetry.

Malam — (i) Impurity (ii) Another name for *Āṇavam*.

Malaparibāgam — The state of ripeness for decisive reveral of *Malam*'s (*Āṇavam*'s) hold on the bonded spirit.

Manam (Skt. *manas*) — Mind.

Mandhirām (Skt. *mantra*) — Mystic formula; expressions containing esoteric knowledge.

Maṭaiṭthal (Skt. *tirōbhava*) — Concealment (one of the five-works of the Lord).

Māyai (Skt. *māyā*) — The material principle from which evolves and involutes the world-order.

Mayakkam — Delusion, illusion, bewilderment, infatuation.

Mēlālavasthai or *Nīmalāvasthai* — The five-conscious-states attained in *Suddhāvasthai*.

Mēṭkōḷ — Statement or the 'major' in Indian Logic.

Meykaṇḍān — The one who has seen the truth.

Miśramāyai — Mixed *Māyai*; the state of *Māyai* between *Suddha Māyai* and *Asuddha Māyai*.

Mōtcham — Heaven; the abode of Gods and Goddesses; place of reward after death.

Mudhal kāraṇam or *mudhal* — Material cause.

Mukthan or *mutthan* (Skt. *mukta*) — Liberated man; realized man.

Mukthi or *Mutthi* or *Vīdu* (Skt. *mukti*) — Deliverance; liberation from *samsāra* or cycle of rebirth.

Mūlamalam — Root Impurity; another name for *Āṇavam*.

Mummalam — Triple Impurity (namely *Āṇavam-Kanmam-Māyai*).

Munivar or *Muni* — Renounced men and mystics.

Ñānakāṇḍam — The parts of the Scriptures dealing with *ñānam* (theology, spirituality, and mysticism).

Ñānam (Skt. *ñāna*) — Wisdom; (i) *Ñāna*-path (ii) The *Ñānam* in the wise man (realized man) (iii) The *Ñānam* contained in the *Āgamas* (iv) Another name for *Thiruvāruḷ*.

Ñānapāḍham — (i) *Ñānakāṇḍam* of the *Āgamas* (ii) the *Ñāna*-path of spiritual striving.

Ñānasvarūpam — True form of wisdom.

Ñānēndhriyam — Sense-organs.

Ñāni — Wise man; realised man.

Naragam — Hell; temporary place of punishment after death.

Natarāja — The Lord of the Dance; the dance pose of Siva portraying His five works.

Nāyanmār — Saivite saints of Tamil Saivism.

Nimīṭṭhakāraṇam — Efficient Cause.

Nirādhāra thirumēni — Embodiment out of subtle matter.

Nirguṇa — Without qualities or attributes.

Odukkal — Destroying or reducing the power of *Malam* (It is part of *Alitthal*).

Padhigam — A Psalm containing ten verses.

Pañjāṭcharam (Skt. *Pañcākṣara*) — The Five-letter mantra of Saivism (same as *Aindhelutthu* or *Añjelutthu*).

Panniru Thirumuṭai — The Twelve Sacred Books; the *stōtra* literature of Tamil Saivites.

Param — Supreme, transcendent.

Paramutthi — Final liberation; *vidēhamukti*.

Pāsa nānam — Empirical knowledge; knowledge attained by the mediation of *Thatthuvam*.

Pasu — Spirits-in-bondage or man-in-bondage.

Pasu nānam — Self-knowledge; knowledge that is attained as a consequence of self-illumination.

Pasupuṇṇiyam — A good deed or meritorious act directed towards a finite self.

Pathi — The Supreme Lord.

Pathi nānam — Spiritual knowledge; knowledge that is attained by divine illumination.

Pāvam — (i) The moral effects of evil deeds (ii) The evil deed itself.

Payan — Gain, fruit.

Payaniyal — Section treating about spiritual gain.

Podhu — The General. The part of the religious literature or instruction which covers only the *thatasthalatchaṇam* of *Pathi-Pasu-Pāsam*.

Poruḷ — (i) The Real (God) (ii) The reality of things (iii) The significance or meaning (iv) Wealth (one of the *puṣārtha*).

Pralāyam (Skt. *pralaya*) — End of the age; deluge and dissolution of the World-order.

Pralāyākalar — Those effectively freed of *Māya*'s bondage; i.e., those with the dual impurity, *Āṇavam* and *Kanmam*.

Pramāṇam or *Aḷavai* — Valid sources of knowledge.

Pramāṇaviyal — Demonstrative section.

Prāṇan — Breath; vital energy.

Prāraddham or *Prārabdham* or *Ēṇa vinai* (Skt. *prārabda karma*) — The *Kanmam* that has been taken up in a birth to be lived out.

Pugal Nūl or *Shōṭthiram* (Skt. *stōtra*) — The Tamil mystical writings of Saivite saints used in worship.

Puṇṇiyam (Skt. *puṇya*) — (i) The moral effect of good deeds. (ii) The good deed itself.

Purāṇam (Skt. *purāṇa*) — Mythological narrations of a hagiographical or catechetical nature.

Purudan (Skt. *puṣa*) — Agent of experience; one of the *Thatthuvam*.

Puvanam — Worlds or environs in which man is placed as suited to live out his *Kanmam*.

Rāga-dvēṣa (Skt.) (T. *viruppu-veṟuppu* or *vēndudhal-vēṇḍāmai*) — Likes and dislikes, as expressions of strong *Ahaṅkāra*-hold.

Rishi (Skt. *ṛṣi*) — Seers of the Vedic tradition.

Rūpārūpi — One with-and-without form (*aruvuru*).

Rūpi — One with (a sensible) form (*uru*).

Sacchidhānandham — Sat-Cit-Ānandam; the Existent - the Conscious - the Blissful; a designation for the Supreme.

Sādhakan (Skt. *sādaka*) — The spiritual striver; the man that takes up to spiritual *sādanas*.

Sādhanam (Skt. *sādana*) — Means of a spiritual nature that a man has recourse to, in order to attain spiritual gains.

Sādhanaviyal — Section treating about means to attain the ultimate gain.

Sagajamalam — Connate Impurity; another name for *Āṇavam*.

Saguṇa — With qualities or attributes.

Saivam — The state of union with Sivam.

Sakalam or *Sakalāvasthai* — The empirical state, i.e., the general awareness-state (*kāraṇāvasthai*) of being united with the *thanu-karaṇa-puvana-bōgam* towards attaining empirical knowledge.

Sakalar — Those under the triple impurity of *Āṇavam-Kanmam-Māyai*.

Sakalāvasthai — (same as *Sakalam*)

Saṅgāram (Skt. *saṃhāra*) — Final end of the Era, world-dissolution.

Saṅjītham or *Enjīyavinai* (Skt. *sañcīta karma*) — The *Kanmam* that has not yet taken its effect.

Saṅkaran — Bliss-giver (Siva).

Sariyai — The first in the fourfold spiritual path, where the devotee is occupied more with the externals of worship and with weak interiority in participation.

Sathkāriyavādham (Skt. *sathkāryavāda*) — The metaphysical principle which teaches that the effect is in some way pre-existent in the cause.

Satthi (Skt. *Śakti*) — (i) Power; energy; (ii) consort of Siva; (iii) another name for *Thiruvāruḷ*.

Satthiniḥādham or *Satthikoḷal* or *Satthipadhidhal* (Skt. *śaktimipātā*) — Fall or Descent of *Satthi*; i.e., the event of the Lord's *Satthi* taking hold of the man that has attained *Malaparibāgam*, disposing him for the Guru-coming. It is the moment of change in his value-perceptions.

Sāttthiram (Skt. *śāstra*) — The theological literature of Tamil Saivam, which are the *Meykaṇḍa Sāttthiram*.

Sāyujjīyam — Abiding or Abode with the Lord; the gain of the *Nāna*-path.

Siddhar (Skt. *siddha*) — Seers of the Āgama-tradition.

Siṟṟaṭivu — Limited *chīh*.

Sivam — The Lord as the mystical absolute, as one enjoyed in the state of union.

Sīvan (Skt. *jīva*) — Finite spirit.

Sivapprakāsam — (i) The shining of Sivam within the illumined spirit (ii) one of the *Sāttthiram* written by Umāpathi.

Sivapuṇṇiyam or *Pathipuṇṇiyam* — Good, meritorious deeds (*puṇṇiyam*) done out of devotion to Siva.

Sivōhambāvanam — The *bhāvagam* by which one stays as '*Sivōham* (I am Sivam)'

Sopnam — Dream-state of consciousness.

- Sthōtthiram* (Skt. *stōtra*) -- same as *Pugaḷ nūl*.
- Sthūla* (Skt. *stūla*) -- Gross, as opposed to subtle (*sūkṣma*).
- Suddha Māyai* -- Pure *Māyai*. The part of *Māyai* which yields no *mayakkam* (illusion); venue of the action of *Satthi-Aruḷ*.
- Suddham* or *Suddhāvasthai* -- The 'True State'; i.e., the general-awareness-state (*kāraṇāvasthai*) of the man that has attained the *Nāna*-stage of spiritual consciousness.
- Suddhāvasthai* -- (same as *Suddham*)
- Sūkkuma* (Skt. *sūkṣma*) -- Subtle, as opposed to gross (*stūla*).
- Sūkkumapañjātcharam* or *Mukti pañjātcharam* -- The Five-Letters *mantra* meant for those of the graced-state; *SiVāYaNaMa*; *Ōṅāram*.
- Sulutthi* -- Dreamless-sleep state of consciousness.
- Sūtra* (Skt) -- Aphorism.
- Svarūpam* or *Sorūpam* (Skt. *svarūpa*) -- The true form (known only in the *Nāna*-state).
- Svarūpalatṭhaṇam* (Skt. *svarūpalakṣana*) -- The true characteristics (of *Pathi-Pasu-Pāsam*) known only in the *Nāna*-state of spiritual realization.
- Thādhānmiyam* -- Identity or sameness, though distinguishable.
- Thatasthalatṭhaṇam* (Skt. *taṭastalakṣaṇa*) -- The general characteristics of *Pathi-Pasu-Pāsam* known through instruction, study, and reflection.
- Thanu* or *Vadivu* -- Bodily frame or shape.
- Thanu-Karaṇa-Puvana-Bōgam* -- The bodily equipage with which the bonded-spirit is provided as a result of its *Prāraddham*. They constitute: bodily frame; instruments (for attaining conscious states); worlds or environs; and objects of enjoyment.
- Thaṭpōdham* -- Ego-sense or ego-consciousness.
- Thaṭthuvam* (Skt. *taṭva*) -- The thirty-six *māya*-evolutes.
- Thaṭthuvikam* -- Evolved groupings of *Thaṭthuvam*.
- Thirōbhāvam* or *Thirōdhānam* (Skt. *tirōbhava*) -- Concealment; other names for *Maiaṭthal*, one of the five works of the Lord.
- Thirōdhāyi* or *Thirōdhāyi satthi* -- Said to be one of the five *Matams*. It is the *satthi* by which the hidden action of the Lord is carried out.
- Thūlapañjātcharam* -- The Five-Letters *mantra* meant for those still in bondage-condition; *NaMaSiVāYa*.
- Thūṇaikkāraṇam* -- Instrumental cause.
- Thūṇaiṭṭporuḷ* -- Support, agent, means.
- Thūṇavōr* -- Men of the state of renunciation.
- Thūṇavu* -- Renunciation.
- Thuriyādhīdham* -- The state of consciousness beyond *Thuriyam*.
- Thuriyam* -- The fourth-state of consciousness; wakeful spiritual consciousness.
- Ubāyaguru* -- Mediatory guru.
- Ūḷ* or *Vinai* -- *Karma*.
- Ulagu* (Skt. *prapañja*) -- World-order.
- Uṇmai* -- (i) Truth (ii) The part of religious literature and religious instruction which deals with the *svarūpalatṭhaṇam* of *Pathi-Pasu-Pāsam*. (iii) Another name for *Nānam*.
- Uṇmaiguru* -- The True Guru; the ultimate Guru.

Upādhānam — Material cause.

Upadhēsam — Spiritual instruction, inculcation or initiation.

Upadhēsi — One who becomes instructed; one who instructs.

Urai — Commentary.

Uru (Skt. *rūpi* or *rūpa*) — form or one having form (sensible).

Uruvam (Skt. *rūpa*) — External form.

Uyir — (i) Life (ii) Life-principle (iii) Finite spirit.

Uyirelutthu — Vowel (life-letter).

Vāsanāmalam — the (weak) bondage-hold that makes itself felt even in *Nāna*-stage.

Veṇbā — a quatrain verse-form in Tamil.

Vidhēhamukthi (Skt. *vidhāmukti*) — Ultimate liberation. Liberation attained at death.

Vīdu or *Mukthi* (Skt. *mukti*) — (i) Deliverance or liberation, cessation of birth.
(ii) Home, house.

Vinai — *Karma*.

Vāṇānahalar — Those spirits that are effectively free of *Kanmam* and *Māyai*, but who are still under the subtle hold of *Āṇavam*.

Viruppu-Veṇuppu — (same as *rāga-dvêṣa*).

Viyāṭjakam — Medium, manifestor.

Yōgam — (i) Union (ii) The third path in spiritual striving (*Sariyai-Kiriyai-Yōgam-Nānam*).

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PS: Though I had said in Introduction that I am not giving any index, on the insistance of some of my friends, I am including the above indices for the benefit of the readers. I am grateful to those friends and to the many who have helped me to get them ready.

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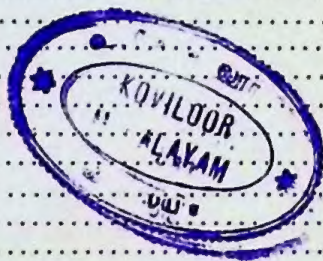
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"It was a matter of some internal debate to me as to what level of discourse to adopt, given the fact that this is a research-study involving two religions and religious traditions, and considering the fact that there will be very few in the world who would be *well-versed in both the literatures* chosen for study in their originals. I felt however committed to enter into the research to some depth and thoroughness, since only at that level can religions be mutually better understood, answering, as they do, to the deepest aspirations of man..... As it is my desire to reach out to as wide a spectrum of interested readership as possible — from those most familiar with the one, or the other, or both the religious literatures to those who are not that familiar with them —, I have packed the Notes with a vast variety of references and information, with what might meet the enquiry of the expert on the one extreme, and to what may prove useful or even necessary for the novice on the other...."

— FROM INTRODUCTION

As a work of scholarship this study is the fullest, most accurate, and most meaningful that has appeared so far on the subject and hence is commended to a wide variety of readership both in India and abroad, to both Christians and Hindus who have an interest in the undergirding as well as the lofty and mystic heights of these two systems of religious experience — both of which have a history over several millenniums and which embrace the deepest and most vital spiritual experiences of mankind.

Dr. S.P. Appasamy (late)

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